

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., JANUARY 1, 1863.

NO. 1.

For the Signs of the Times.

HE DOETH ALL THINGS WELL.

BY THE LATE CHARLES E. BENEDICT.

THERE is a joy all other joys surpasseth,
There is a peace all pleasures doth excel,
'Tis when the mourner, as through life he passeth,
Can say—O, Lord! Thou doest all things well!

The heart of man is full of strange desires,
The thoughts that fill his breast, no one can tell,
No perfect rest hath he from all his vices,
Till he is taught—He doeth all things well!

The troubled spirit to and fro doth wander,
Seeking the will of his own heart to quell:
And yet in vain his time he thus doth squander—
There's rest, but in, He doeth all things well!

Vainly doth man attempt to leave behind him
The sins that doom him to the pains of hell!
Vainly, unless it please God to remind him—
I can forgive, and have done all things well!

God watcheth over them that broken hearted
Seek all the pangs of conscious guilt to quell:
He wipes away the tears that grief hath started,
And whispers, Peace! I have done all things well.

He is the ruler of the poor worn creature,
And leadeth him by ways he can not tell:
He is his Master, Guide, and he his Teacher,
And makes him know—He doeth all things well.

When erring mortals wander forth for pleasures,
Beyond the sphere, where God hath bid them dwell—
He seeketh them as lost but valued treasures,
Reclaiming them—He doeth all things well.

Correspondence of the Signs of the Times.

MIDDLETOWN, N. Y., Nov. 16, 1862.

ELDER BEEBE:—Having noticed what you said in a late number of the *Signs of the Times*, in regard to the continuance of its publication, and having noticed also the anxious replies of several of your correspondents in regard to it, I have been led to serious reflection on the subject. I have resolved on asking you to publish the following notice. If you have any delicacy in regard to it, you will be at liberty to add such comment as you may think proper:

PROPOSITION.

To the patrons and friends of the *Signs of the Times*:

This paper has now been in operation for a period of thirty years. It was commenced at New Vernon, with the best wishes of the Editor's friends, accompanied with their fears that it could not be maintained. It has, however, succeeded, and steadily prospered, until unavoidable causes transpired which have taken from it a large share of its patronage; and, as all have noticed, from a recent statement of the Editor, he has been compelled recently to incur expenses which were necessary for the continuance of the paper, to the amount of several thousand dollars.

Elder Beebe, the Editor, has, to the personal knowledge of the writer, kept the publication of the *Signs of the Times* up to the present time BY ECONOMY AND THE MOST UNTIRING INDUSTRY.

It has not been done by means of largely remunerative prices for his labor, but by his patient endurance, with ap-

prentices, overseeing all himself, for his income would not admit of employing competent assistants.

It has been done by incessant labor, by morning, by evening, by the midnight lamp, until now his, or rather his reader's sheet, stands fluttering in the breeze. When too, the veteran Editor's sands appear to be running with accelerated rapidity.

Friends of the *Signs of the Times*, and of the cause it advocates, I conjure you to look at this matter candidly, with such light as God has given each of us, and see what conclusion we shall come to.

WHOSE IS THE SIGNS OF THE TIMES?

In the writer's humble opinion, it is the property of the thousands who read, and who have the free use of its columns, from the very least unto the greatest: and I may well add, *with the Editor thrown in*.

Friends, do you wish your medium of communication to be perpetuated? If you do, then I beseech you to join with me, or in some better way, to strengthen it, and its Editor's hands.

HOW MAY IT BE DONE? I answer: Let one thousand friends (I will answer for one or two if necessary) contribute each Five Dollars on or before the first day of July, 1863, to be paid to the Editor, or to other persons, as contributors may prefer, for the purpose of relieving the paper, and its Editor, from debt, and to place it on a basis that shall afford a reasonable prospect of its long continuance.

Friends of the *Signs of the Times*, within the last few hours this subject has presented itself to my mind, and, if crudely conceived, so I offer it to you. I shall with more interest than I shall here speak of, await your RESPONSE.

H. P. ROBERTS.

URBANA, Maryland, Dec. 12, 1862.

DEAR BROTHER BEEBE:—I am truly sorry to see, from your remarks in your editorial, that you were so much embarrassed in regard to your financial revenues, and a possibility of the discontinuance of the *Signs of the Times*. It troubles me exceedingly: and I am almost ready to say—It must not be so. I have been a constant reader of the *Signs of the Times* for about twenty-nine years, and have been made to rejoice from time to time in reading them. When I find that so many of the dear children of God, whom I believe to be Christians in deed and in truth, that they too are subject to doubts and fears, trials and temptations, and mourn on account of a wicked and deceitful heart, I feel strengthened, and think it may be that I am one, if so, I know that I am the least of all. And now brother Beebe, that I am old and gray headed, how can I do without the *Signs of the Times*? It is all the gospel preaching I hear. I am

almost like one alone. I scarcely ever see an Old School Baptist to converse with. The time has been when I have enjoyed the society of the dear brethren and sisters, particularly at the different Associations, and more especially at Black Rock, where I became acquainted with some dear, dear friends, whom I never expect to see again in this world, but I still love them. Dear brethren, and friends, permit an old subscriber to the *Signs of the Times* to entreat you to do all in your power to sustain brother Beebe in its publication, and do not permit it to be discontinued. Should any of my old friends and acquaintances wish to know my whereabouts, I will say to them that I am now living with my son, Nicholas, in the same neighborhood where I lived in my husband's life time, where I should be pleased to see, or hear from them, at any time. Enclosed please find Five Dollars, for which please forward me one volume, for 1863. The balance, appropriate as you think best. You can continue it to the same address as last year, to my son, Nicholas Worthington.

Yours, in Christian love,

ANN H. WORTHINGTON.

P. S.—Enclosed you will find One Dollar in addition to the Five Dollars sent by mother, for which you can send one volume to some one whom you think needs it.

Yours, truly,

NICH. WORTHINGTON.

ATHENS, Pennsylvania, Dec. 8, 1862.

DEAR KINDED IN CHRIST—*And heirs of that inheritance which is incorruptible and passeth not away*:—In view of the uncertainty of this mortal life, its anxieties, perplexities, disappointments and varieties, how exceedingly precious is the blessed hope of a glorious immortality beyond the grave! where disease and death will be unknown,—where sin can no more entice, deceive and afflict. That hope which clings to the great atoning sacrifice, Jesus, the blessed surety! No wonder that the earth was convulsed, and the sun refused to shine, when the Lamb slain (in the infinite mind) from the foundation of the world, assumed the sins of his people, and cried—"It is finished!" The long series of types and prophecies respecting him were consummated, redemption accomplished, divine justice satisfied: and notwithstanding the consternation and unbelief of the poor short-sighted disciples of the Redeemer, when their expected Deliverer was left subject to the cruelty and tyrannic insult of those who crucified him, he burst asunder the bands of death—the confines of the tomb—appeared to them, even doubting Thomas, and rose in triumphant glory! Precious indeed is the doctrine of Christ crucified, risen and exalted! Christ blessed for ever more: a perfect atonement—a finished salvation—which

leaves no room for creature merit to defile. No less precious is Jehovah's sovereignty displayed in his majestic movements in coming forth, loving with an unchanging love, and saving with an everlasting salvation, sinners who had no claim on his mercy. Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jer. xxxi. 3. Precious also is the privilege of living on the inexhaustible fulness of Him in whom it hath pleased the Infinite Mind all fulness should dwell, how far above trusting to treacherous frames and feelings, doubts and fears, which are so liable to be interwoven with carnal desires, and outward circumstances, that they afford the humble pilgrim no permanent rest. Is he weary of self, sin, and its train of allurements and evils? if exercised with that overcoming faith which is the gift of God, he can rest in Jesus, he can cast his burden on the Lord, leaving it, not carrying it away. Casting all your care on him, for he careth for you. 1 Peter v. 7. Is he hungering and thirsting after righteousness? Christ hath said: Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Mat. v. 6. Precious blessing! One of the precious shall be's in the cluster of firm promises recorded for the consolation of the needy. There is no need so urgent, no want so distressing, that can not be supplied from the ocean of fulness of him whose depth is unfathomable. But, says the waiting soul, I believe that Christ died for the sins of his people—that he rose for their justification: and I can be satisfied with nothing short of his righteousness, which can cover every stain: and for which I have long been hungering and thirsting: for years have I been praying for deliverance, but I am so weak, so sinful, so unlike what I desire to be, that I almost despair: my prayers do not seem to reach higher than my head, and my cry is—O, that I knew where I might find him! I have been told to exercise faith in God, and all will be well with me: but I am longing to be exercised by that faith which the apostle calls precious faith, and which he says is the gift of God. Tried soul! the Lord's prophets have said for your encouragement: Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Isaiah l. 10. Jeremiah says in Lamentations iii. 25, 26: The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord. In the thirtieth verse he cried out: Thou hast covered thyself with a cloud that our

prayers should not pass through. David in the fortieth Psalm says: I waited patiently for the Lord, and he inclined unto me, and heard my cry: He brought me up also out of the horrible pit and miry clay, and set my feet upon a rock, and established my goings, and hath put a new song in my mouth, even praise unto our God. May all whose feet have been set upon a rock, and whose goings have been established, be enabled, by the Divine Spirit, to join with David in singing praises to God. Sing praises! sing praises! unto our King! Sing praises! For God is the King of all the earth! Sing ye praises with understanding. Ps. xlvii. 6, 7. MARIANNE.

PATCHOGUE, N. Y., Dec. 19, 1862.

DEAR BROTHER BEEBE:—Having read in the *Signs of the Times*, the views of several brethren respecting the Two Witnesses, Rev. xi., who they are, how killed, &c., my mind has been exercised with a desire to speak a few words to the church of Christ, which is scattered abroad in the American States, the members whereof are connected with the body of which Christ is the Head, and his elect or chosen body are the fulness of him that filleth all in all. Eph. i. 22. Behold how great and wonderful is their relationship, it is all of sovereign, living and saving grace, which was given them in him before the world began. 2 Tim. i. 9. This is made known to the heirs, which were dead in trespasses and sins, by the appearing of our Savior Jesus Christ, who paid the penalty due to our sins by the offering and sacrifice of himself: by shedding his blood upon the cross, he satisfied Divine Justice: and by his own power took his life again, never to die any more. And thus having abolished or destroyed death, he brought life and immortality to light, through the gospel. 2 Tim. i. 10. Having obtained Eternal Redemption for all the chosen family. Eph. iii. 15; Heb. ix. 12. Now God is pleased to call you by the gracious power of his Holy Spirit, and to turn you from the power of Satan unto God. Acts xxvi. 18. The holy law in terrible majesty appeared, and you learned that you was a sinner. You tried to help yourself, by doing better: but the more you tried to live without sin, the plainer you saw your just condemnation. You learned that there was no help for you. You could read the scriptures, but all condemned you: and you said, Amen, to the just sentence. You saw that you was dead in sins: and in this terrible state the voice of free grace spake the forgiveness of your sins. You felt its saving power,—the burden of guilt was gone, and a heavenly rest and peace inexpressible filled your heart. You now read the scriptures, and they were the power of God to you in the gift of saving faith, of righteousness and eternal life. You read of the love of God—of his great love—Eph. ii. 4—of the love of Christ to his church, and that his called members love him, because he first loved them. His love is shed abroad in your hearts by the Holy Ghost in a manner that no tongue can but feebly express.

Many years ago, a woman in Connecticut, tried to tell her love to Christ, by saying that she loved the letters which spell Jesus Christ. You all want to tell

of his love to one another. The Samaritan woman told her experience. The man that was born blind, to whom Christ gave sight, told his; and because he spake the truth of his loving heart about his Savior, he was cast out of the Synagogue. Paul also told his.

Now, let us read the eleventh chapter of Hebrews: And now, ye old disciples who for many years past have been blessed with a medium of communication through which you have given evidence of the grace of God enabling you to work out the salvation that he hath worked in you, both to will and to do of his good pleasure. How you have read! And what love and fellowship has kindled up in your hearts, although dwelling in far distant lands. And the gifts bestowed upon the chosen servants of Christ for the edification of the body of Christ. Eph. iv. 12. That we should be no more children tossed to and fro, and carried about by every wind of doctrine, like a ship on a stormy sea, without any grown man to act as pilot, or strong enough to manage the helm, or learned enough in gospel navigation to avoid the dangerous hidden rocks and shoals. But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ. Eph. iv. 15.

Now beloved, look at your volumes of the *Signs of the Times*, and count the number of requests for information about the strait and narrow way, and of the broad way that leads to death: how to avoid the wind of Fullerism, Parkerism, and all other isms, and the terrible wind of free-will and ill-will, and all other wills, which have swept over the continents of the globe, except the will of God, and see what ministerial gifts have been used in answer to all those requests. You have been edified, for they have preached the doctrine of the apostles through this medium, and you have been able to read, Acts ii. 42, in the same spirit that influenced the disciples in first setting up the visible gospel church, and have had evidence that you are members of the same church, and that the doctrine was according to the commandment of Christ, and that all other churches (so called) and doctrines are but the inventions of men, or devils, and have no greater power to hold them up than what their inventions possess, and, therefore, must surely fail. Mat. xv. 13, 14.

The terrible judgment of God has fallen upon us, and cut off our communications with our brethren at the South, which is a grievous affliction: (but if the publication of the *Signs of the Times* should be suppressed by authority, that would be a great calamity indeed.) I apprehend that great trials are yet before the church, which she must pass through; but all will be for the glory of God, and for the good of his people, and for the destruction of anti-Christ.

Now, beloved servants of our Lord and Savior Jesus Christ, and children of God, by faith in him, did you seek him? No! He came to seek you! Did he teach you that you were sinners? Yes. He made me know that my condemnation was just. I cried out in deep distress, What shall I do? The Holy Spirit wrought salvation in my heart, and then I knew that my sins were forgiven. Love to God, to Christ, to his people, his gospel, his com-

mandments and ordinances, were in my soul. I longed to tell his disciples what great things the Lord had done for me, so great a sinner, who had persecuted and hated his dear children: but now I loved them: they had the Spirit of Christ and his saving faith, and showed it by their words and works: and the Lord blessed them with gifts on chosen brethren, for the instruction and growth of the children. Strengthening the weak, and helping the strong to grow stronger, established and settled in the faith by the preaching of Christ, without any mixture of men's wisdom or devices. Now we can speak to each other of the Lord's glory, and talk of his glory, through the *Signs of the Times*. Let us give thanks to God for his goodness. We are witnesses to the truth: for we speak that which we do know, being taught, and having learned of Christ, in whom we have found rest.

The spirit of the world is expressed in the hope that peace may not be restored to our distressed country until every Old School Baptist is swept from the earth. This is strange—but true.

O! that all who desire to read the *Signs of the Times* in these troublesome times, may still have the privilege.

Brother Beebe's heart, head and hands are loaded with labor, early and late. He has given advice, and as a faithful watchman, he has also sounded the alarm. Let all who are able rise in the strength of Col. i. 11. And let us work while the day lasts.

HENRY HAIT,

P. S. I have, this morning, read in the "Signs of the Times," of December 15th, the awakening appeals of brethren to all lovers of the paper, calling them to arise in their good will and works to sustain it, by duly supporting and defending it in this day of its threatened famine and death. Perhaps they may think it best for me to say no more on the subject. H. H.

COLUMBUS, Wisconsin, Dec. 12, 1862.

DEAR BROTHER BEEBE:—I send you enclosed One Dollar for the *Signs of the Times* for the coming volume, and, with it, fraternal love, and a heartfelt desire that you may be so far prospered in God's holy providence as to be able to continue its publication.

How few of all who are religiously inclined will bear to read them! This should stimulate us, who love the truth you publish, to make sacrifices for the Truth's sake; and, not carp about a little disagreement here, or there, about matters that are not fundamental. If the foundation in Christ, our adorable Redeemer, be held steadfast, and the way of life be set forth in Him, through vital faith in the soul, and if this faith be taught as the gift of God bestowed at a time when that soul was ready to perish, yea, even perishing without hope, this is just what every heaven born sinner knows, and he responds to such teachings with a hearty amen. Then, such a one is not willing to confer with flesh and blood, through abstinence from God's holy ordinances, nor willing to be shut from the heavenly repasts, had in the fellowship of the saints, to satisfy also the longings of his soul, to be encouraged by the brethren in his dark hours, as to be mutually comforted together, when it shall please God in his goodness to shine upon them with the light of his countenance.

It is a dark and trying time: and, I see, by the communications of sundry brethren, they expect to see it still darker before the day shall dawn upon us, but which they also think (so I infer) is near at hand, and to be revealed, as it were, the sequence of the darkness. I must confess that such are my views, though I know some sound brethren in fundamental matters do not believe the church on earth is ever to enjoy a more perfect state than what it is now in, or has been in, for the last eighteen hundred years.

I mention these things to admonish brethren that we may hold different views about such matters that are mostly speculative, and yet be agreed that salvation is in Christ, through a revelation in the soul, when quickened from the dead by the operation of the spirit of God in the heart, purging the conscience from evil works, and opening the understanding to the knowledge of God, as the only One able to convince of sin and save, through the knowledge of Christ, the hope of glory in the heart.

What if some brethren find brother Beebe writing some things about *Feet Washing*, or the *Two Witnesses* by some other brother, or the time when they shall be slain, or what this slaying of the Witnesses means. I say what if these things do not accord with his views of them. Can not he find, besides these, enough to pay him as much above the worth of his dollar for the *Signs of the Times*, as the rich joys of the saints are above all the grovelling things of earth, and sense? So I believe, and so I feel.

I will not undertake to set forth any views of my own in regard to any matters which I have reason to believe God has not prepared my brethren to receive. If I were to do so, I should be in an unpleasant controversy, especially if I should stickle about any thing not included in Christ, the foundation of our hope.

It is a characteristic of all the isms to do this, and to call every body scoffers who fail to assent. For instance: to their dogmas of a particular time when the world shall come to an end; or, if one shall disregard their belief in a *trine** baptism, as the Dunkards practice it, with the candidate kneeling in the water, and immersed face foremost in the water; or, who will not sit down such whimsies of their own brain as the vital points in godliness. Inasmuch as the world by wisdom know not God, and the carnal man understandeth not the things of the Spirit, and can not know them, because they are spiritually discerned: so we who are poor in spirit, (and the more steadfast we are in God the poorer we are in ourselves,) like often to hear of each other, by the way, as we walk in the low grounds of sorrow, chiding ourselves with sin, and praying to God to purge us, and to guide us by the spirit of his holiness.

Let each one, who loves the truth, and who loves to speak often one to another, and to hear from brethren, as the Lord shall bless them in heavenly places in Christ Jesus, do their utmost to sustain brother Beebe with the *needful*, to enable him to send to their doors the glad messages of the *Signs of the Times*.

With love to God, and fellowship with

* This is done by first baptizing in the name of the Father, and second in the name of the Son, and third of the Holy Ghost.

the saints, I am still a sinner, saved by grace.

W. B. SLAWSON.

P. S. When I wish to be very brief in a letter, I cut off a peice of paper suited to the length of what I wish to write, and thus surround myself with a necessity not to enlarge. I did so last night in writing the above, but in my sleep, after writing it, I had a dream, which is so true to nature, I feel impressed to say a word more this morning, by way of post scrip:

I dreamed I was in an open place, where there was a gathering, and a very young preacher, who seemed by his every motion to overflow with zeal in the cause of God, was to officiate on the occasion. He stood up and surveyed the audience, and with a half pompous, half solemn mood, lifted his hands toward heaven and said, "Let us pray." Immediately after the utterance, he dropped his knees to the ground, leaned forward and kissed the earth, before he uttered a word in prayer.

I do not remember any thing he said: but he raised his head toward heaven again, and uttered very solemn words, in a very fervent manner. When I awoke, I was deeply impressed with the similarity of the dream to those who must lug in all extraneous things of the earth into their solemn assemblies, and make broth of abominable things for the food of their votaries: offering it also to the lips of those who can only sip of the pure wine of the kingdom, which, if they prefer, these will hate, and despise, and persecute.

Again, they seek flattering titles of men, and glorify their institutions as the nurseries of spiritual gifts, and think it folly in one who shall attempt to speak with the "Ability which God giveth." He must, even in his solemn convocations, bow himself to the earth and kiss it, or he will be pronounced unfit for the service of God; and has often been pronounced unfit to live, in by gone days. In fine, every thing must bow to the earth, and pay its obeisance to the world, before it can have the sanction of worldings, to minister in sacred things. Though these earthly kissers shall be ever so sharp, nay, some times almost abusive in their reproofs, having once kissed the earth, worldings will bear their reproofs meekly. But, tell them they can do nothing to gain the favor of God, and that He is a Sovereign and does what He will with his own, and that all things are his, and these worldings, and earth kissers, will gnash upon you with their teeth.

W. B. S.

MORRISVILLE, N. Y., Dec., 1862.

BROTHER BEEBE:—Having to write you on business, and very little of that, I thought I would fill up my sheet with a few wandering thoughts.

FIRST: I have met with a very narrow escape from death, inasmuch that I could adopt the language of David to Jonathan, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." I went into the woods to help my son dislodge a tree, and, in doing so, the tree came down, the butt of which sprang horizontally some eight or ten feet striking me in the breast, and knocking me down, and away from the body of the tree, except my right leg, that was caught between the tree and a stump. The stump had a cavity in it just large enough to

shield the bone of my leg, but not the flesh, that was badly bruised, as was also my breast. I think the horizontal spring of the tree was nearly spent before it struck my breast. If I had stood two feet nearer, it must have killed me instantly. For a number of days I was carried from my lounge to my bed, and from my bed to my lounge, and was in great pain. This was some eighteen or twenty days since I was hurt, although I am not yet well, nor my wounds healed, yet I have recovered remarkably fast—every thing has been done for me that affection and interest could do. The tree was two feet through, with a forty feet body; and had to be pried up to relieve myself from its confinement. God is just.

In the midst of my affliction, my mind was, to its joy, relieved of a doubting burden, which hung about it ever since brother STRICKLAND, of Indiana, expressed his views, through the *Signs of the Times*, in regard to Protracted Meetings, and of a cold and inefficient preacher. When I read his communication, I said to myself, What are the Old School Baptists coming to? But when I came to read brother BEEBE's strictures on brother STRICKLAND's communication, I said in my heart, Brother BEEBE, the Lord hath counted you faithful: putting you in the ministry. I thought if brother S. could bear such a truthful and scathing rebuke, he would come out of the fiery ordeal, as a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

The tone of brother STRICKLAND's journal of his travels, and his intercourse with his brethren, his approval of their doctrine, and his explanation of what he meant by a cold and inefficient preacher, agreeing with you as to dead witnesses, that the testimony of God is dead in the hands of a Christless minister. Brother STRICKLAND's communication in the *Signs of the Times*, of December 1st, savors much of the following scripture: "The words of the wise are as goads." "Reprove a wise man, and he will be wiser." "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities." "The ear that heareth the reproof of life abideth among the wise: As an ear-ring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear."

Brother Beebe, I was confident that your strictures on brother S.'s communication would call out something. And that it called out the spirit of what is contained in the scriptures, is to me both gratifying and comforting; therefore, I feel to extend my hand of fellowship.

Again: I have been requested to give my views, through the *Signs of the Times*, on the War, in the abstract: but on reflecting on the subject, I have come to the conclusion that I could not answer my own mind without crossing the Mason and Dixon line, and, in taking so wide a range, I might come in contact with obstacles which might deprive me of what little liberty I do enjoy. I, therefore, conclude to wait till our constitutional rights are regarded. I see in the *Signs of the Times*, of November 15th, a letter from brother R. C. LEACHMAN, of Virginia, to brother PURINGTON, and rejoiced to know that there was, at least, one

soldier of the cross who was not afraid to speak the truth, even on the battle-field. I fully endorse his views on the subject. What he said of the Rev. Captain who always prefaces the word Fire! with a prayer to the Lord to have mercy on their souls, while he and his men kill their bodies, I consider in perfect keeping with that class of preachers "Whose feet are swift to shed blood." Rom. iii. 15. According to newspaper reports there were three hundred and twenty-two Methodist preachers in the army who have spent their ministerial lives in holding Protracted Meetings to convert sinners before they had sinned away the day of grace. Now, with equal zeal they are shooting down the rebel sinners, without giving them any space to repent, or opportunity to get religion. If such ministers were not deceived in regard to their first calling, I am at a loss to understand the gospel, the Author of which came to save men's lives, and not to destroy them. But I must close.

Yours, in the fellowship of the gospel,
DAVID BLAKESLEE.

RANDOLPH Co., Missouri, Dec., 1862.

DEAR BROTHER BEEBE:—The time has again rolled round admonishing me to send on my remittance for the *Signs of the Times*, for I feel that I can not do without them. I can not willingly deny myself the privilege of reading the editorials, and the communications of brethren and sisters, who are scattered abroad in the world. They seem to see eye to eye, and all speak the same things, and the reason of such harmony is, that they are all taught in the same school, and have all learned the same lesson; and that lesson is one which will never be forgotten, while they live in this world of sin and sorrow. They are all taught that salvation is of God, and by grace from first to last, independently of works, means, instrumentalities, ifs, buts, dos, or uncertainties of any kind whatever. They are taught that God works, and none can hinder. That he works when, where, and as he pleases. That he is of one mind, and none can turn him. That he will certainly do all his pleasure, in heaven and earth. There is no power in heaven that desires to hinder, and there is no power on earth, or elsewhere, that can hinder him. The salvation of his people then must be sure. They do not belong to themselves, nor to the law, nor to Satan, but to our Lord Jesus Christ. Paul says, "Ye are not your own: ye are bought with a price." That price was paid in the offering which Jesus made of himself on Cavalry when he expired on the cross. He has forever put away sins by the sacrifice of himself. And what he has done remains complete and sure, forever more. All the hired preachers, with all human inventions, and all their work-mongrel preaching, can not bring back the sins of God's people which Christ has put away, nor put away, or cause to be put away any others' sins. They have said they intended to christianize the world by their works: but after all their works and expenditures, what do we see? Our own beloved country a scene of war and bloodshed! I do believe their kind of preaching has done that very thing: for when they get into the pulpit where they pretend to preach Christ and him cruci-

fied, they deal out long political harangues, without the first spark or particle of experimental religion, or of grace. All they have to say about salvation is to represent it as depending on the will and works of men; right in the very face of the testimony of the apostle Paul, who expressly declares, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." These scriptures have no weight with them; they pay no attention to them. But, brother Beebe, one thing affords me comfort through all the shifting scenes of time, the Old Baptists stand as a unit. So far as my knowledge of them extends, they are still united, as an undivided people. —In conclusion, permit me to say, we have Old School Baptists who differ in their political views: but they are not divided as brethren of the one faith, nor in their church capacity; they are still trying to bear each others' burdens, and so fulfill the law of Christ. And I sincerely hope that God will still preserve them in the unity of the Spirit and bonds of peace. This is my prayer for Jesus' sake. Amen.

Brother Beebe, if you think proper, you can publish the above, but if not, throw it aside, and all will be well with me.

Farewell. Yours, in tribulation,
E. W. KINKADE.

EDGAR Co., Illinois, Dec. 10, 1862.

DEAR BROTHER BEEBE:—Having procured one new subscriber to the *Signs of the Times*, I take this earliest opportunity of writing to you. Enclosed you will find the money, &c.

I would gladly do more to extend the circulation of the *Signs of the Times*, if I could: but so far I have not been able. My dear brother, since writing to you, I have drank deeply of afflictions. I have been laid on a bed of affliction myself, and have had my beloved husband brought, apparently, down to the brink of the grave. His disease was erysipelas, located in his face and eyes. He was entirely blind for several days, but is now restored to his sight again, and his health so far improved that he can attend to some of his domestic concerns.

My family, nine in number, were all sick with measles at once: but were all sustained through their sickness. I have also been called to surrender a lovely infant to him who gave it. But, amidst all these trials, together with the portentous clouds which now hang over our beloved country, I have been enabled to enjoy a goodly portion of that peace which the world can neither give nor take away. I can some times adopt the language of the poet, and say—

"These trials and afflictions here,
Will only make us richer there,
When we arrive at home."

Also these lines—

"Though foes and afflictions my progress oppose,
They only make heaven more sweet at the close;
Come joy, or come sorrow, the worst that can come,
But shortens my journey, and hastens me home."

I remain yours, in the fellowship of the gospel,

SARAH W. SMITH.

The Substance of a Sermon

PREACHED BY THE EDITOR OF THIS PAPER,
AT THE FUNERAL OF MR. WILLIAM SANDS,
NOVEMBER 27, 1862.

WE have been very earnestly solicited to publish the substance of a discourse preached at the Wallkill Baptist meeting house, November 27, 1862, at the funeral of Mr. WILLIAM SANDS, late of Bloomingburgh, Sullivan county, N. Y., whose obituary will be found in the appropriate department of this paper. Col. SAMUEL WILKISON, father-in-law of the deceased, in behalf of Mr. SANDS' aged father, who is exceedingly anxious to have a copy of it in print, has urged us to give, at least, the substance of the discourse. As we never use notes in preaching, but uniformly follow the leading of our mind, as subjects are opened to us, without even trying to be methodical, or making any effort at sermonizing, it can not be reasonably expected that we have it in our power to give any thing like a correct copy of that discourse. To gratify, however, the wishes of our esteemed friends, we will do the best we can in presenting the substance of our views on the text, which we used on that occasion. Much that was then said, will, without any design on our part, be omitted in this, from our failing to remember what was then expressed, and probably some expressions may be found in the following which were not uttered there. But it is about the best we can do under the circumstances. We have but little doubt that there were those present at the time who could give a more correct copy than it is in our power to do. Such as it is, however, we submit the following to our friends who have asked for it, and hope the contemplation of the subject may be edifying to all our readers:

TEXT.—“*But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*”—2 Tim. i. 10.

The solemn dispensation which has called us together, is calculated to urge on us the contemplation of our mortality. The swift and never failing arrows of Death are falling thickly around us—not only on the battle field—

“Where blood and carnage
Clothe the ground in crimson,
Sounding in death groans!”

But our immediate neighborhoods, households and families are invaded, and our most cherished relatives and dearest friends are rudely torn from our embrace and consigned to the house which is appropriated for all the living. From the period in which sin entered the world, death and mortality has been most painfully manifested, and so clearly displayed, that all the living know that they must die. Divine revelation declares that death hath passed on all men, for that all have sinned. Not only is the solemn fact declared, but the manner also: “Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.” Rom. v. 12. Although not one of all the millions of Adam's numerous progeny were then born, and for aught we know, many millions more of them are yet unborn; it is nevertheless certain that all have sinned, and consequently death has passed on them all. Not merely as viewed in Adam as the representative, but as the actual embodiment of all his

posterity. We were Adam undeveloped, when we sinned in the first transgression. By the command of the Creator, Adam was destined to multiply. And Adam multiplied, is no less Adam than was Adam condensed to a unit. At Athens, Paul declared that, Of one blood God made all nations of men for to dwell on all the face of the earth, &c. Acts xvii. “Male and female created he them, and blessed them, and called their name ADAM, in the day when they were created.” Gen. v. 2. The transgression of Adam was our transgression, his guilt was and is our guilt, for we are a portion of the very identical Adam which ate of the forbidden fruit. We were Adam then, and we are Adam now. Then we were undeveloped, but now we are Adam developed, or multiplied. To us the dreadful sentence was addressed: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Gen. iii. 19. In this identity of life, of blood, of dust, and of name, we all sinned, we all fell, and death passed upon us all. Death has never entered the human family by any other door, and none could die in Adam if they were not sinners in him. The universal participation of the whole human family in the sin and consequent mortality of Adam, is clearly demonstrated by the indisputable record that, From Adam to Moses, death reigned, even over them that had not sinned after the similitude of Adam's transgression, which is the figure of him that was to come. Rom. v. 14. And the subsequent history of our race corroborates the same testimony. And to-day there can not be found an intelligent man, woman or child in this assembly, if on the face of the earth, who dares to doubt that he, she, or it must die. The time when, though near at hand, God has wisely concealed from us, but the number of our months are with the Lord, and he has fixed the bounds of our habitation like the days of an hireling so that we can not pass our bounds. But it is not the sin, the guilt, the mortality of our race that required to be manifested, or demonstrated by the appearing of our Savior, for by the law is the knowledge of sin. The law had uttered its voice in thunder tones, demanding blood, sternly demanding that the soul that sinneth shall die. As an administration of death, it had consigned the whole race of man to the dark dominions of Death, and chained them down under the wrath of God forever. Condemnation and the wrath of God had been manifested by the law and justice of God, long before the advent of the Savior. But the way of deliverance had not been made known. For, if a law had been given that could have given life, verily righteousness should have been by the law: but by the deeds of the law no flesh living could be justified. But as many as are of the works of the law are under the curse. To convict, condemn, and execute the wrath of God on every transgressor was all the law could do. All who looked to the law for deliverance were filled with terror and consternation as they approached the mountain that burned with fire, shrouded with blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words. For,

they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake. The earth in darkness groans. And the whole creation groaneth and travaileth together. Hope is shut out: and storms of wrath and tempests of vengeance pursues a guilty world. Helpless, hopeless, lost and utterly ruined. The righteousness of God in the execution of the sentence of the law on guilty sinners is vindicated by the law, which is holy, just and good: but, alas! we are carnal, sold under sin! But, wonder! O heavens! be astonished! O, earth! The people that sat in darkness have beheld a great light, and to them that dwelt in the darkness of the shadow of death, a light has shined forth. Heaven now discloses what earth could not produce. Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem. Behold thy King cometh unto thee: He is just, and having salvation. That salvation which was before involved in thick darkness of the skies, is revealed from heaven. It was hid in God himself, “*But is now made manifest by the appearing of our Savior Jesus Christ.*” What is now made manifest? The verses preceding our text will show: “For God hath not given us—(that is, to Paul and Timothy, and to those who are of the household of faith,)—the spirit of fear, but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace, which was given us Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ. The manifestation attested in our text, is that of a casket of precious and priceless jewels; among which our apostle mentions particularly—first, the spirit of power and of love, and of a sound mind. Second: Salvation, for He hath saved us. Third: Our calling, which is secured in our salvation. Fourth: His purpose. Fifth: And his grace. These are the jewels, which he has given us. And our Savior Jesus Christ is the casket in which these jewels are secured. These durable riches were brought from afar. None of them originated in earth. Not all the treasures of the earth can compare with any of them. Sparkling in the radiance of God himself, they shine, the earth is lit up with their heavenly scintillations. O, let us examine them, with unfeigned love and gratitude to God, the gracious donor. *The spirit of power*, when we were without strength, of love; when we were hateful and hating one another, and the spirit of a sound mind, when all the imaginations of our hearts were evil, and that continually. Here we discover a two-fold preciousness: First, they have an intrinsic value, beyond all comparison; but peculiarly precious to us, because that we were destitute of them, and had no ability in ourselves to procure them; and because they secure to us immortal glory. The spirit of power, of love, and of a sound mind, is none other than the spirit of life and immortality, of

which, we shall presently speak more particularly. Recognizing Timothy, and all other saints, as possessing these fruits of the spirit which God has given them, he exhorts them to be partakers of the afflictions of the gospel, and not to be ashamed of it, or of those who are called to proclaim it. The apostle well knew how unpopular the gospel of Christ would be in the world, how much the doctrine of salvation, which is not according to works, would be opposed by carnal professors and graceless will-worshippers, and therefore, admonishes the saints to bear the trial, and be partakers of the afflictions of the gospel. Not however by or according to any power or wisdom of the flesh, for that is all weakness; but says he, According to the power of God who hath saved us, and hath called us. The power of God is a sublime subject for redeemed sinners to contemplate; not only in his works of creation, and providence, but more especially in saving, and in calling us, with an holy calling. There was no power any where else that could save us when we were lost, guilty and righteously condemned. The mighty angels who stand round the eternal throne, had not the power; we were utterly destitute of it, and were without strength. The law could not save us, our obedience to its precepts could not. Slaughtered millions of bleeding victims continually smoking on the altars of the patriarchs, or offered by the priests of the house of Levi, possessed no efficacy to cleanse our conscience from dead works to serve the living God. The cattle of a thousand hills, or ten thousand rivers of oil, were offerings far too small! But all the power in heaven and in earth was concentrated in Christ, that he should give eternal life to as many as the Father had given him. God himself then hath saved us. Saved who? All who are saved and called. All who have or ever shall, by virtue of his salvation, receive, by the new birth, the spirit of power, of love, and of a sound mind; or, in other scriptural words, “As many as the Father has given to Christ.” John xvii. 2. Mark, the order of this salvation is before the calling of the saints. First. He hath saved us, and then, as a consequence, he hath called us. We are not told by any Divine authority that God offers to save us, or any body else, either conditionally, or otherwise; but his salvation is already complete in Jesus Christ our Lord. When all the saints shall meet around the throne in glory, their salvation will be more fully developed, and more fully enjoyed by them, than now; but it will be no more complete and secure than it has been from the period when God saved us in Christ Jesus, before the world began. Having saved, He hath also called us. But how? The apostle could not well be more particular in telling us, both negatively and affirmatively, than he is in our immediate context. Affirmatively. It is with an holy calling, which it could not be, if it were according to our own works, for our own works are unholy. A calling to be holy, must be effectual. If there be any defect in it, it is imperfect, and unholy. Should a father call his son, or a master his servant, and in the call, should fail to make the son or servant hear, or should lack the power to secure obedience, the call would be ineffectual, and not a holy calling. God speaks the word, and it stands

fast: He commands, and the thing commanded is done: as when he said, Let there be light, and there was light. He not only utters his voice in their calling, but he has said: I will cause my glorious voice to be heard, and will shew the letting down of my arm, &c. Even the dead shall hear the voice of the Son of God; and they that hear shall live. For the Good Shepherd says: My sheep hear my voice, and I know them, and they follow me; and I give (not offer) to them eternal life, and they shall never perish. Must not their calling then be effectual, perfect, holy? When he says to the North, Give up, and to the South, Keep not back. Bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him; yea, I have made him. Isa. xliii. 6, 7. "I said not unto the seed of Jacob, Seek ye me in vain. I, the Lord, speak righteousness, I declare things that are right." Isaiah xlv. 19. Neither the salvation then, nor the calling of the saints is, or can be, according to their works. This matter is forever settled by this express and explicit declaration: "Not of works, lest any man should boast." Eph. ii. 9. And in our context it is not only declared to be not of works, but according to his (God's) own purpose and grace. First then, it is according to God's own purpose. A purpose independently and absolutely his own, and altogether uninfluenced by either the will, or works of men, angels or devils. It is called "His eternal purpose which he purposed in himself before the world began." And thus it is stated. For whom he did foreknow, them he also did predestinate, to be conformed to the image of his Son, that he might be the First born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Romans viii. 29, 30. Well might the apostle add the exclamation: "What shall we say to these things? If God be for us, who can be against us?" Our salvation, and our holy calling was also according to his own grace, which, with the purpose, was given us in Christ Jesus before the world began. The ancient record of this gift precludes the possibility of its having been induced or influenced by any thing out of God himself. "The children, or recipients of this grace, being yet unborn, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth," &c. Romans ix. 11. That this purpose and grace, this salvation and holy calling, with all things that pertain to life and godliness, including all spiritual blessings in heavenly places in Christ Jesus, were given to the people of God, according as they were chosen in him before the foundation of the world, is declared. Eph. i. 3, 4. And shows that Christ is himself the unspeakable gift of God, and in him as the gift of God is treasured every spiritual gift or blessing that saints can ever need, or that could afford them any benefit, and all this was given before the world began, or its broad foundation was even laid, thus effectually cutting off all grounds of boasting. God, who is rich in mercy, for the great love

wherewith he hath loved us, even when we were dead in sins, hath quickened us together with him, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Jesus Christ. Eph. ii. 4-7. Long was this matured counsel, this eternal purpose hidden in God, and this favored people and all the graces given to them in Christ Jesus, secreted in the hollow of Jehovah's hand, until he should plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. Isaiah li. 16. But all these ancient wonders are "Now made manifest by the appearing of our Savior Jesus Christ." The manifestation of a thing is not the originating of it. These glorious things had long existed with God in Christ, but we could know nothing of them, or of their existence, until it pleased to God to manifest them. All we can know of God, or of divine and heavenly things, must be by revelation. So the gifts, alluded to in our text, which were given to us in Christ Jesus before the world began, are now made manifest by the appearing of him in whom they were given. He existed with the Father from everlasting, but was not made manifest personally in the flesh, until he made his advent to this world. Now in the appearing of the Savior, that salvation, of which he is the exclusive Author, and the final Finisher, is manifested. A Savior could not appear without manifesting a salvation: for these are relative terms, and the latter could not exist without the former. All to whom he, Christ, is manifested as a Savior, must necessarily have some knowledge of his salvation, which constituted him a Savior. If it were possible to even know him as God manifested in the flesh, that would not make him known to us as a Savior, unless we have some knowledge of him as the only name under heaven given among men, whereby we must be saved. The purpose and grace of God in the salvation of his people is also made manifest by his appearing. God works all things after the counsel of his own will, and has a purpose in all that he does. Hence, in his sparing not his own Son, in sending his only begotten into the world, there was the development in it of a purpose and grace which was as ancient as his eternal throne. But this salvation, calling and purpose, and grace, is, in an experimental sense, made manifest to his children personally, only by the appearance of Jesus Christ revealed to them as their Savior. They may hear his name proclaimed, and listen to all the prophets and apostles have said of him, but how dark to them remains the question, Is he my Savior? Has the holy and righteous God purposed to save me? Has he grace in store for me? But the moment that Christ is revealed to a poor trembling soul, all these enquiries are at once answered. The purpose and the grace, the salvation, and the calling, are all made clearly manifest in the adorable Redeemer. "Who hath abolished death." Death is the opposite of life and immortality. Hence, the establishment of life and immortality is the abolition of death. But he hath abolished death, in his own person, and as the legal representative of his body, the church, he has put away sin

by the sacrifice of himself; and as the sting of death is sin, and the strength of sin is the law, thanks be unto God who giveth us the victory, through our Lord Jesus Christ. Personally he entered the field, and grappled with the king of terrors, and in that dreadful conflict felt all the venom of death's poisoned dart: bore all the pain, and suffered all the terror that death could inflict, sank into the arms of his deadly foe, "Bore all the incarnate God could bear, With strength enough, but none to spare." But it was not possible that he should be holden of the pain of death beyond the appointed hour for his resurrection. He that was delivered up for our offences, was raised again from the dead for our justification. And now he dieth no more; death hath no more dominion over him. Thus it is easy for us to see how he hath abolished death in regard to his own person. He was put to death in the flesh, but he was quickened in or by the Spirit. The flesh which he assumed when made of a woman, was animated by a life that was capable of being laid down; but, as we understand the subject, the resurrection life by which his crucified body was quickened, is that very immortality, or eternal life, in which he existed with the Father, in his Mediatorial identity before he was made flesh, and dwelt among us. Hence, we are told that if the spirit of him that raised up Jesus from the dead, dwell in us, he that raised up Christ from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us. Rom. viii. 11. The spirit that raised up Jesus from the dead, is the spirit of life and immortality which is brought to light through the gospel. And if it now dwells in any of us, it dwells in us by virtue of a spiritual birth. "That which is born of the flesh is flesh,"—that which is born of the earthly Adam, as we have demonstrated, is Adam: but that which is born of the spirit, is spirit. The earthly substance of our mortal bodies is not born of the spirit, or it would be spirit, and no more subject to mortality: but that in us which is born of God is spirit, and is called spirit in distinction from our flesh which is born of the flesh, it is called the new man, which, after God, is created in righteousness and true holiness, in distinction from the old man, the outer man, or that earthly nature which is still under the power of mortality, and over which death holds dominion. Upon any other principle could we to-day preach to you the abolition of death, while here before us lies stretched out the manly form of our dear friend, who, but a few days ago, was animated with the same vitality that now animates the mortal bodies of all of us who survive him! But although death must continue his sway over all the children of the earthly Adam, and be reserved as the last enemy that shall be destroyed when our God shall come to raise the dead and judge the world at the last day; yet, Blessed and happy are all they who have part in the first resurrection, for on such the second death hath no power. The iron sceptre of the King of Terrors is broken. The crucified body of our dear Redeemer has emerged from his dark domains. The Lord is risen indeed, and become the first fruits of them that slept. And, as he is the first fruits, so is he the certain pledge that all the bodies of the saints shall, in due time, and in like manner, arise from the dead, and be quickened

with the same vitality, or immortality, that reanimated the resurrected body of Christ. For whom he (God) did foreknow, them he did also predestinate to be conformed to the image of his Son, that he might be the First born among many brethren." Being the First begotten from the dead, in his resurrection he is the First born of every creature. For, says Paul, 1 Cor. xv. 22, 23, "As in Adam all die, even so in Christ shall all be made alive: but every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." The order is and was that Christ must be the first to suffer and to rise again from the dead: for in all things he must have the pre-eminence. This unquestionable assurance of a resurrection of the bodies of all the saints, because Christ has arisen, and God has predestinated us to be conformed to his image, filled Peter with that joy and gratitude, in which he exclaimed, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i. 3-5. But there is another important view of this subject which we wish to present in regard to the abolition of death: In coming under the law to redeem them that were under the law, our Lord took not on him the nature of angels, but he took on him the seed of Abraham. That is, he took on him legally the whole people whose sins he bore in his own body on the tree. For, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. In this view of the subject, Christ and his people are a unit, as a head and body make but one person. On no other principle than that of identity, could the law and justice of God hold Jesus responsible for the sins of his people. The very law under which Christ suffered, forbid that the innocent should suffer, or the guilty should go free. Christ personally was holy, harmless, and separate from sinners. No guile was found in his mouth. But he was made sin for us who knew no sin, that we might be made the righteousness of God in him. In his identity with his body, the church, it pleased the Lord to bruise him; he hath put him to grief; and exacted the full extent of all the law's demands at his hands. Thus was he recognized by the law and justice of God as the Head of his body, the church, and, as such, the legal or lawful surety of his body and all his members. Death, in seizing on him, in him seized his body and members, as they were all in him, so that when he died for them all, the apostle says, Then were they all dead. And when he arose from the dead, he arose as their life, and it is to this Paul alludes, when he says, "And you hath he quickened which were dead in trespasses and sins." Eph. ii. 1. And he adds that God hath quickened us together with him, and hath raised us up together, and made us sit together in heavenly places, in him. All for whom he died, were, at the time that Justice demanded the sacrifice, dead in trespasses and sins, in a legal sense, although that sacrifice was

made on Cavalry almost two thousand years ago, and thousands then unborn, and perhaps millions then unborn, were of the number. When Christ died for us, we were sinners, hence Paul says, "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life." Rom. v. 8-10. This doctrine he illustrated by the figurative import of Christian Baptism: "Know ye not that so many of us as were baptized into Christ were baptized into his death. Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 3, 4. He then argues, that as the law has dominion over a man as long as he liveth, also that a woman is bound by the law to her husband as long as he liveth: but if her husband be dead, she is loosed from the law of her husband, "Wherefore, (he saith,) my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married (or made one flesh) to another: even to him who is raised from the dead, that ye should bring forth fruit unto God." Rom. vii. 4. This subject is further illustrated by the same apostle, in his own case: "I am crucified with Christ, (not Christ at one time and Paul at another,) nevertheless I live: yet, not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20. Hence, in the identification of Christ and his redeemed church, as Head and body, indissolubly united, Christ in the church, and the church in Christ, they are no more twain, but one. "For there is one body, and one spirit, even as ye are all called in one hope of your calling. One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. Thus we see that in the perfect, full, and complete redemption of the church from sin and death, Christ has, as the life and immortality of his own mystical body, completely abolished death, or the opposite of life and immortality, from the body, the church, and therefore, he

"Hath brought life and immortality to light through the gospel."

All other developments were death. In Adam, or our earthly and fleshly nature, death hath passed on us. The body is dead, because of sin, but the spirit is life, because of righteousness. The manifestations also of the law, were also to slay us. The law, although holy, just and good, could manifest no life or immortality for us, because it was, and is, the ministration of death, and not of life. But, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, (or abolished death, and brought life and immortality to light.)" "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." Rom. viii. 2-4.

LASTLY. This life and immortality can only be found in Christ, for He is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. 1 Tim. vi. 15, 16. How can it emanate from any other source, if he only hath it? He is the Resurrection, He is the Life, and He is the Immortality of his people. Yea, He is the true God, and Eternal Life, therefore, in His appearing, Life and Immortality are brought to light. And, as He is presented to the faith of his people in the gospel, through the gospel he appears, and through the gospel, therefore, the life and immortality of the church of God are made manifest. Not through the law, although the law was the shadow of good things to come; and the prophets foretold that he should come; but the gospel alone can bring to light the immortality of the church and people of God. The gospel brings this immortality to light in its quickening power in the new and spiritual birth of every one that is born of God. And that life which is implanted is immortality, but it does not as yet swallow up mortality, for it does not yet appear what the saints shall be; but we know that when He (who is our Life and Immortality) shall appear, we shall be like him. Then, but not till then, shall the saying that is written be brought to pass, that Death is swallowed up of Life. Then shall this mortal (in which immortality is now implanted) put on immortality, and this corruptible body shall put on incorruption. Then shall He that raised up Christ from the dead also quicken our mortal bodies, by his spirit that now dwells in us; that is, it now dwells in us, if the spirit of him that raised Jesus from dead dwells in us. But if any man have not the spirit of Christ, he is none of his. Then, when God shall raise up his saints from their graves, and change our vile body, and fashion it like unto the resurrected and glorious body of Christ, shall the dominion of death over our mortal bodies be dissolved, or, rather the abolition of death in that dominion which holds the bodies of the saints, shall be manifested by the second appearing of our Savior Jesus Christ. When He shall come in the clouds of heaven with power and great glory. When He shall appear the second time, without sin, unto salvation. For as Christ, in his own order, has arisen as the first fruit of them that slept, so shall all his members afterwards arise at his appearing. Then the saints that are alive upon the earth, shall also be changed in a moment, in the twinkling of an eye, and shall be caught up together with them that shall be raised from the graves, and shall meet their Lord in the air, and so shall they be forever with the Lord.

In conclusion, a few words of comfort were addressed to the widow, so suddenly bereaved of her dear companion, and left now to perform the double office of parental affection and guardian care over the now fatherless daughter left in her charge, also to the parents, and other relatives, whose streaming eyes and bleeding hearts show how deeply they feel the crushing blow, which has removed from their earthly society, the cherished one, whose cold remains we are about to commit to the

lonely chambers of the grave, under a solemn conviction that in our turn we all must follow soon, and the places which know us now shall know us no more forever.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1863.

INTRODUCTION TO VOLUME XXXI.

It has been our custom from year to year at the commencement of each successive volume of our paper, to offer our congratulatory greetings to our subscribers and readers, and to express to them our desire that they may enjoy a **HAPPY NEW YEAR!**

But our years, how swiftly they are passing away! how speedily the ebbing current of our mortal life is rushing to that shore which shall terminate forever our connection with this terrestrial ball! How brief the intervening space between the present and the period to which we are approximating, when the places which know us now, shall cease to know us forevermore! Is it then a matter of gratulation that another year of our appointed time on earth is numbered with the past? That the grave, whose margin our feet already begin to press, is one year nearer than it was twelve months ago! Truly, we have cause for humble gratitude to God that we have not with the past year also passed away. The preserving goodness and long suffering of God with us, has been wonderfully displayed, for which we are bound to give him thanks. But whether we have cause for joy or sadness that the end of our days on earth is so near at hand, involves the consideration of the prospect which opens before us. If our portion is confined to this life, if our only happiness and enjoyment all lies on this side of our graves, what cause have we for congratulation, that so soon, so very soon, we must be hurried away from all that we esteem? Have we accumulated heaps of glittering wealth, do our farms spread out widely on the surface of the earth, are our houses splendid and costly, have we untold sums of golden treasure, which we desire to live long and enjoy? Have we been ambitious for honor and fame—have we struggled against envy, calumny and reproach, until we have silenced them all—and have we gained the dazzling summit of our ambitious aspirations, and emblazoned our names on time's fairest records? Still, may not the ascending demand be made of us, which was used in the parable of the rich man—"Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke xii. 20. We brought nothing with us unto the world, and we must leave behind us all the treasures which we may have accumulated.

All those also who have labored hard and long to establish their own righteousness, being ignorant of God's righteousness, who vainly rely upon their own righteousness to commend them to God, and to secure for them a mansion among the blessed of the Lord in heaven, have little cause to rejoice that the hour is approaching when their delusion shall be unmasked, and all their golden dreams dashed irrevocably and forever.

We candidly admit, that in a temporal point of view, some years are more pros-

perous, affording more happiness to us as mortals, than others. Hence, there is a commendable propriety in expressing the desire to our fellow pilgrims, that the year which they are entering may be attended with all the peace, prosperity and enjoyment which can be enjoyed by mortals in the present state and mode of existence. The past year has not been a happy year to our distracted country. The angel of God's wrath has waved a flaming sword over us, for our wickedness. More than one hundred thousand of the pride of our land, of our young men, have been stricken down in the tented field, in the midst of the dread clamor of a fratricidal and sanguinary war. Many parents have wept for their first born, many widows have pressed more closely to their throbbing bosoms their orphan babes, and cast their anxious glances on the fatherless children who cry for bread, who are made wretched and helpless by the most unreasonable and cruel war that ever stained the pages of history, either ancient or modern.

Of the political causes of our nation's calamity, we shall say nothing, it is not our province, either as a minister of the Prince of Peace, whose kingdom is not of this world, nor as a religious journalist, too much has already been said by those who profess to be the ministers of Christ, to fan the flame of discord, and urge to deeds of blood. Indeed, it is our solemn conviction that, but for the religious fanaticism of what is denominated the clergy, both of the North and of the South, the integrity of our States would have remained as unshaken as when their union was first cemented in the blood of our revolutionary fathers. An awful day of reckoning awaits those hypocritical pretenders, who, in the name of religion, have been, and still are, howling for blood! While we leave our statesmen and those whose appropriate business it is to look to the political affairs of our country, and hold ourselves bound to honor and obey those who are in constitutional authority over us, we can not feel a consciousness that we have faithfully discharged a duty which we owe to God and to our fellow men, without recording our most solemn protest against those blood thirsty hypocrites, who have desecrated the holy name of religion, that they might the more effectually lash the discordant elements of our poor depraved nature into a maddening fury of deadly passion. A happy new year to those ravening wolves in sheep's clothing would require rivers of blood to flow, as an offering to their Moloch. One of their number recently insulted heaven in his public prayer, by thanking God for the Rebellion, and for the war! and others of them have not been lacking in similar blasphemies.

But, to the peace loving disciples of the meek and lowly Lamb of God, a Happy New Year means a period when men shall beat their swords into plough shares, and their spears into pruning hooks, and when Nations and States shall learn war no more. A year when all who are doing wrong or violence, shall "Cease to do evil, and learn to do well." When men shall try as hard to make each other happy and prosperous, as they now try to destroy each other.

To be happy, we should be virtuous.

God. "Hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God." Micah vi. 8.

May a Happy New Year soon dawn upon our beloved country, by the restoration of peace and prosperity, fraternal kindness and good feeling, by a deep contrition before God for all our sins, by a thorough reformation from all our wrongs and by a humble acknowledgment of the righteousness of God in the chastisement we have so richly deserved at his hands, both nationally and individually, and by a more just appreciation of the mercies which he has hitherto so liberally bestowed upon us.

The way worn christian, who sees but little to wait or wish for here on earth, who has long felt the strife in himself between the flesh and the Spirit, whose appetite for wealth, honor, and fame, if not extinguished, is greatly abated, whose faith, with anxious eye, looks forward to the mark of the prize of his high calling in Christ Jesus, who longs, at times, to lay off his armor, and drop the earthly house of this tabernacle, that he may be with Christ, which is far better—the Happiness of the New Year on which he is this day entering is not diminished by the thought that he has one year less to stem the tide of sorrows, trials and afflictions.

"He would not live alway, he asks not to stay,
Where storm after storm rises dark o'er the way."

He glories in the happy thought, that his conflicts with sin, sorrow, pain, disappointments, bereavements, doubts, temptations and fears, are almost over: that the night is far spent, the morning of his deliverance soon shall dawn; and he shall see his God and Savior, and dwell in the peaceful realms—

"Where sweeps no desolating winds,
Across that calm serene abode:
The wanderer there a home shall find
Within the paradise of God."

Proposition of H. P. Roberts, Esq.,

Which will be found in this paper, was written without any previous consultation with us. We made a candid statement of the embarrassed prospects of our publication, in a financial point of view, because we thought it due to our readers to let them know, that they may act their pleasure in regard to aiding in establishing it on a more firm basis. We are happy to acknowledge thus far the favorable response of some of the friends of the paper. When we made our statement, we were aware of a large increase in the cost of paper, and all other stock used in printing, and of the great decrease in patronage, owing to the unsettled state of our country, and the suspension of mailing facilities, but we were not then apprised of the fact that the price of paper for this year is to be nearly three times as great as it has hitherto been. This one item alone, the cost of blank paper, will be almost equal to our terms of twenty-four sheets for One Dollar. Add to this increased expense for License to print, and additional cost of every article indispensable in the business, and we fear we have erred in promising to supply our subscribers at

the old rates of one dollar a year in advance, and six copies one year for five dollars. It is highly probable that we shall be compelled to advance on our terms. Those, however, who have, or shall, before the publication of advanced terms, order and pay at the old rates, in advance, for the current year, will have the paper at the former rates. We hope that those who are indebted to us on their former subscriptions will hurry on their remittances, that we may be relieved from the payment of interest.

We wish to have it understood that we intend, providence permitting, to publish this thirty-first volume, for 1863, even if we loose by the effort. But if it shall be attended with much actual loss this year, we shall probably be compelled to stop its publication after December 15, 1863.

We tender our sincere thanks to Mr. ROBERTS for the kind and generous offer he has thus voluntarily made, and for the interest he has shown in his warm appeal to the patrons of the paper, to unite with him in sustaining it. And we also gratefully acknowledge the kind expressions and substantial aid which several of our friends have forwarded.

Our own unremitting efforts shall be devoted to make the volume for this year what it should be, a medium of general correspondence to the saints, and the bearer of messages of comfort, instruction and encouragement to the tried sons and daughters of the Lord Almighty in this time of peculiar tribulation.

Those who desire to secure all the numbers of this volume, should send on their orders immediately, as we can not afford to publish more copies than we have a reasonable prospect of disposing of. We shall print but a limited supply of the first three or four numbers, after the fourth, only as many as will supply our actual subscribers.

Thirty years ago we nailed our banner to the mast head, hoping that we should never take it down as long as we were able to hold a pen or control the preparation of matter to fill up our columns. Thirty years that banner has floated on the breeze, and has been hailed with joy and gladness by thousands scattered throughout our States and Territories, and even in other nations. We have been enabled to surmount many obstacles, and stem the tide of opposition thus far; and still hope that so long as life and health shall be continued us, we may have the satisfaction of seeing the banner of truth wave over all financial, as all other opposition, and that it may be our privilege, if in accordance with the Divine will, to die at last at our past.

Marriages.

December 13, 1862—At North Berwick, Maine, by Eld. William Quint, Mr. EDMOND JOHNSON and Miss MARY E. JOHNSON, both of North Berwick.

Obituary Notices.

DIED, suddenly, of consumption, at his late residence, in Bloomingburgh, Sullivan county, N. Y., Mr. WILLIAM SANDS, merchant of that village, aged thirty-eight years, two months and two days. His death occurred on the morning of November 24, 1862. Mr. S. was as highly esteemed, and as generally respected for

his many amiable qualities as any man in our knowledge. Indeed we have heard it said of him that it was not believed that he had an enemy on earth, but he certainly had very many dear friends, who deeply feel and regret their loss of his society, and his early departure from these mortal shores. What was the particular state of his mind on the subject of religion, we are not informed, only that he seemed conscious of his approaching dissolution, and desired his grief stricken wife to grieve not for him. But a few years have elapsed since we performed the marriage ceremony by which he was wedded to Miss Sarah Wilkinson, daughter of Col. Samuel Wilkinson, of Walkill. She is now left in early widowhood, with but one sweet child, a lovely daughter, bearing the image of her departed father. Thus leaving wife and one child, an aged father, mother, and one surviving sister, with the family of his father-in-law, and other relatives, with numerous loving friends, to feel and mourn their loss, he has quietly fallen asleep in the cold embrace of the unrelenting enemy, whose icy arms will soon encircle us all. His funeral was very largely attended on Thursday, the 27th day of November. At ten o'clock, a. m., a very large assembly crowded his late residence, in Bloomingburgh, and after a short service at the house, in which the ministers of that village participated, his remains, followed by a very long procession of friends and mourners, were borne a distance of about six miles to the Walkill Baptist meeting house, where a discourse, suited to the occasion, was preached by the writer of this notice to a very crowded house, from 2 Tim. i. 10. After which the congregation and mourning circle of weeping relatives took a last sorrowful leave of the deceased, and then committed his cold remains to the bosom of its mother earth, in the cemetery adjoining the Walkill meeting house.

BROTHER BEEBE:—It has become my painful duty to send you for publication the obituary of brother JONATHAN W. ROBBERSON, who, after having suffered a long time from a disease in the stomach, departed this life July 24, 1862. He was born in Hamilton Co., Ohio, March 4, 1810—was baptized when in the nineteenth year of his age, in the same county, by Eld. James Lyon, and joined the Duck Creek church, where he lived for some years. From Ohio he removed to Michigan at an early day, where he lived much of his time destitute of church privileges, until the constitution of Concord church, some twenty years ago, brother Roberson and wife were among those who united in the constitution of our little church in Cass county, of which he was a member at the time of his death. He was particularly gifted in singing the songs of Zion—but now, when we assemble, his voice is no more heard among us. But we have the consolation of believing that he is now singing the immortal song, beyond the reach of pain and affliction. About ten days before his death he sent for me, and brother Dewey and myself visited him as soon as possible. On reaching the house, we found many friends assembled: but the sufferer was unable to talk. But soon he revived, and expressed great joy to see us once more. He requested

me to settle his temporal affairs, and also to preach his funeral sermon, selecting for a text, Romans viii. 17, "And if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." He expressed at the same time the most perfect resignation. I endeavored to preach, on the funeral occasion, on the day following that of his death, to a large and attentive congregation, a few rods from his residence, at the Concord meeting house. He leaves a widow, four sons and one daughter, together with relatives and friends, and the brethren, to mourn and feel his loss; but we have the pleasing reflection that he has entered the full enjoyment of that inheritance which is reserved in heaven for those who, in the text, are denominated "joint heirs with Christ." This inheritance, the scripture testifies, is incorruptible, and undefiled, and can not fade away. And it is also said, "This mortal shall put on immortality." Then brother Beebe, we shall be prepared to rejoice and glory in rich and saving grace, and with immortal powers, to sing the praise that belongs alone to the King of saints. Yours, in defence of the gospel of Christ, WILLIAM JACKSON.

Pokagon, Michigan, Dec. 7, 1862.

VERY DEAR BROTHER BEEBE:—The year past has brought us trials mingled with blessings, for which we are under great obligations to the Author and Giver of every good and perfect gift, by whom all things are over-ruled according to the counsel of his own will. And it does not belong to poor sinful man to say unto him, What doest thou? God rules in the armies of heaven, and over all the inhabitants of earth, and none can stay his hand. While anti-Christ is contending with anti-Christ, the kingdom of our God can not be moved. It is my lot to give notice of the death of one of your old subscribers, and spiritual brothers. Our dear brother, ELIPHAZ BIDWELL is no more! He departed this life December 12, 1862, aged about seventy-three years. He has gone, as we hope, to his Lord, whom he tried to serve for about forty years. He came to this county from Rensselaer county, in the spring of 1834. He brought a letter from the first Baptist church of Sand Lake, together with the writer of this. We gave up our letters here to a Baptist church, which was supposed to be of the same faith and order of the one we had left. But, to our surprise we found them to be about introducing the new measures of the day, against which several remonstrated, which led to a final separation from them; not knowing at the time but we were the first in the world to separate on the ground of these new inventions, with all their connections. But we soon learned that a separation had taken place on the same grounds, just previously, at Black Rock, Maryland. We made enquiry, and there was handed to us a paper bearing the title "Signs of the Times," which set forth our sentiments. But as there was no organized church of this sort near, we have to live alone. Eld. Hezekiah West, when living, visited and preached for us occasionally; also brother Jonathan Vangun occasionally visited us; but they are gone, together with brother John Bloomingdale, and now brother Bidwell has also gone, and myself and wife are left alone; but yet not alone, we trust. Brother Bidwell has left a wife, and several children, to mourn, but not as they who have no hope of a blessed resurrection. Sister Bidwell's health is quite poor, having had an eleptic fit, which has greatly impaired her health, both in body and mind. I do not know but that the witnesses are about to be slain, such as are not called home from their labors and troubles. Their testimony does not appear to be regarded by the popular churches, nor by the world; but there is a mighty reaction coming sooner or later. God knoweth the times and seasons. May he graciously keep us

from all evil in this day of severe trial and affliction. While our sons are falling in battle, and by sickness, which the Lord is using as a scourge for the wickedness of us in this once favored land of liberty. But, "Blessed is he that hath part in the first resurrection: for on such the second death hath no power."

N. P. RHODES.

Orleans Co., N. Y., Dec. 15, 1862.

DEAR BROTHER BEEBE:—Please insert in the "Signs of the Times," the obituary of our highly esteemed and much beloved brother, Dea. THOMAS D. BERRY, who died at his residence, in Delaware Co., Indiana, September 26, 1863, aged eighty-seven years, ten months and twenty-two days. The subject of this obituary, was born in Rockingham Co., Virginia. His mother died when he was quite young. At the age of seven years, he was taken to the State of Kentucky, where he lived with his grand-mother. At the age of sixteen years, he united with the old Regular Baptist church, (the name of which I do not know,) he was baptized by Elder Tribble, some time after that, he left Kentucky, and traveled into Georgia, then into the Carolinas, and then settled on the Eastern Shore. He also lived some time in Baltimore. In about the year 1800, he left Baltimore and came into Highland county, Ohio, where he united with the Old Baptist church of that county. In 1836, he emigrated to Delaware county, Indiana, where he was a constituent of the Old School Regular Predestinarian Baptist church, called Mississinawa, where he retained his membership until his death. I have been personally acquainted with brother Berry for twenty-one years, the whole of which time we have been members of the same church. He was an ardent lover and a zealous defender of the gospel of Christ, contending for salvation by grace, having no disposition to compromise with the unfruitful works of darkness. He was confined to his room some time before he died. I visited him several times during his last illness, and some times tried to preach. I found him delighted with the subject of free and sovereign grace. On the day before his death, conversing with his daughter, he said, "Child, salvation is of the Lord. I belong to the Old School Baptists; that church which is now persecuted, and which was persecuted in Christ's day." He also said, "Grace is a free gift of God: not of works, lest any man should boast:" and that the prophets and apostles preached the same doctrine of salvation: and that when we have done all our duty, we are unprofitable servants and that our righteousness is only as filthy rags; and you know they are poor things. On the next morning he fell asleep in Jesus, without a groan or a struggle. A funeral sermon was preached on the occasion, by the writer of this notice, to a large concourse of people, from Rev. xiv. 13, "Blessed are the dead that die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." After which, his body was interred in the silent grave, there to await the sound of the trump of God, and the voice of the Archangel, when it shall arise and shine, being made and fashioned like unto the glorious body of Jesus Christ, and enter into that inheritance which is incorruptible, undefiled, and fadeth not away. Brother Berry leaves a widow, two sons, and three daughters, to mourn their irreparable loss. Also many dear brethren in Christ, who sorrow not as they that have no hope. He also leaves two daughters-in-law, both of whom were widows for many years, and many grandchildren, and other friends. May we all imitate his godly example: for truly, he was a kind father, a loving husband, and a worthy citizen, and a faithful church member, and a dear brother in Christ.

JOHN BUCKLES.

Jay Co., Indiana, Dec. 11, 1862.

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Total - - - - - \$483 75

Old School Meetings.

OLD SCHOOL MEETING.—Brother Beebe, please publish: A Yearly Meeting will be held with the Second Baptist church of Roxbury, at their meeting-house, on the first Saturday and Sunday in January, 1863, to commence each day at ten o'clock, a. m. Brethren and sisters, and ministers of our faith and order, are invited to attend. ISAAC HEWITT.
Halcottsville, N. Y., Nov. 16, 1862.

Miscellaneous Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single copies, \$1 00; six copies for \$5 00, or twelve copies for \$9. Blue binding, with gilt edges, single copies, \$1 25; six copies for \$6, or twelve copies for \$11. Imitation of Turkey morocco, elegant style, single copies, \$1 50; six copies for \$8, or twelve copies for \$15. Best quality of morocco, single copies, \$2; six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the postoffice address of those who forward the cash with their orders, or by express, to such destinations on public railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

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Manufacturers, Albany, N. Y.

We receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Agents for the Signs of the Times.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
CANADA WEST—Eld. Wm. Polard, Deacons James Joyce and Duncan McColl.
CALIFORNIA—Elders Thomas H. Owen.
DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.
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WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White.
WASHINGTON TER.—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., JANUARY 15, 1863.

NO. 2.

Correspondence of the Signs of the Times.

ATHENS, Pennsylvania, Jan. 5, 1863.

ELDER BEEBE:—Being a friend to the *Signs of the Times*, I feel bound to respond to the Proposition of H. P. ROBERTS, to relieve the financial embarrassment of the paper, and its Editor, as published in your last issue of January 1st. I, therefore, heartily approve of the Proposition, and will answer for one contributor, Five Dollars. I wish to make a suggestion, which is respectfully submitted: Would it not be well to let the Proposition stand in the future issues of the *Signs of the Times*, say two or three months, and also publish, from time to time, the NUMBER of names, who have responded to the Proposition? That those who are able to aid may be reminded of the substantial good they may do the paper, and also that all may see what reason there is to hope for its continuance. Yours, with great esteem,
E. A. MURRAY.

WOBURN, Massachusetts, Dec. 22, 1862.

ELDER G. BEEBE—MY DEAR SIR:—We feel rather solicitous with regard to your prosperity, knowing, as we do, the many obstacles that seem to hinder you. The increased rates of every thing you use, and the temporary loss of most of your subscribers south of Mason and Dixon's line. It must have been an effort to have sustained yourself so long. Those who would do for you, at this juncture, are not able to do what their hearts prompt them. Nehemiah found things rather discouraging on his visit to Jerusalem. But the God of Abraham strengthened his heart, and Artaxerxes filled his hands, and the people had a *mind* to work, and at the end of two and fifty days things looked promising. Now, let every reader of the *Signs of the Times* TRY to procure one new subscriber, and it does seem to me that there is hardly an industrious person but can spare two pennies a week, even for *this* year. I do but speak the sentiment of very many that I *know*, when I say we should miss our semi-monthly friend, containing, as it does, many valuable communications, and the ever welcome experiences of christians, together with other entertaining matter. I hope to hear of a prompt response to the earnest appeal of your friend, and brother, BASTROW, and that your heart may be made light, and your purse heavy, so that you will be saved from any inconvenience in pecuniary matters. And, Elder B., that your *last* days may be your *best* days, and your sun set without a cloud on it, is the desire of many of your friends, among whom is
Yours, fraternally, R.

ITALY, Yates Co., N. Y., Dec. 22, 1862.

ELDER G. BEEBE, ESTEEMED FOR THE TRUTH'S SAKE:—Time, that is ever hastening on, has brought to me my last number of the *Signs of the Times* for the year,

and admonishes me to make my remittance for their continuance; for I can not think of doing without them, as long as they continue to be published; and may the Lord cause them to be continued yet, for at least a little space. I hope it may be His pleasure to move those who believe to aid in staying the standard of truth which they are designed to exhibit, that many who are the called according to His purpose may flock unto it, and that the strayed, and the straying lambs, may know where the Good Shepherd feeds his flock, and where he causes them to rest at noon. In this dark and dismal day, beset, as we are, on every side, we need, more than ever, The Sword of the Lord, and of Gideon—and those who can wield it manfully. For, surely darkness covers the earth, and gross darkness the people. Some times when I behold the great revolution, and the continued slaughter, which is now deluging the earth with blood, I ask if this be not the time spoken of by the prophet Isaiah: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast; for, behold the Lord cometh out of his place to punish the inhabitants of the earth; also the earth shall disclose her blood, and shall no more cover her slain." Should we not fear, that for our coldness, he may remove the Candle Stick out of his place? Truly, it is in vain for us to labor, if he build not the house; and the watchmen watch but in vain, if God does not himself keep the city. But, like Moses, I would plead, saying, Not for us, but for thy holy name's sake, spare the watchmen which thou hast placed upon the walls of Zion, and instruct them to give the trumpet a certain sound, that we may know when to prepare for the battle. The weapons of the soldiers of the cross differ from those of the popular religionists of the day, for they are not carnal, but spiritual, and mighty through Christ, to the pulling down of strong holds; and all the saints shall conquer, for Christ Jesus is our Captain, and his banner is dyed in his own blood. He is our Elder Brother. O! what holy relationship! He is a Savior who saves unto the uttermost; and it is beyond the watchmen that we find him whom our soul loveth. Though we may enquire of the watchmen and ask them, "What of the night?" May they long be enabled to assure us that the morning is coming, and loud proclaim that all things are ready, that the Lamb was slain from the foundation of the world, and that he has redeemed his people, his bride to himself, whom he calls his Beloved. And may they also faithfully cry, "All flesh is grass, and all the glory of man as the flowers of the grass; the grass withereth, and the flower thereof fadeth; but the word of the Lord abideth

forever." Tired of the vanities of earth, I would fly to that Rock that is higher than I, and look beyond this vale of tears to the place into which our Lord hath entered once for all. Realizing my short comings, I cry out, Who is sufficient for these things? If he is my life, when he appear-eth I shall be like him; for I shall see him as he is. Yes, I must trust him: the dying thief was pardoned, and may not I, though vile as he, have hope in the same salvation? I know that he can not lie who hath said that, "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. And unto you that fear my name, shall the sun of righteousness arise, with healing in his wings." I do hope in him, and some times, by faith, I cry, Abba Father! And some times I feel to say, "Let my tongue cleave to the roof of my mouth, and let my right hand forget her cunning, if I prefer not Jerusalem above my chief joy." I will close: for I feel unworthy to write on such a subject. Wishing you a God speed in the promulgation of the truth, I remain yours, in Christ Jesus,

ANGELINE CONLEY.

Sister CONLEY will receive our thanks for her communication, and also for her generous contribution to aid in sustaining the publication.—ED.

OSBORN, Ohio, Dec. 15, 1862.

DEAR BROTHER BEEBE:—The time has arrived for me again to send on my remittance for your (to me) most valuable paper, the *Signs of the Times*, for it seems to me that I can not do without it. Although the times are hard, I had rather be deprived of some of the necessities of this world than to be deprived of the pleasure of reading the communications of the dear brethren and sisters, and the editorials, which they contain. I think I do esteem the brethren and sisters whose communications appear in your columns, more than I have language to express. Often, when I feel impressed to write to you, if I did not feel so unworthy, I think I should attempt it. But I feel so unworthy, and so much cast down, that I feel myself to be a worthless worm of the dust, and feel as though I can not say any thing that will benefit any of the saints. But I can some times say with the psalmist, "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I (even I) shall yet praise him for the help of his countenance." Psalms xlii. 5. The sweet singer of Israel, like all the children of God, was subject to seasons of great depression of spirit; and our Savior, in

the days of his flesh, was a man of sorrow and acquainted with grief. Then—

"Why should I complain of want or distress, Temptation or pain, he told us no less: His way was much harder and rougher than mine, Did Christ the Lord suffer, and shall I repine?"

Rather let me say—

"Return, O holy Dove, return, Sweet messenger of grace! I hate the sins that made thee mourn, And drove thee from my breast!"

It is through the tender mercies of our Heavenly Father that we have a name and a place on his footstool. And were it not for the elect Lady of our God and her children, this world would soon dissolve and cease to be. O! may the Lord afford us grace that we may be still, and know that He is God! —Dear brother, I can not refrain from telling you the pleasure I enjoyed in attending the meeting of the Clover Association this last fall, in seeing so many of the dear brethren and sisters, who seemed to be all united in God's eternal love. I also heard some ten sermons, without a jarring or discordant note; it filled my soul with joy unspeakable, and full of glory. O! I had never expected to enjoy such a season any more in this world. And the kind treatment which my husband and myself received there, fills me with indescribable gratitude. And, if I never meet with them again in this world of sin and sorrow, pain and death, I hope to meet them around God's throne in glory, where sickness and sorrow, pain and death are felt and feared no more. O! what a glorious meeting! when we shall all be like Jesus! for we shall see him as he is. O! the depth, and length of the unsearchable riches of the unchangeable love of God to poor sinners! But—

"Some times I am a doubting, and fear I have no grace: Some times I am a shouting, and Bethel is the place!"

Dear brother, lest I weary you, I will conclude my imperfect scribble. If you think any part of it is worthy of a place in the *Signs of the Times*, you can insert it: but, if not, throw it aside, and all will be well. I subscribe myself,

Your unworthy sister,
AMY DAVIS.

NORTH BUFFALO, N. Y., Dec. 7, 1862.

DEAR BROTHER BEEBE:—In hope of eternal life, I am spared, through the blessing and mercy of our adorable Savior, to see nearly the close of another year, and also to send for the *Signs of the Times* for another year. O! how glad I should be to send you the name of a new subscriber; but, alas! for our city! any thing is advocated but the religion of our blessed Lord and Master; and that, I think, is but very little meddled with. The *Signs*

of the *Times* have come to me very regularly, and they are always very welcome. I hear no preaching, and scarcely ever see one to converse with; but then it is a consolation to know that God has a people in this wilderness of sin and sorrow, that he is pleased to keep, and will keep; for he has said that none shall pluck them out of his hand. O! these blessed *wills* and *shalls*! How good they look to me! One of the ministers told me, the other day, that God would keep his people, if they would let him; but they would not; that God designed many things which man prevented from being accomplished! Dear brother, I felt impatient for him to get through. I told him that the God whom I hoped that I worship, ruled all things, and planned all things, not only now, but before the world began, and his church was saved in him with an everlasting salvation; and that not one drop of the blood of Christ was spilled in vain; and I believe that all things do and shall work together for the glory of God, and for the good of his people. I firmly believe all this, although I am often in the dark, and many times cast down; but still I trust I have a little hope which is like an anchor to my soul. I hope these lines may find you and yours well, and may it be the will of God to spare you long to set forth his truth.

From a poor unworthy sister, if one at all,
ELIZA NELSON.

WHEELING, Indiana, Nov. 16, 1862.

BROTHER BEEBE:—I seat myself to write and let you know that we have not forgotten you, nor ceased to appreciate the worth of your valuable paper, the *Signs of the Times*, in this day of our national calamity. Although we are deprived of the communications of many of your former correspondents, it still appears that the hearts of our brethren are cemented together like the hearts of David and Jonathan, and that they are of one mind, all speaking the same things, with but very slight exception. I noticed a communication from brother STRICKLAND a few numbers back, which I thought needed some trimming, which, in due time, was attended to in a very brotherly manner; and, as I think, very consistently maintaining both the doctrine and the order of the gospel. I do feel to rejoice that the Lord has placed upon the walls of Zion watchmen whom he has qualified to reprove, rebuke, admonish and exhort, with all long suffering and doctrine. As faithful servants, they should not refrain from these duties when required. I know that we, the professed servants of Christ, are yet in the flesh, and liable to be overtaken in faults; and, if this scribble should come under the notice of brother STRICKLAND, I hope he will pardon me for referring to him and his communication. I would only say, Think soberly: think seriously, and receive the admonition in love; for it is my honest conviction, from the manner and spirit of brother BEEBE'S reply, that it was made in love and kindness, and not for injury, but for the instruction and edification not only of brother STRICKLAND, but also of all who are of the household of faith. There is, at this time, a general feeling manifested by both professors and others, in regard to our national difficulties. I believe that nearly all desire that the strife may cease;

but how long the raging elements shall continue, we know not. One thing, however, I think I know, that is, that our Heavenly Father sits at the helm, and that he governs and controls all things for his own glory, and our good. May we be prepared to say in sincerity, Thy will be done, and to God's holy will may we be resigned. * * * Brother Beebe, will you please give your views on Isaiah liii. 12? Particularly on the first clause: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." By so doing you will very much oblige.

Your unworthy brother,

G. C. MILLSPAUGH.

MIRABILE, Missouri, Dec. 10, 1862.

ESTEEMED BROTHER BEEBE:—I send you the enclosed remittance for the next year. It is all I can do. I am nearly worn out. Afflicted with rheumatism, that I can seldom write at all. For weeks I have been, and am still suffering, a part of each day, and night, severely with neuralgia, bronchitis, and dyspepsy. We still highly appreciate the *Signs of the Times* as a medium of correspondence, and comfort, and a valuable means of doctrinal instruction to many of the children of the Lord. I desire to be thankful that we can still read the communications, even of some of the faithful; and, I lament that we are prevented from hearing from many others. I hope you and yours are well, and that the *Signs of the Times* will be sustained. If it were not for losses growing out of this dismal war, and indebtedness, I could send you eight or ten subscribers. This war, although painful and distressing at present, I pray it may cease before long; and then, O how pleasant will be Zion's peaceful shores. —I agree with you, and the brethren, as to the church's future extension of knowledge and religious enjoyments. May the Lord give us all abundantly of the graces of the Spirit, that we may patiently endure all things for the elect's sake, that they may attain the salvation that is in Christ Jesus, with eternal glory.

ELI PENNY.

WILLOW HILL, Illinois, Dec. 13, 1862.

DEAR BROTHER BEEBE:—Once more I am permitted to address you, and, by your permission, the dear brethren and sisters who read the *Signs of the Times*. I should, and hope I do, feel truly and humbly thankful to the Lord, who changes not, for his goodness and mercy, manifested through his kind over-ruling providence, toward me during the last twelve months. For, since I last communicated for the *Signs of the Times*, I have encountered many severe trials and sore temptations, out of which the Lord has signally delivered me, and caused me to realize that He is the health of my countenance, and my God. Therefore, will I praise Him. Yes, praise the Lord, O my soul, and forget not all His benefits!

Sensible have I been made, that it is of the Lord's mercies that I am not consumed: because his compassions fail not: and I have abundant reason to bless his holy name, that he hath not dealt with me after my sins, not rewarded me according to my iniquities. Instead of this, I may exclaim with David of old, He hath restored my soul.

The third day of December last, I left home, for a place in the Hospital service of the Federal Army. Religious discouragements, and the wants of my dear family, impelled me to this step. Six weeks thereafter I returned home as an escort with a deceased young soldier friend. I was called on to preach his funeral, at our meeting-house, to a solemn congregation. The fourth day I again left for the encampment—took sick the same night, and when I reached my hospital, I entered it a patient, and for more than four months I continued on the sick list. My bodily sufferings were severe, and I was brought near the confines of the tomb: but my mental sufferings, for my disobedience, I can never express. The Lord withdrew his Spirit, and the light of his countenance from me, and I verily thought he had cast me off, and feared he never would, in time, restore me unto the joys of his salvation.

Still, I did not murmur, for though my sufferings were great, I felt that I had done a great wrong, in deserting my post as a minister of the lowly Savior, and in leaving the word of God to serve tables; but I humbly kissed the hand that smote me, and was constrained to say, "Though he slay me, yet will I trust in him." Yea, I had none other in whom to trust, for I was far from my family, and brethren. The Lord had given me my long cherished fleshly desire, that I might be removed far from my brethren, to see if I could not then quit trying to preach. And sure enough the spirit of my station was taken from me; but, O! what gloom! what painful darkness followed! I was swallowed up in the great deep of affliction. I was bereft of all my joys. The Psalms was the only part of the scriptures that I could read, and I wept over them. At last, when I had given up all hope, and tried to be resigned to my hard lot, I had a striking evidence that the dear Lord was for me, and not against me, as I had feared: for he appeared in my behalf, and delivered me in a way that seemed to me little less than a miracle. And I was permitted to return home, where, by the attention of a dear, loving wife, and kind friends, I was again raised up, under the rich and unmerited blessing of God, to the enjoyment of life, and to the vocation of God, who is worthy to be praised for evermore. Moreover, I was honorably discharged from the Army service, as Hospital Steward, just seven months from the time of my enlistment.

Dear brethren, I am not only made to confess, with the prophet Jonah, that "Salvation is of the Lord," but also to exclaim, with the prophet Nahum, "The Lord is good, a strong hold in the day of trouble: and he knoweth them that trust in him."

Dear people of God, forgive and pray for me, your most unworthy brother, in the bonds of christian love.

D. BARTLEY.

CARROLLTON, Kentucky, Dec. 31, 1862.

BROTHER BEEBE:—The noiseless step of time is sounding the knell of another year! How many, nay, how very many, who witnessed its ushering in, have closed their eyes on terrestrial things before its close! But, alas! from the walk and conversation of some of those who have gone hence, we have no evidence that they could adopt the language of the poet as their own—

"Farewell, vain worlds, I'm going home,
My Savior smiles, and bids me come;
Bright angels beckon me away,
To sing God's praise in endless day!"

No! the unregenerated heart has never been attuned to sing God's praise while on earth. And when the sable winged monarch of the tomb summons them to his drear domains, their chief desire is to be permitted to remain a little longer, to witness a little more of the vanity of earth, to live a little longer upon the bounties of heaven, and that too, without realizing that every thing we enjoy on earth is freely bestowed upon us by the Great Author of our being! Verily, we can adopt the language of Meekle and say, "The wicked and the righteous live a different life, and die a different death." To the former, it acts as a complete separation between them and the objects upon which their affections rested while on earth. It severs the last tie which held them to wealth, fame, and earthly kindred. It explodes all their vain and visionary notions of earthly happiness. When it comes, no answer, replecation, demurer or plea in abatement, will be heard—for the sentence has gone forth, "Dust thou art, and unto dust shalt thou return." And but for the scenes of Calvary and the bursting of the chains of Death by the blessed Redeemer upon the third and appointed morning, all Adam's race would, up to to-day, be held irrevocably under the sentence, resulting from the violation of the mandate given by the Great Judge to Adam, as the representative of all his race: "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Adam did disobey, and it is written, "By the disobedience of one man sin entered into the world, and death by sin, so death has passed up all, for all have sinned." Death is the common foe of all of Adam's family. But the wicked and the righteous die a different death. David says, "Though I pass through the valley of the shadow of death I will fear no evil, for thy rod and thy staff they do comfort me." It occurs to me that David very beautifully describes the death of the righteous. They only pass through the valley of the shadow of death. Why is it only a shadow? We answer: "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Again: He (Jesus) gave himself for us that he might redeem us from all iniquity. Then, if the wages of sin is death, and the righteous are redeemed from all iniquity, is not death to them a mere shadow? Is it not to them "The gate of endless pleasure, road to everlasting glory?" When the way-worn pilgrim, who, through many long years, has been wending weary his way through the gloom of earth with only now and then a ray of light to illumine his dreary pathway, approaches his destined home where his kindred dwell, is his soul not filled with heavenly delight at the thought of laying aside the earthly habiliments with which he has been clothed through his long journey? Methinks I hear him say, "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Then he can say, "O, death! where is thy sting? O, grave! where is thy victory?" The sting of death is sin, and the strength of sin is the law. But, thanks be to God which giveth us

*"He dies, the friend of sinners dies!
Lo! Salem's daughters weep around."*

*"Jesus can make a dying bed,
Feel soft as downy pillows are."*

H. COX.

The call, is evidently of God. Paul says, Gal i. 15, 16, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to re-

veal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood," &c. And again, the same writer said to Timothy, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose, and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. And, as this language was addressed by one gospel minister to another, I presume it has reference more particularly to a call to the ministry, although it may refer in one sense to the calling of all the saints. This calling, like every thing else that is done for the saints, is a work of grace, and must accord with God's purpose. It has no accordance, therefore, with the works of our latter-day theologians, nor with their Seminaries of theological lore. All the thousands that have been expended at those institutions, all the appeals that have been made to "pious young men" to take positions there professedly to qualify them for the gospel ministry, have never, nor ever will, amount to the call or qualification of one gospel minister. Neither the purpose or grace of God are looked to as a directory or sufficiency, by the wire-workers of those institutions. Money, instead of the power of God, is their impetus, their own calculations and vain imaginations, their directory, instead of God's purpose, and their own works, instead of the grace of God, their sufficiency. Then, their ministers are called not according to the purpose and grace of God, but according to their own calculations and works. The qualifications, as well as the call, of God's ministers, present a complete counterpart to the ministers of Satan. When God calls his ministers, they confer not with flesh and blood. When the enemies of the gospel call theirs, they must confer with flesh and blood for years, for a suitable preparation. When the Lord undertakes the qualification of his servants, he teaches them thoroughly that their sufficiency is of Him. When men undertake to qualify theirs, they are taught to conclude that their sufficiency is of themselves. When the Lord begins the work of preparation with his, they are made to conclude that they *can't* preach. Men, in the preparation of themselves, or others, for the work, are made to conclude that they *can* preach, and at it they go, but make sad work of it. When the Lord prepares his servants for the gospel ministry, they *can*, through Christ, which strengthens them, preach the gospel with the Holy Ghost sent down from heaven. Men, in preparing themselves, or others, for a so-called gospel ministry, may toil through years of study to qualify them, yet they *can't* preach the gospel, with all the theological white-wash, or untempered mortar, that can be plastered over, or daubed upon them. In common with all the children of God, his ministers are thoroughly taught to know that, "The preparations of the heart in men, and the answer of the tongue, is from the Lord;" that "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights," &c. Without multiplying quotations, and for more thorough, yea, for perfect instruction, such as I can not give, I earnestly solicit my brother, and all others whom it may concern, to read carefully and prayerfully the epistles

of Paul to Timothy and Titus, by which they may learn more correctly the qualifications of a gospel minister than I can teach them.

So far as the *evidences* of the call and qualification of a gospel minister are concerned, some of them are very discouraging: others, more pleasant.

I know not, that in their first tuition, the servants of the church differ from their brethren. All the children of God are taught in their first lesson to know that they are unworthy sinners, lost sinners, helpless sinners: or, as the apostle has it, "without strength." How could they enter their feelings, sympathize with, and comfort the poor afflicted mourning, hungering child of God, had they not felt the pangs and anguish to which they are all subjected?

Is not the leading object of their mission here to comfort and instruct God's people?

But, after learning this lesson of their insufficiency in common with their brethren, he gives them a *taste* that he is gracious, for, "The husbandman that labour-eth must be first partaker of the fruits." 2 Tim. ii. 6. Having realized the bitterness of sin, and tasted the sweet and consoling draughts that flow from the river that makes glad the city of God, he next prepares them to comfort the saints that are in any tribulation, with the comfort wherewith they themselves are comforted. See 2 Cor. i. 4. This lesson is similar to the first, from the fact that in it also, they are taught their own insufficiency; for they must learn that their sufficiency is of God. I do not suppose that the Lord has ever prepared one of his servants for the gospel ministry without teaching them thoroughly the requisite and important lesson that, "The preparations of the heart in man, and the answer of the tongue, is from the Lord;" and that without this, all other preparations that can be made by men, aided by all the myriads of money that have been expended with a view of preparing students for the gospel ministry, have totally failed to make them any more available in that solemn service than would be sounding brass, or a tinkling cymbal. How sensibly was Moses made to feel his insufficiency when the Lord was about to send him on an important mission to his people who were groaning under oppression in the land of Egypt! When spoken to by the Lord, he exclaims—"O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." If I know any thing about the exercise of the Lord's ministers, I must conclude that they feel themselves the least, more illy qualified for the solemn service than any of their brethren; and are ready to say with Moses—"O, my Lord, send, I pray thee, by the hand of him whom thou wilt send." It is necessary that the Lord's servants should feel and know their weakness, their nothingness, that they may rely wholly upon Him who is their "*everlasting strength*," then can they readily say with the prophet, "Even he (the BRANCH) shall build the temple of the Lord; and he shall bear the glory;" and will not presumptuously arrogate to themselves as means, or instruments, the important work of making the materials (Christians) of what the building is composed. They

feel themselves unworthy to even "Feed the church of God," which is their highest legitimate business, or to perform the most menial service at the feet of their brethren, even to *wash* their feet, (exhort them to walk worthy of the vocation wherewith they are called,) and such is their fear of dishonoring the holy cause they would defend, and in view of their native weakness that their cry is similar to that of Jeremiah, when he said, "Ah, Lord God! behold, I can not speak: for I am a child." But they are not permitted to carry out their resolution; for the Lord replies, "Say not I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. i. 6, 7. The Lord has said, "I have set watchmen upon thy walls, O Jerusalem, which shall not hold their peace day nor night: Ye that make mention of the Lord, keep not silence." Isaiah lxii. 6. It is the Lord's work, it must be accomplished: that sovereign mandate must be obeyed: for there is no evading the All-searching vision, no resisting the almighty power of Jehovah: and the poor servant, sensibly deficient, trembling and dismayed, *must go*, witnessing, perhaps, the veritable language of the prophet, "Then I said, I will not make mention of Him, nor speak any more in His name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." On feeling the weighty responsibility that weighed down the apostle when he said, "For if I preach not the gospel, I have nothing to glory of, for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel." How appalling to poor frail man, when convinced, by the Spirit, of his imbecility, to have the mandate of heaven "KEEP NOT SILENCE," weighing down his depressed spirits! or the withering sentence, "*Necessity is laid upon me*," harrassing his bewildered mind, while the thoughts of engaging in a holy vocation which he knows he is incompetent to perform, prostrates him in the valley of humility, (necessary valley,) until he is constrained to give up the last lingering hope of self-sufficiency, and fix his final hope (blissful hope) upon the Lord, who says, "Open thy mouth wide and I will fill it!" Thus are his servants made to trust in the Lord, and have no confidence in the flesh.

Not the least of the evidences of a call to the gospel ministry, is the approval of a gospel church. Certainly, the Spirit of the Lord must accomplish the whole work—and I am far from believing that that Spirit in that momentous work is confined exclusively to the minister.

In the primitive days of the church, "The Holy Ghost said, Separate me, Barnabas and Saul, for the work wherunto I have called them," and I suppose she is no better qualified to act independently of that Spirit now, then she was then. If a minister could be profitable to the church, it is essential that there should exist a reciprocal sensibility between him and the members; and I am persuaded that nothing short of the Spirit of God can effectually harmonize their feelings. If I may judge from my own experience in the matter, the seeming approval and confidence of my dear brethren, together with their wholesome advice and encour-

ment during the doubts and trials through which I have passed, have afforded me some of the most satisfactory testimonials and consoling reflections that I have had; and, with these reflections, I think that the servants of God should join the apostle to the Gentiles in saying, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." On the other hand instances have occurred where would-be ministers have urged their services upon the church contrary to her desires: which seldom fails to mar her peace and quietude: but I have never known one such to prove profitable to her in their ministry. Such have frequently had occasion to remove their membership, (and not their residence,) from church to church, for the sake of promotion, but they have generally and finally went off with the *means* faction, or some other party equally foreign from the Old School Baptists.

Another evidence afforded a gospel minister, and one which I consider not an insignificant one, is, a continual opposition from the whole work-mongrel fraternity.

When "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money," "Teaching things which they ought not, for filthy lucre's sake," the faithful minister of the gospel must calculate to be beset on every hand by those "greedy dogs," those howling shepherds, who are always fearful that their craft is in danger when the gospel of grace is faithfully proclaimed:

"But let not all this terrify,
Pursue the narrow path;
Look to the Lord with steadfast eye,
And fight the fight of faith."

The trying ordeals through which the true servant of God necessarily pass, are well calculated to wean him from a self-sufficiency, and evince to him the propriety of trusting in the living God of Jacob, for, "They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever."

The Lord will not withhold from his servants testimonials of his presence, which are better than life; for in his presence is fulness of joy, and at his right hand there are pleasures for evermore. How consoling when the Lord evinces to him He will "*put words in his mouth*." Then can he go in the strength of the Lord, and—

"Take his breast-plate, sword and shield,
And boldly march into the field."

But he must not always expect ambrosial flowers to bestrew his pathway—downy beds to rest upon—or delicious fare to feast upon. He must expect to encounter wearisome journeyings, various perils, painfulness, watchings, hunger, thirst, cold, and nakedness, and often have to exclaim—"O, my leanness, my leanness." Yet, in the name of his God he may lift up his banner, and in the strength and skill of the Captain of his salvation, sing,

"My Captain bids me onward go,
And in his strength I'll meet each foe:
He rules beneath, He reigns on high,
He'll seal my victory though I die."

The evidences that the Lord affords his faithful servants in his infallible promises,

should embolden them to press toward the mark of the prize of their high calling; and while they reflect upon their origin and stability, see that these impregnable fortifications, these mighty ramparts reared by the Almighty, are but the mountain of His presence and power, and not the result of their own nature, and strength, or skill, they should quietly and submissively bear their cross, and, with it, wend their way along the valley of humility, (commendable valley,) and wait patiently the development of the Lord's purposes, promises, and grace concerning them: "For (says Paul) ye have need of patience, that, after ye have done the will of God, ye might receive the promises." The life-long experience of the servant of the Lord may be considered one continued lesson to teach him the propriety and necessity of a patient submission to the will of his Divine Master, and, in learning that lesson, he will often be constrained to acknowledge the truthfulness of the expression of one who has said that, "Resignation sweeteneth the cup: but impatience dasheth it with vinegar."

"O! the dark days, the year around,
Of an impatient mind;
Thro' clouds and storms, a summer breaks,
To shine on the resigned."
"Yes, in a trial world like this,
When all that comes is sent:
Learn how divine a thing it is,
To smile, and be content."

Respectfully submitted, first, brother Beebe, to your discretion, then to brother T. P. S., and others, who may deem it to be worth their perusal.
I remain, I trust, in the best of ties,
J. F. JOHNSON.

CLAYTON, Illinois, Dec. 30, 1862.

BROTHER BEEBE:—Another year has almost passed into eternity, and we still are on the land of the living: and blessed in a good degree, while our once happy country is now clothed in blood and carnage: while our country is thus divided, I am sure that our brethren, both North and South, are spiritually one.

Brother Beebe, when I read your communication, in the 15th of November, and December, and your remarks on your prospects of another year, that you might be compelled to discontinue the publication of the *Signs of the Times*, we can not well do without them, while to some of our brethren they say it is all the preaching they have: it also is the channel through which we have become historically acquainted with a great many brethren and sisters, who have made us glad in reading their communications in experience and doctrine: it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. I feel to do all I can in supporting your paper. I herewith send you Five Dollars. And you will direct as below.

Brethren, particularly in the ministry, can not you all get Five Dollars, or more, and send on for the support of our paper?

As my sheet is not quite full, it may be cheering news to the redeemed family to hear that the Lord has opened the hearts of some of Zion's children to listen to what the Spirit saith. The church called Little Missouri, in which I have my membership, last March received one: in May one: in June two: and, in December two, by re-

lating to the church the dealings of God on their hearts. And they were baptized, after the old apostolic mode, by going down into and coming up out of the water. Two of this number are sisters, very young, in the bloom of life, who said by their actions, that they were not ashamed to own their Lord, or to defend his cause. One sister that joined on our last meeting day, was fifty years of age: had in infancy been sprinkled into the Old School Presbyterian faith, and lived with them many years. About eight years ago she took up her residence in the bounds of our church, and attended meeting. And becoming convinced that she had never been baptized according to the apostolic order, she came and related an experience by grace, and was baptized. Thus, in the year that is now just at an end, we have received six willing souls by experience and baptism; they appear to be brought in slowly in comparison with the daughters of the old mother around us. While the Lord gives us from one to six in a year, the daughters can add to themselves more than a score a week. In this slow process we should not be discouraged: being confident that the Lord will bring all his members in. And that the body will be complete, and that Christ will present it unto himself a glorious church, without spot or wrinkle: and that he will come at the end, and take all his ransomed ones home.

As my sheet is not yet quite full, I will relate a little of my experience:

In the year 1834, the Lord found me in a desert land, and in a waste howling wilderness; (I believe,) he led me about, and instructed me, by his Holy Spirit, and made me to rejoice with that joy which is unspeakable and full of glory. In reading the scriptures I found that Jesus had established a church here on earth, and I believed it was a Baptist church. I looked at the Old School Baptists and come to the conclusion that they were very selfish in their religion, and an honest, ignorant, unlearned people; but were very far behind the times; and that their progress was so slow that soon they would be out of existence. I took up my abode for fourteen years with one of the daughters, (Missionary Baptist,) and served her as Deacon seven years. In this time I run my little galley with oars, up and down almost every stream of missionism. And like Paul, I did all I could for them, and against the Old School Baptists, till at last I saw that I was in the muddy pool of Babylon, and fighting against the true church of Christ. In my last year with them, they liberated me to exercise in public, which caused me to read the scriptures more closely, and to my astonishment, I found that the Old School Baptists were the true apostolic church. I had been attending their meetings for some time, and the doctrine they preached became food for me, whereas, before, I had been using for food only husks. These old fashioned people I now love them, and love the doctrine they teach, for it is all of grace. In the year 1848, went to a part of what Christ called his Little Flock, and related to them my experience, they baptized me, I believe, in the apostolic order. I have been satisfied, as regards the true church, ever since. In the year 1850, the church set me apart by ordination as one of their

Elders. And brethren, let me say to you I feel to forsake my gods of old: I say to you in the language of one of old, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people: and thy God, my God: where thou diest, I will die: and there will I be buried. I have been trying to feed the flock of God, in my imperfect manner, for a little over ten years. And still I have my trials and troubles, and am made to cry out like one of old—O, wretched man that I am, who shall deliver me from the body of this death? I can say with the poet—

" 'Tis a point I long to know,
Oft it causes anxious thoughts,
Do I love the Lord or no?
Am I his or am I not?"

Yours, in the hope of eternal life,
PETER AUSMUS.

RIVERHEAD, L. I., N. Y., January, 1863.

DEAR AND MUCH ESTEEMED FRIEND AND BROTHER IN THE LORD:—May the peace of God, which surpasseth all understanding, keep your heart and mind through Christ Jesus, and may you constantly live in the realization of the truth of the prophet's declaration, Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. I rejoice greatly that the Lord has seen fit to spare you through another year, to administer to the wants of his family, by the words of comfort, consolation and support, sent forth through the *Signs of the Times*; and I pray God that yet you may long be spared as his faithful servant, to feed the flock of God, which he hath purchased with his own blood, with the wholesome words of the Lord Jesus: that many who are fearful and downcast by reason of the difficulties of the way, may be cheered, encouraged and animated to press forward through all that opposes from without and within, rejoicing.

"The feeblest saint shall win the day,
Tho' death and hell obstruct the way."

And may the Great Head of the Church be pleased to grant that, while through you as the instrument in his hands, the truth as it is in Jesus, is declared, and many of the Lord's fearful ones encouraged and strengthened, you also may be comforted with the same comfort wherewith you are enabled through grace to administer to the consolation of others; and when you have finished your allotted work on earth, and all the will of God respecting you is accomplished, may you have administered unto you an abundant entrance into the kingdom of our Lord and Savior Jesus Christ, to whom be glory forever. Amen.

Again are we reminded, by the completion of another year, of the transitory nature of all earthly things, and the apostle's exhortation seems to speak with increasing force, Set not your affections on things on the earth, but on those things which are above. And is it not well also to review the past, and to heed the words of Moses, the man of God, to the children of Israel, Thou shalt remember all the way in which the Lord thy God hath led thee, to humble thee and to prove thee, and shew thee what was in thy heart? Yes indeed, it is needful that we should have a just acquaintance of ourselves as viewed in the light of scrip-

ture, then shall we know, as says the apostle, that in us, that is, in our flesh dwelleth no good thing; and if made to differ, we must ascribe all to the distinguishing favor and rich grace of our God. I trust it has been my privilege to view the hand of the Lord from my early days, as well in his providential dealings, as also in the methods of his grace, and if I look back ten, twenty or thirty years, I am a wonder to myself, and ask how have I been led on to the present time? It is because he hath helped me.

Again: When I consider the past I am led to enquire, Why am I here? And to this I know not what reply to give: nevertheless as I believe that the way of man is not in himself, I must conclude that he hath directed my steps, and I trust that in his own time he will give me to prove that it is all for the best. The providence of God, in all things has been a subject of peculiar interest to me, as in relation to all that transpires in the world, as well, as my own, and the individual path of all his creatures, for his word declares, He rules over all creatures and all their actions: that all things come to pass according to his ordination, and that all shall tend to his glory. And from the days of my youth have I derived much pleasure from viewing his hand in passing events: but especially was I early convinced that my times were in his hand and that no event could possibly arise to frustrate his purpose concerning myself: that all was ordered in infinite wisdom, and unspeakable kindness: and all things work together for good to them that love God, and are the called according to his purpose. And often have I found the belief of this truth a solace to my mind, and a means of bringing me to a humble submission and acquiescence to his sovereign will, where I could not trace his hand. But how different has been the path in which he has seen fit to guide me, from that which, judging from my then present circumstances, I had anticipated and expected: nevertheless I am still constrained to acknowledge that he hath led me by a right way; for I can not tell how otherwise I could have experienced so much of his goodness, and have had so many striking displays of his love and mercy: and now, after all through which I have passed, what I most have to lament, is the loss of the spiritual privileges of a preached gospel, and the fellowship of saints, in the ordinances of God's house: and whether it may be the will of the Lord that I should ever again be thus favored or not, I desire to leave to the wise arrangement of him who orders all for the benefit of his own children, and has promised that he will withhold no real good from those who trust in him.

The period of my subscription for the *Signs of the Times* for the past year having expired, I have enclosed One Dollar for the present, also One Dollar for the supply of another of the family of God, where you know it is needed. I could have wished that it lay in my power to do more toward the support of this interesting periodical, which I consider of much benefit to the saints scattered here and there, on this vast continent; seldom or never hearing The Truth from the lips of the Lord's sent servants; and I trust the time will soon arrive when the Lord shall arise and shine upon Zion, that his

glory may be seen, and his mighty power displayed in the wide spread of his gospel, and many made to enquire the way to Zion, with their faces thitherward.

May the blessing of the Lord rest upon you, and upon the whole household of faith, is the prayer of Yours, in gospel bonds,
J. E. PLAYER.

P. S. My dear partner unites in christian love: and, if the Lord will, probably you may hear from me again shortly.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1863.

VIGO CO., Indiana, Dec. 9, 1862.

DEAR BROTHER BEEBE:—Time admonishes me to renew my subscription; and I will also write a few lines to acquaint you of my removal to Permento, Vigo county, Indiana. Your valuable paper, the *Signs of the Times*, have come to me very regularly, filled with the rich treasures of gospel truth; and they have been a great satisfaction to me. I would not do without them for double the amount of what they cost, as long as they can be had, and I am spared to read them; for they contain so many communications from the scattered lambs of Zion's fold. I am made to rejoice and thank the Lord that he has not left himself without witnesses. He is the same yesterday, to-day, and forever; for he changes not. He says: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. iii. 6. Brother Beebe, is not this a dark time—a time of thick darkness that can be felt? I hope the lambs of the Redeemer will continue to write, as we read: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name." If I could write like some of the brethren and sisters, I think I would write a great deal; for their writings are strengthening to me on my pilgrimage,—and I love to hear from God's chosen ones. They all understand each other, and all speak the same things. The church of Christ is a unit here, and will be a unit through the countless ages of eternity. I will have to conclude this poor scribble. I would like to have your views on Acts vi. 1: "And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." What I desire to know is, what the daily ministration was, seeing that the apostles appointed seven chosen men over this business, and they, being scattered abroad, went every where preaching the word. Your views on this subject will greatly oblige an anxious enquirer after the truth. Hoping that the Lord may long continue to send your welcome messenger abroad, and give you wisdom and strength according to your day, I subscribe myself Your brother, in shade of eternal life,
SHADRACK J. PAYNE.

REPLY.—The daily ministration spoken of in the text, was that of food, as we clearly infer from the reason assigned for appointing the seven men; for it was not reason that the apostles should leave the word of God, and serve tables. Brother PAYNE will observe that in those trying times of early persecution, those who professed the religion of Christ and united with the disciples, according to an agreement of their enemies, were cast out of the Synagogues of the Jews, and disfranchised from the privileges which other Jews enjoyed as citizens of a province under the Roman government, they were generally deprived of their property, and driven away from their homes, by the violence of the persecution. Under this trying state of things it was agreed that those who came into the number of the disciples

should sell their property, which otherwise they would lose by confiscation, and bring the proceeds in money, and lay it down at the apostles' feet. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all as every man had need." Acts ii. 44, 45. Again: "And the multitude of them that believed were of one heart, and of one soul; neither said any of them that ought of the things which he possessed was his own: but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessed of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet: and distribution was made unto every man according as he had need," &c. Acts iv. 32-35. See also verses 36 and 37, and chapter v. 1, 2.

From these scriptures we see that the disciples cheerfully cast all that they possessed into a common stock for the common benefit of all the disciples, without reserving any special claim of ought that they had possessed. And all the disciples were to be supplied daily from this common stock. But, as the disciples had made the apostles the trustees of all their property, it is not strange that when the number of the disciples had multiplied to thousands, and the common fund had accumulated accordingly, that the trusteeship had become too great a burden to the apostles, and interfered with the discharge of their apostolic duties, in preaching the word. Hence, the necessity of electing suitable men to take this trusteeship, or supervision of the funds, and to minister, or deal out from it daily to all the disciples, as every one had need. The apostles, it seems, in attending to the word of God, had necessarily paid less attention to the daily ministration, or distribution of the provisions, than they otherwise would. This had produced some disaffection and murmuring among the Grecian disciples, who complained that their widows were neglected, and did not fare as well as did the Hebrew widows. Whether their disaffection was based on jealousy or reality, we are not told: but the apostles availed themselves of the occasion to propose the selection, of seven men, of honest report, full of the Holy Ghost; as in such men all the disciples would have the most perfect confidence; and in transferring the labor and responsibility of supplying all the tables daily, of all the disciples, the apostles would be greatly relieved.

As we have this apostolic example before us, the question very naturally arises, whether the church, in all ages, is not bound to conform to the same pattern? The apostles have informed us that we have them for examples. And it is our candid judgment that in this matter, as in all others, we are bound to be governed by their examples. But, still it is to be remembered that this arrangement was confined to the peculiar circumstances of their case, as we do not find the same requisition made on the Gentile churches, when each one was allowed the right of stewardship over his own property, but with the injunction, however, that each one should appropriate, according as the Lord had prospered him, for the relief of destitute

saints, or any other necessary expenditures of the church, and for sustaining those who labored among them in word and doctrine. Were we situated precisely now, as the disciples were at that time, there can be no doubt that it would be our duty to relinquish the stewardship of all our worldly possessions, to be disposed of for the common benefit of all the saints.

Even as we are now situated, having (to some extent) the constitutional right to hold the title of our houses and lands, in our own names, still, as disciples of Christ, there is not, in all his church, a single disciple who has an exclusive right, according to either the letter or spirit of the gospel, to call ought that he possesses his own. Every saint is taught by the word and spirit that he or she is a steward, under God, of all our possessions, and that we do not possess one farthing of it all, so exclusively as our own, as to permit us to withhold it when the cause of God, the welfare of his church, or the sufferings of any of his saints require it. To the full extent of all God has entrusted us with we are solemnly bound to appropriate it, according as God has prospered us, for the relief of the destitute saints, whether they be Grecians, or Hebrew, Jews or Gentiles.

There was instruction given to the Gentile churches to support their widows, who were widows indeed; and that too without exacting of them to labor after they had attained the age of sixty years, if they had entertained strangers, washed the disciples' feet, &c. But to prevent lazy drones from coming into the church, to be fed on the bounty of the church, Paul gave orders that those able-bodied men and women in the churches, who would not work, or exert themselves to procure a living for themselves, that neither should they eat. But widows, who were widows indeed, were to be honored, and double honor should be awarded such Elders as ruled well, especially to such as labor in word and doctrine; for said he, The scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward." 1 Tim. v. 9, 10, 17, 18. So also in all the necessary expenses of the church, in providing a comfortable place of meeting, assisting the poor of the church to get to the meetings of the churches, or in assisting traveling ministers, to bring them on their way, or the expenses of the messengers of the churches in visiting sister churches as messengers, or as messengers to the associations of the churches, the burden of the expenses should be borne according as God had prospered every one. And no one will be allowed to shirk out from his or her equitable share of such burdens, without bringing leanness into their own souls. To withhold more than is meet tendeth to poverty.

But there is one thing more we will notice while on this subject: The seven men appointed to have charge of this matter, have generally been regarded as deacons. The character they were required to bear, as honest men, full of the Holy Ghost, men in whom all the church have the fullest confidence, agrees well with the character and qualification required of deacons, 1 Tim. iii. 8-13, strongly favor the conclusion that the seven men, their qualifications and their special work,

is to be regarded as pointing out the office and work of deacons. If our conclusions be admitted, it must follow that the deacon's work is to make requisition from the churches of the necessary means, and to find out the needy of the churches, and to apply the relief faithfully, honestly, and in the fear of the Lord. The daily or weekly, or annual ministration of the churches to secure the comfort of the saints is embraced in his appropriate work. Also, to see to the administrators of the word, that they be not involved with serving tables, or embarrassed with temporal things, so as to hinder their usefulness in the gospel ministry. Every disciple of Christ, as we understand, is bound to contribute, according as the Lord has prospered him, or her, and so supply the deacons of the church with the means to carry out the instructions implied in the precepts and examples which we have called attention to in the consideration of this subject. The fearful example of Ananias and Sapphira, in keeping back part of the price, should admonish every disciple who has professed to consecrate himself with all that he is or has to the Lord, against the sin and idolatry of covetousness. May we all be prepared to sing with the poet—

"All that I am, and all I have,
Shall be forever thine:
What e'er my duty bids me give,
My cheerful hands resign."

CROMWELL, Indiana, Dec. 15, 1862.

BROTHER BEEBE:—The *Signs of the Times* still continue to come as a welcome messenger to us, and we wish to have them continue to come as long as we can raise the money to pay for them. In your last you requested each subscriber to try to procure at least one additional subscriber, and I have done so. You will find the money enclosed, &c. Brother Beebe, I am going to trouble you for your opinion. I will name the circumstance: We had two Baptist preachers here last spring, and there are five or six Baptist members here—but they are not organized in a church—and there were one or two who wished to be baptized, but the members, under present circumstances, did not wish to go into a constitution. Now, would it have been right or wrong for one of those preachers to have baptized those persons, if they had given him a satisfactory evidence of their hope in Christ? I would like to have your opinion on the subject.
WILLIAM H. SMITH.

REPLY.—If there was no Baptist church of our faith and order near, and the preacher, and the brethren in the vicinity, were satisfied that the applicants for baptism were proper subjects of the ordinance, we can see no valid reason why they should not be baptized on profession of their faith in Christ. The commission to preach the gospel, not only authorizes the commissioned ministers, but commands them to baptize believers, in the name of the Father, and of the Son, and of the Holy Ghost. The apostolic practice was to baptize all such, as in the case of Philip, and the Eunuch, The Jailor, Lydia, and many other instances. Yet, where there are constituted churches of the gospel faith and order, within a reasonable distance, it would be presuming for an itinerant minister to receive and baptize without the concurrence and fellowship of such church. Of course we only speak of the case as stated above. We do not know whether the brethren mentioned were all agreed in regard to the reception into their fellowship of the persons wishing to be baptized: but on the supposition that there was nothing more in the way, the brethren being unorganized as a church, we should not regard as a valid objection, if that were all.

* Brother Payne desires us to change his post office address, and to discontinue the subscription of another subscriber, but he has failed to inform us at what office either have formerly received their papers. We have spent hours in searching our list for those names and offices, but have failed to find them. Our subscribers will save us much labor and perplexity by observing our request, that they tell us, when changes or discontinuances are called for, at what post offices they have been received.

DISTRESSING AND FATAL DISASTER.

On Tuesday, the 13th inst., Mr. JAMES KNOX, of this place, was run over by a freight train, at the crossing, near his residence, and so fatally injured that he survived but a few hours. He was standing, at the time, on one of the tracks of the Erie Railway observing the movement of a hand-car, when he heard the whistle of a freight train approaching from the west, but, as he afterwards explained, he thought he was on the opposite track from that on which the train was coming, remained unconscious of his fatal mistake until he was prostrated and run over by the train. Although the engineer, we are told, made every possible effort to warn him of his danger, by using the steam whistle. One leg was entirely cut off at about the knee and left in his boot, and an arm was also severed from his body, besides other internal injuries. He was taken to his house, and every possible attention immediately bestowed, but he lingered only a few hours, and death came to his relief. Mr. KNOX was an industrious, temperate and peaceable citizen, in the sixty-third year of his age; had raised quite a family of children, all of whom, we believe, are now married and settled; and, by his industry had, besides caring well for his family, accumulated a handsome little property. His wife had been very sick for a few weeks past, but was recovering when this dreadful stroke fell with crushing weight on her, and those of her family who were with her. On hearing of the disaster, we hastened to visit the family in their deep affliction, but before our arrival, the spirit had taken its everlasting flight. For almost forty years we have known the deceased well. He was our neighbor when we resided at New Vernon, and shortly after we had located in this village, he purchased a farm in the vicinity, and moved to within half a mile of our present residence. And we take pleasure in saying we have known him as a good neighbor, an honest, unassuming, but an intelligent and upright man. His family sustain a very great loss in his departure, but God, who, in his inscrutable providence, has dealt the blow, is able to sustain them, and to make even this bitter affliction work for their good and his glory.

"The evils that beset our path,
Who can prevent or cure?
We stand upon the brink of death,
When most we seem secure.
Since sin hath fill'd the world with woe,
And creatures fade and die:
Lord wean our hearts from things below
And fix our hopes on high."

OUR HYMN BOOKS.—We are receiving orders for them, and fill the orders as fast as they are received, for such as we have on hand. Our supply for the best morocco, and imitation of morocco, had become exhausted, but we have ordered a new supply, which we are expecting from New York in a few days, and we will immediately, on their arrival, supply those who have favored us with their orders.

THE BANNER OF LIBERTY.—As many enquiries are made of us we will inform our friends that its publication has been suspended for more than a year past; when it is again resumed, we will give notice immediately.

Our friend, BENJAMIN WOOLFORD, Esq., of Maryland, will please accept our grateful acknowledgments for a barrel of extra fine Oysters, which came in excellent order, and in time for our New Year's cheer.

Marriages.

November 26, 1862—By Eld. D. L. Harding, at the parsonage house of the Southampton Old School Baptist church, Mr. JOSEPH ERWIN and Miss MATILDA MORRISON, all of Montgomery Co., Pennsylvania.

December 18, 1862—By Eld. D. L. Harding, at the house of Dea. E. Vanartsdale, in Springville, Mr. CHARLES BRIGGS and

Miss CAROLINE HALLOWELL, both of Bucks county, Pennsylvania.

December 24, 1862—At the house of the bride's father, by Eld. P. Hartwell, Mr. J. BRITTON HILL and Miss CATHARINE E. TITUS, daughter of Asa Titus, both of Hopewell, New Jersey.

December 25, 1862—By Eld. D. L. Harding, at the parsonage house, Mr. THEODORE C. SERCH, of Middletown, and Miss ANNA L. WHITE, of Newton, all of Penn.

January 6, 1863—At East Amwell, by Eld. P. Hartwell, Mr. JOHN REED and Miss CAROLINE STOUT, both of East Amwell, N. J.

Obituary Notices.

DIED.—December 23, 1862, at his late residence, near Mount Salem, Sussex Co., N. J., Mr. ABRAHAM DOTY, aged eighty-two years, lacking one day. Brother Doty had long been an Old School Baptist, remarkably firm and unshaken in the doctrine and order by which that class of Baptists are distinguished. His membership has been in the Waterloo church from the time of its constitution, and for many years before that time. Old age, and the common infirmities incidental thereto, has, to a great extent, prevented him from attending our meetings, for some years past. One year ago he was taken very ill, and, for a time, his recovery was despaired of, but he continued to linger along until he had attained within one day of eighty-two years of age, when his ransomed spirit was gently released from the frail and trembling tenement, and he fell asleep in Jesus, as we trust. He has left an aged widow, and several children, grand-children, and other relatives, and friends, with the little church of which he was an esteemed member, to mourn their loss, which we believe is his unspeakable gain. His funeral was attended on the 25th ult., and a discourse was preached on the occasion by Elder G. Beebe, from Psalms lxxiii. 21-25, to a large and solemn assembly.

RICHMOND, Indiana, Dec. 28, 1862.

BROTHER BEEBE.—You will please publish the following obituary notice: Sister ANN BLOOMFIELD, who died at the residence of Sarah Ann Clawson, near Princetown, Ohio, on the 22d of September, 1862. She was in her sixty-fourth year at the time of her death. Sister Bloomfield was the widow of Joseph Bloomfield. She united with the Baptist church at Springfield, Ohio, about the year 1824. A few days before her death, she united with the Fairfield church, where she remained until her Heavenly Father removed her to that unmingled rest, where the wicked cease from troubling. She was living with her youngest daughter, near Burlington, Ohio. Left home on Saturday morning to attend the Association, at Fairfield, in common health. Before she reached the place, she received a paralytic stroke, and was barely able to reach her niece's, where she died. She was much esteemed by all who knew her. The church has lost an Anna indeed, and a much esteemed sister. Her children can say of a truth, We have lost a mother, but we all have good reason not to mourn as they which have no hope, for our loss is her eternal gain.

Dear sister, thou hast left us,
And our loss we greatly feel;
'Tis the Lord that has bereav'd us,
He can all our sorrows heal.

Her flesh shall slumber in the ground,
Till the last trumpet's joyful sound—
Then burst her bands with sweet surprise,
And in her Savior's image rise.

With a good hope, through grace, &c.,
LOTT SOUTHARD.

PRINCETON, N. J., Dec. 21, 1862.

BROTHER BEEBE.—By request, I send you the obituary of sister JANE L., daughter of Joel and Margaret Anderson, of Princeton, Mercer Co., N. J. Sister Anderson laid aside this earthly mantle, March 26, 1862, after an illness of twelve months, during which time she was able to join the family circle each day, until two days previous to her death: her disease being hemorrhage of the lungs: she had just completed her twenty-fifth year. She united with First Hopewell Church, Mercer Co., N. J., when in the sixteenth year of her age. She lived an exemplary life, manifesting the love of God shed abroad in her heart, and her love for the doctrine and order of God's house, preferring the company of Zion to earth's chief joys. And when conscious of

her near approach to dissolution of soul and spirit, with calmness of mind arranged the affairs of this life, by a just and equitable division of this world's goods, which she was the possessor of; and expressed her willingness to depart, and her assurance of an entrance to the mansions of the blest. Not only a mother, brother, and sister, are deprived of one whose presence cheered their family circle, but in the Church a seat is vacant, no longer occupied by one whose voice mingled in the songs of praise, and rejoiced in the provisions of God's house, and the society of the saints. But we trust she has joined the angelic throng in the church triumphant, and, although we mourn when the ties of love and friendship, which our Heavenly Father has instituted, to bind us together, for our comfort and consolation, while in this world of tears, are severed, it is only the sympathies of our nature that mourn, for the Spirit saith it is far better to depart and be with Jesus. May the Giver of life and death wipe all tears from our eyes, and when the sun of our lives shall set, may the horizon be gilded with the golden sunbeams of the Savior's love, to cheer us on to that haven of everlasting rest.

ELIJAH LEIGH.

BROTHER BEEBE.—Please publish the following obituary of one of your subscribers: Died, at the residence of her son-in-law, W. Harvey Scott, in Jessamine Co., Kentucky, on Friday evening, December 5, 1862, without a struggle, or a groan, about seventy-nine years old, Mrs. KITTY, relict of the late Jasper Griffing, and daughter of the late Judge James Brown, of Bourbon Co. I baptized sister Griffing, who was received into the fellowship of the church at Bryans, largely upwards of twenty years since, and who has been an intelligent, firm, and consistent advocate of the doctrine maintained by the Old School Baptists ever since. She was a woman of strong mind, quick perception, and nice, discriminating judgment. But, "She rests from her labors, and her works do follow her." I was sent for and visited her, a few days before her death, and found her entertaining bright hopes for the future. No wonder that they who saw her in her last moments felt a desire to "Die the death of the righteous, and my last end like her's." But she has, as we confidently believe, gone to the reward of the just in heaven. Sister Griffing has left a number of children, grand-children, and friends, who only knew to love her, with the Church at Bryans, to mourn her loss: but we "Sorrow not as they who have no hope."

Most truly and affectionately your friend and brother,

THOMAS P. DUDLEY.

WASHINGTON, D. C., Dec. 22, 1862.

BROTHER BEEBE.—Please insert the following notices: Drowned, near Texas, Maryland, GEORGE H. COLE, aged about fifteen years. The subject of this notice was a very promising boy; but while attending school, at Texas, Baltimore county, Maryland, last summer, about the middle of August, he went one evening to the pond to bathe, and, venturing too far into the pond, could not be rescued, until life was extinct. He was the grandson of Lewis R. Cole of Black Rock. The dispensation of providence seemed to the distressed parents very dark and inscrutable, in thus taking their beloved child from them so unexpectedly.

ALSO,

SALLIE COLE, aged seven years.
LEWIS COLE, aged five years: and
LABAN COLE, aged three years:
The children of Abraham Cole. These lovely little ones died of that terrible disease, Diphtheria, and within the short space of five week's time. The affliction is very painful indeed to brother Abraham Cole and his wife. But, may God sanctify the deep bereavement to their good. May the dear father and mother realize the hand of their Heavenly Father in this sore affliction, and feel to say, "It is the Lord, let him do what seemeth him good." For, "God moves in a mysterious way, His wonders to perform."

WILLIAM J. PURINGTON.

DELPHI, Jan. 4, 1863.

BROTHER BEEBE.—You will confer a favor by publishing the following: Died, May 11, 1862, Dea. RUFUS THAYER. The subject of this notice was a member of the Old School Baptist church, in Delphi, for the last twenty years, or thereabouts, and an officer in the church most of that time.

He was a brother beloved—sound in faith and practice—though he lived sixteen miles from meeting, his attendance was quite regular, until his last sickness, which lasted eight weeks. His death was occasioned by a cut with an ax in the hallow of the foot. He has left a wife, and five children, to mourn, together with the church, who feel that a great man in Israel has fallen, though he triumphed in death. The writer of this notice visited him a few days before he died, and found him, like Paul, ready to be offered, and feeling that the time of his departure had come. His age was sixty-six years.

Also, died, brother SAMUEL SHEPPARD, February 26, 1862, aged seventy-eight years. He had been a member of the church in Delphi about twenty years. His christian deportment, and faithful attendance at the house of worship, had endeared him to the church: but God has called him home. He has left a wife, and four children, to mourn, also the church.

Also, sister MANERVA ROBERTS, died in July, 1862, aged sixty-nine years. Her disease was cancer. Her sufferings were great, which she bore with christian fortitude and holy resignation. She had been a member of the church, in Delphi, more than thirty years: but she has gone to her rest. She has left a husband, and three children, to mourn—~~together with the church.~~ So God weakens our strength in the midst of the race: but we rejoice to say they all died in faith—leaving a good report. May a gracious God bless the feeble hand thus bereft, is the prayer of your unworthy brother,

J. P. SMITH.

BROTHER BEEBE.—In the providence of God I am again called upon to write an obituary for the *Signs of the Times* that another one of God's children has been called from a time state to their eternal home. Died, in Sanford, Maine, the 22d inst., SUSAN, wife of O. J. Davis, of Boston, Massachusetts, aged thirty-four years, two months and three days. She never was baptized, and of course was not a member of the visible church: but while she was suffering for months before death came to her relief, (with that so fatal disease, consumption) it did surprise many of the experienced children of God to witness what a great and sublime view she had of the eternal God in his power and glory, and that he worked all things after the counsel of his own will, and to see how reconciled she was to God's will, and to the development of his purposes. Although blessed with the company of kind parents, beloved brothers and sisters, and an affectionate and kind husband, and two little interesting children, and surrounded with the comforts of life, yet she was weaned from them all, having given them up into the hands of God, as into the hands of a faithful Creator, waiting patiently for God's set time to call her home. Just before she died she requested some one to pray with her, but as no one present felt as though they could be mouth in prayer, at that time, her husband read the Lord's prayer, which satisfied her in a measure; then she looked upwards, as though she saw something very pleasing, for a few moments, then closed her eyes, and died as easy as though going to sleep. Her husband, father, mother, brothers, sisters, and all who became acquainted with her, feel their loss deeply: for her disposition and manners were so pleasing that they all loved her. Some months before her death, (by the request of her parents, brother David Pray and wife,) she was taken to their house, in Sanford, Maine, and there died. I preached on the funeral occasion to a very large gathering of people, after which her husband took her lovely form to his native place for interment.

WILLIAM QUINT.

BROTHER BEEBE.—Please insert the following obituary: Died, October 8, 1862, MARGARET, youngest daughter of Deacon James V. and sister Mary Willard, in the

eleventh year of her age. The subject of this notice was quite an interesting child, and developing qualities that were calculated to draw forth the warmest parental affection. Shortly after the death of her oldest brother, (some three years ago,) she had quite a remarkable dream, particularly for such a child, and told it to her folks soon after. She dreamed that she was going to a neighbor's, and saw a white cloud, and she went under the cloud, and there she saw Jesus, and he took her up a great high ladder to its top, and when there saw so many people, that she could not count them. She saw some of her former kindred, among them her brother, and that things looked very beautiful; after which Jesus brought her back. She was sick about six days. Her disease was diphtheria, from which she did not appear to suffer much, although unable to talk above a whisper for some time before her death. She stated to her mother that she would like to tell her of many things, but could not then, and on the day of her death she said she wanted to go to sleep, and would do so at ten o'clock. She seemed to watch the moving of the clock, and when it struck ten, she raised herself up in bed, and her father took her in his arms, and she immediately fell asleep in death, without a struggle or a groan. Her funeral took place on the 11th, and I tried to preach from Jer. iii. 19, "How shall I put thee among the children, and give thee a pleasant land?" &c. She evidently died happy, and we trust the Lord took her to himself. May the Lord bless the family from which she was taken with all needed grace.

D. L. HARDING.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., FEBRUARY 1, 1863.

NO. 3.

Correspondence of the Signs of the Times.

FAIRFAX C. H., Virginia, Jan. 17, 1863.

DEAR BROTHER BEEBE:—I write this, thinking I may have some opportunity to get it mailed to you. In doing this, I think I am not transgressing any military order, as I am living within the lines of the Northern Army, though I have no mail facilities short of Washington, and can not get there without a pass, such as I am not willing to apply for.

I wish to write again on the subject of the Two Witnesses, and that from regards to brother OWEN, and others, who advocated the idea of the two testaments being the Two Witnesses, which idea I have heretofore opposed; but I am now brought to agree with them on that point. The manner and ground of my being convinced on this subject, is what I wish to state, without going into a discussion of other points relative to the Two Witnesses: I was, not long since, reading the 11th chapter of Revelation, and when I came to the nineteenth verse, I was struck with the remark, "And there was seen in his temple the ark of his testament," and the idea occurred to me that this *ark of the testament* must mean the scriptures. And was led to conclude this was correct from the following considerations:

The ark made by Moses, is in the books of Moses frequently spoken of as the ark of testimony, and in no case in the Old Testament is it called the *ark of his testimony*. But Paul, in Hebrews, calls that *testament* which Moses calls *testimony*, namely, the law, so that I think the ark of testimony and the ark of his testament are equivalent, one to the other. The ark, with the tables of the law in it, was evidently typical of Christ, as made flesh, or made under the law. It was made of shittim wood, an incorruptible wood, and overlaid within and without with pure gold, thus showing the purity of his manhood, and its union with the Godhead. The tables of the law being enclosed in it, and covered over with the mercy seat, or seat of atonement, showed the law being preserved untarnished, and yet when covered over with the atonement of Christ, men could approach God with safety in the face of the law. Whilst the men of Bethshemesh being slain, fifty thousand and seventy of them, for looking into the ark, that is, for looking upon the tables of the law without the mercy seat intervening, shows the certain death of all who presume to face the law in their approaches to God without the intervention of the atonement of Christ. The term "Heaven" in that prophecy evidently means the Church of Christ. I can not think that Christ will be seen personally in his church whilst she yet remains in her militant state. The ark made by Moses with its contents at the destruction of the temple and Jerusalem by Nebuchadnezzar, was evidently destroyed. But the

testimony of God was not destroyed from among men, nor his testament. God has not left himself without an external witness concerning his law, and concerning Jesus Christ. The ark with its enclosed testimony, was preserved until the book of the law was written, and Christ and his atonement was proclaimed and written by the spirit of prophecy, through Isaiah, and others. "For the testimony of Jesus is the spirit of prophecy." Rev. xix. 10. The testimony preserved in the ark being thus preserved and transmitted down through other channels, the ark and its contents might be dispensed with, and still men have the witness before them. And the scriptures thus become the ark for preserving and transmitting the testimony on down to succeeding generations. By the scriptures as the ark, I understand the written or printed word—by the testimony, I understand the spirit of the word or the word of the Lord, that comes home with power. The ark contained as testimony, the two tables of the law, and the mercy seat, also the *pot of manna*, and *Aaron's rod*, that budded and blossomed, and brought forth fruit. The law in all its demands and fulness, is declared in the scriptures, and the mercy seat, or atonement of Christ, is revealed in the scriptures as meeting the demands of the law, and as giving to the sinner free access to the throne of grace. Christ as the true *bread which came down from heaven*, is also revealed in the scriptures. And the scriptures fully testify that Christ, as the *rod of the stem of Jesse*, has budded and blossomed, and brought forth fruit. Thus the full testimony contained in the ark, and more fully developed in gospel light, is found in the scriptures. If then, as I think, the scriptures are the ark of his testament that is to be seen in heaven, we are informed how they came there, in verse twelve, same chapter, "And they heard a great voice from heaven saying, Come up thither, and they ascended up to heaven in a cloud." But this is said of the Two Witnesses, so that if my conclusions are correct, the scriptures in the two testaments are the Two Witnesses.

It may be asked, Were not the scriptures always in the church as the testament and testimony of God? I answer: The scriptures have always been held by the Regular Baptist church as the word of God, and only rule of faith and practice; and all the schisms from the church from the early split of Novatius down to the recent split, has been upon the ground that the one party has wanted to establish other grounds of faith and practice, than the declarations of scripture. But still the scriptures, as held by the church of Christ for these twelve hundred and sixty years, have been clothed in sack-cloth, from the blendings of the traditions of men and of notions having legal tendencies, with

the word, the scriptures have had a gloomy and depressing influence upon the minds of the saints, so that instead of rejoicing in the light of the Sun of Righteousness, the saints have much mourned in darkness. The church instead of shining forth as the bride the Lamb's wife, has been obscured, and hid in the wilderness. But, when the Witnesses, or Scriptures, are raised up and called up to heaven, they will leave behind their sack-cloth, and shine forth in their majesty as the word of the Lord coming with power to the elect and to the saints, bringing to them the consolations of the gospel, and leading them into pure gospel order. So that the church also will be seen in heaven, as standing upon the foundation of the apostles and prophets, and as the kingdom of heaven reflecting pure gospel doctrine and order. Hence, it is said, in Rev. xv. 5, "And after that, I looked and behold, the temple of the tabernacle of the testimony in heaven was opened." The tabernacle representing the church. In reference to the word of the Lord, It commanded fire to come down and devour the men who were sent to take Elijah. 2 Kings i. 9-15. Also the heavens were shut up by the word of the Lord in the mouth of Elijah, so that it rained not. 1 Kings xvii. 1. The prophecies of the scriptures are the word of the Lord, as well as the denunciations of the law, and according to these, will waters be turned to blood, as they were in Egypt, and the earth be visited with all plagues. In fact, my impression is, that all the great plagues with which the earth has been visited, or shall be, are foretold in prophecy directly or indirectly. The prophecies, many of them, have a two fold fulfillment, a typical and anti-typical. Some prophecies have antecedent and particular applications, and afterwards a more full and general application.

But it is not necessary for me to enlarge on this subject. I have written enough to show that my views are changed on this point relative to who or what are the Two Witnesses, and the reason of my change.

Yours, in christian love and confidence,
S. TROTT.

HANNIBAL, Missouri, Dec. 25, 1862.

DEAR BROTHER BEEBE:—It affords me much pleasure in being able to send you herewith a list of names nearly twice as large as for the last volume, and only regret that it is not much larger; but if all your agents shall be able to make the same addition to their respective lists, it is to be hoped the *Signs of the Times* will be abundantly sustained, and you much relieved from your burdens. This ought to be the aim of all the readers of your most excellent little messenger, the *Signs of the Times*. What would the many readers of its pages for the last twenty years do without such a medium? And, as you very truly remark, at this time we

need it more than at any former period. For the Canaanite is yet in the land, and is making a desperate onslaught upon the citadel of Truth; and seeing his seeming mighty hosts, the people of God would despair were it not that Israel's God rides upon the heavens in their help; and that no weapon that is formed against them shall prosper. This is the heritage of the people of God, and "Their righteousness of me, saith the Lord." When we look abroad upon our distracted country, all looks gloomy and uncertain, and but little to cheer us; but the eternal truth that our God rules, and nothing can escape his all-seeing eye, or evade his almighty arm, and "He doeth his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say, What doest thou?" What consoling and comfortable truth for the poor tried and tempest tossed child of God to rest upon! Yet we can not at all times rest upon it, but are troubled, and often cast down, but our desires may not be accomplished. This causes me much trouble, and often I am made to enquire, Am I a child of grace, or am I not? and find it a hard question for me to answer. But when I read the experiences of the apostles and disciples down to the present time, I am led some times to hope in the mercy of God; and, if so, I know that he has said by the mouth of the prophet Isaiah, "For the mountains shall depart and the hills be removed, but my kindness shall not depart: neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Such are the stays and staffs that comfort us in our trials: no ifs or uncertainties about these promises: if there were, I could not rest upon them: and in the same strain the prophet Jeremiah breaks forth in these sublime and glorious words, "In those days and in that time the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah and they shall not be found." Upon such blessed promises we can at times rest, and "Rejoice in Christ Jesus, and have no confidence in the flesh." Then let us stay up brother BEEBE's hands, for through the medium of the *Signs of the Times* we learn of one another's joys, as well as sorrows, and let us "Rejoice with them that rejoice, and weep with them that weep."

Brother Beebe, I think much of our brethren in these trying times, and feel a great desire to hear of their welfare. Many of them are in trying situations, but the above promises apply to them in every situation in this life; it is pleasant to know that amidst all various opinions respecting our present troubles, with little exceptions, the dear brethren are joined together in fellowship and love, desiring that they may "In honor prefer one another." O! what are all these trou-

bles, though great, to be compared to the blessedness of that kingdom which shall have no end, and the enjoyments those have, of us, who have "Entered in through the gates into the city: for without are dogs, and sorcerers, and idolaters, and whoremongers, and whatsoever loveth and maketh a lie." Revelation xxii.

Brother Beebe, I have written more than may be profitable or interesting, and will submit it to you to dispose of as you deem best. May the Lord bless and protect his children in these trying times, and may they all be joined together in the love and fellowship of the gospel, and may his name have undivided praise, now and for ever, is my prayer for his name sake.

W. F. KERCHEVAL.

MIDDLETOWN, N. Y., Jan. 13, 1863.

DEAR BROTHER BEEBE:—If one so unworthy as I feel myself to be may thus address you. It has been impressed on my mind for some length of time to give a reason of the little hope that I entertain of life and immortality beyond this vale of tears. But I often fear that the impression is only from some fleshly influence or carnal desire; and likewise feeling sensible of my inability to write any thing for publication, to come before your many readers. But it is not necessary for me to apologize, for my ignorance and insufficiency to write will sufficiently appear before I get through. If I should be enabled to write a word to the edification or comfort of any of the lambs of the Redeemer's flock, I shall be amply repaid for my time and trouble. As the day in which we live seems to be peculiarly trying to the people of God, it seems that we should observe the example on record, "Then they that feared the Lord spake often one to another," &c. I will commence and give a relation of the way in which I trust I was led to see myself a lost and helpless sinner, without hope, and without God in the world; and, as I trust, enabled to renounce all confidence in the flesh, and to trust alone in the blood and righteousness of Christ: I was born November 30th, 1830, on the farm on which I now reside, and like the rest of the human family, dead in trespasses and sins; and without any knowledge of my true state and condition as a sinner before God, although my parents were both professors of religion and members of the Old School Baptist church, which is the only people that I now believe answers to the description of the church of God as given in the divine records. But their being christians did not help my condition in the least. My nature, like that of all the rest of mankind, was evil, and my thoughts and desires were only evil, and that continually, and my heart deceitful above all things, and desperately wicked—and who can know it? And such is truly the condition of all of Adam's posterity, in a state of nature; in a horrible pit, and without strength to extricate themselves, and as destitute of desire to do so, as of power. In this condition I remained until my tenth year, when my eldest sister was called away by death; but even that did not seem to lay with much weight on my mind; although I had some thoughts occasionally about myself. I some times thought I was not quite as bad as some others, and consequently thought my punishment hereafter would not be so great as theirs. But, as there was nothing of importance seemed to

arrest my mind, I will pass on until I reached my twenty-seventh year; but previously to that time my mother and second eldest brother were taken away, and within three days of each other. When I lost my eldest sister, in my tenth year, I do not recollect much about her death, and as there was nothing very serious on my mind, only as I said before, I had some thoughts occasionally about myself. I thought, as I did not use profane language as a general thing, except when some thing crossed me, and made me angry, and then I would some times think if I should die and go to hell, I wanted to be by myself; but these thoughts would pass off. When I was in my eighteenth year, I lost my mother, and second eldest brother. For some cause I did not attend their funeral; I can hardly tell the reason why; but I recollect that while the rest of the family were gone to the funeral, I got the hymn book, and read, and the tears ran down my cheeks. But time passed on until I was in my twenty-second year, when I was married to Miss MARY A. SLAWSON, and as I then commenced acting for myself, I became deeply engaged in the affairs of this world, and had but little time to think of any thing else. I had no desire to attend meetings, although there was an Old School Baptist meeting-house in sight of my residence. But at times I did not feel quite right, but why, I could not tell. At times it would seem to me that there was some thing that I needed, but I could not tell what, and night after night while on my bed, the thoughts of death would trouble me, and I would often promise myself that I would try to do better—that I would not let every little thing make me angry. And I would think that I would go to meeting; but my promises were only made to be broken. When the morning would come I went to my work, perhaps some thing would provoke me, and I would curse and swear about it, and then again I would remember my promises, and it would cause me to weep to think that I had done so. Some times in conversation with my wife I would tell her that, according to the Baptist doctrine, if I was to be saved, I would be; and if not, I could not be; and thus I would go on without being very seriously concerned about myself; but at other times I would think that when I had accumulated a certain amount of this world's goods, so that I thought I could get along, and work if I pleased, or play if I pleased, then I thought every little thing would not plague me so. But, as I before remarked, the thoughts of death would trouble me, and my promises of reformation were made and broken from time to time; and it seemed that I really grew worse instead of doing better. The more I tried, the worse I got. Thus I passed on for two or three years. After I was married, one night after we had retired to bed, and my wife had fallen asleep, I noticed that she acted strangely, and I awoke her, and asked her what was the matter? She said she had dreamed that she was in heaven. I asked her who she saw there? She said she saw me, and my mother there, and some others, which I do not now remember. It made me feel bad, and I told her I was afraid that I should never go there; and it caused me to shed tears. I told her I had tried all I could to do better, but grew worse; and that it

appeared that I would curse and swear, and call on God to damn me if I did not do so and so. It passed on until the spring or summer of 1857. One night in conversation with my wife I told her that I wished we could be situated like my brother, LOTON HORTON, and his wife; for I thought they were christians, and that they must be happy. She made this reply, (what made her think so has been a mystery to me,) "Whoever lives to see it, will see you like to go to meeting as well as you now hate it." I would occasionally go to meeting, and some times try to listen to the preaching; but before I would be aware of it, my mind would be on some worldly affairs, and when the meeting was out I knew no more than when I came. Thus things went on until in June, 1857, we lost an infant child; and from that time it seemed there was a change in my feelings; the cause I did not know. I then had a great desire to attend meetings, whereas, previously to that time Sunday was a long day to me; but now I longed for it to come. I remember I was plastering corn, on the 4th of July, and the tears would run down my cheeks; and, on the following week, I was ploughing corn, and was shedding tears, and longing for Sunday to come that I might go to meeting. The preaching seemed differently to me from what it had ever before. I little thought of the bitter cup which was so soon to be dealt to me. My wife was taken sick on the nineteenth of July and died on the twenty-fifth, being sick only six days. It seemed to me that all that made life dear to me was gone. The idol of my affection was torn from me, and it appeared to me that I desired to live no longer. The world, with its vanities, had lost their charms. But a little previously to my wife's death, we were talking, when she told me she had noticed that when I was about my work, if things did not go to suit me, I did not swear as I had formerly done. It had seemed that from the time our child died, come what would, I did not feel inclined to swear. I was enabled to refrain from it; but I have often thought of it since, why it was, when before I had tried my utmost to stop, but only grew worse. And then it seemed as though I was stopped without any effort on my part. From the time of my wife's death, the anxiety to go to meeting increased, and I would read the Bible, and the *Signs of the Times*, and the experience of others, and think if I was only a christian like them, I would be happy. When I was busy in getting in my hay, although all my ambition seemed to be gone, a great share of the time the tears would run down my face, and when I would come in at dinner time, I would go into a room by myself until the rest were ready, and get the bible and read. One day I was reading in Deuteronomy, where the law was given to Moses, and I think I never shall forget that time. I think that was the first time I ever saw myself a condemned and helpless sinner. As the poet says—

"When to the law I trembling fled,
It pour'd its curses on my head:
No relief could find."

All hope of doing any thing for myself seemed to be cut off, and that my doom was fixed eternally; for I had read in the Book of God that he was of one mind, and none could turn him. I some times thought the Lord was about to cut me off

from the earth, and that he had made known to me my awful situation before death. When I went to meeting the minister would seem to describe my feelings; and I would think if I should ever become a christian, it would be brought around about in the way I had planned. But when the preacher would go on and tell me the way I had marked out, it would knock all my props from under me, and I would go home resolved not to go to meeting any more. But when Sunday would come again, or if there were any meeting during the week, I would go, for I could not bear to miss any of them. It would be impossible for me to describe my feelings all along, after I saw my condemnation, as I before remarked. I often wondered why it was that I must be brought to see my awful situation. I thought I could have enjoyed myself better if I had not known it; but now I thought I must drag out the rest of my days feeling just as I then did, and when I died, sink down to endless misery and woe. I often felt as though I was arraigned before the Judgment bar of God, and waiting to hear my doom. I felt that if the question be asked, I must plead guilty, and acknowledge the sentence of the law was just. I was brought to see how I had lived in sin all my days; and, on the other hand, how merciful God had been to me, and often wondered why it was that I had been spared. But now it seemed that the door of mercy was closed on me forever. I often think of those days, and think if ever I mourned with a Godly sorrow it was then. I felt as though I did not want to commit another sin as long as I should be permitted to live, even if I must sink down to hell at last. I felt as though I did not want to hear God's name profaned even there, if that must be my wretched doom. Thus I was exercised for two or three months. I could not work. I would read the hymn book, and I would take the Testament out with me into the field, and sit down and read it; but I could find no relief. Some times I would think of going to some distant country where I was not known, and there try and lead a different life; as I thought every body knew how vile I was, especially the people of God; for I desired their company above all others. But I thought they knew what a wretch I was, and did not want to have me among them. I often read the psalm—

"Hear me, O God, nor hide thy face,
But answer lest I die;
Hast thou not built a throne of grace,
To hear when sinner cry?"

And I think I felt the verse that reads—

"As on some lonely building's top
The sparrow tells her moan—
Far from the tents of joy and hope,
I sit and grieve alone."

And still another—

"Ah! Lord! ah! Lord! what have I done?
What will become of me?" &c.

And, if I am not altogether mistaken, I was made to say with the apostle—Lord, save, or I perish! I was often made to cry out—Men, and brethren, What shall I do? I can not possibly describe all the exercises I had, and if I could, they would occupy too much space: and, perhaps, weary your patience to peruse it. But I will try to give some sketches, that you may see how I have been led along. I passed on in great distress of mind. One thing that troubled me was that I had said any thing about my troubles: o

any one. I thought if I had kept it all to myself, it might all have passed off. One day I went to Otisville to a funeral, and from there I went up to my brother Loton's, and, while at his house, he spoke to me on the subject, and I talked some with him about my exercises; and he made this reply, Where the Lord begins a good work, he will perform it until the day of Jesus Christ. But I did not feel any better, and came home. But I shall never forget the day following. I thought I would have given the world, if it were mine, if I had stayed away from there. I thought my brother knew I was only trying to deceive him, and to make him believe that I was a christian, when I was not. Nothing seemed to give me much relief; but my distress was not so severe all the time. On the first day of October I was in the field cutting corn, when all at once there was such a happy feeling came over me, and the weight that had pressed so heavily on my heart seemed to be gone, and I felt so light, and such a desire to praise God, that I think if ever I did in my life, it was then I said, The Lord's will be done. I felt as though I wanted to praise him, even if he sent me to hell. This frame of mind did not last long, and I hardly knew what to make of it. On the third, I was cutting corn again in the same field, when shortly after dinner, about the same feeling came over me again; and, as my father was helping me, and it being Church-meeting day, at New Vernon, I felt as though I must tell him, and ask him to go with me. But, as I thought of it, some thing seemed to say, What will you tell them, if you do go? And I did not know what I should tell them if I went, so I gave it up, and did not go. As time passed on, I was exercised in regard to going before the church. I could not feel satisfied with my experience, and what to do I did not know. I thought I would wait until I had clearer evidence; for I thought I should not be able to give them such evidence as would satisfy them; and if not, they would think I was trying to deceive them; and then I could not feel free to go to meeting, and that would be a great trial to me, as I did not wish to deceive them. Thus it went on until late in the fall. I went to Otisville to a meeting, and Eld. Beebe took these words for his text, "And to you who are troubled, rest with us," &c. 2 Thess. i. 7. He went on and described my feelings all through; and that was a season of rejoicing to me. I thought I could not doubt that I knew some thing of the feelings and exercises that he spake of; and the week following there was an Old School meeting, at New Vernon, and I think, if I am not mistaken, that was a time of feasting to my soul. On that, or the following week, on Saturday night, if I am not mistaken, as I was watering my horse, at the brook, some thing seemed to say to me, It is the Lord that has given you this desire, it is your duty to ask; and, I think if ever I fell on my knees before God in sincerity and truth, it was on that night. I do not know what I said, or that I said any thing; but my desire was, Lord, what wilt thou have me to do? So it went on until towards spring, I had been to Otisville to meeting, after which, I went, with Eld. Beebe, up to my brother's to stay all night; and in the course of the evening they asked me if I had not

felt it to be my duty, or how I felt in regard to crossing Jordan. As I did not fully understand what they meant, but supposed they meant baptism, I felt as though it would be a great privilege if I could only give them the evidence so that they could receive me. They did not make much reply to what I said; but on the next day, which was Sunday, the Eld. took his text in Isaiah, and spake considerable about trusting in the Lord; but I could not seem to feel satisfied. On the Tuesday following, as I was painting on my wagon-house, all at once some thing said to me, Why do you doubt what God has said? Are you afraid to trust Jesus? I did not know what it meant: but I felt to answer, No. Then the sermon that I heard on Sunday came very forcibly to my mind. It seemed that I had been afraid to trust Jesus. But if the Elder, or some of the rest, would tell me that it was my duty, then I could go forward and own my Lord and Master. On Thursday I was out at my barn at work, and the same words were spoken to me again; and I felt to make the same answer: then some thing said to me, Now what is in your way? and these words came forcibly to my mind—

" 'Tis his to command—'tis mine to obey." And my mind was led to the baptismal waters. Then the words of the poet came to my mind—

"Jesus, my All to heaven has gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue,
The narrow way till him I view."

I then thought if I could see the Elder, and my brother and his wife, I could tell them I had found where to trust; and it seemed so plain, that I could make every one understand just as I did, and I thought I would go to the next church meeting and relate the exercises of my mind. I felt as though I should never doubt again. But alas! before night I was again doubting, and feared that I was altogether deceived, and that I had done wrong in ever thinking that I had experienced religion, and I was in much trouble, when these words came to my mind, "God can not be tempted with evil, neither tempteth he any man." This seemed to relieve me. Thus I went along hoping and doubting for about sixteen months, and my mind became much troubled about going before the church, for fear that I was deceived. These words came to my mind—

"I can but perish if I go,
I am resolv'd to try."

On the fourth day of June, 1859, I went before the New Vernon church, and related some of my exercises, and was received, and baptized on the next day. And, now dear brethren, I can truly say, if I am saved, it is through the free and sovereign grace of God, and that alone.

Brother Beebe, I want you to dispose of this as you think best, and all will be satisfactory to me.

Yours, in hope of eternal life, through Jesus Christ our Lord,

GABRIEL C. HORTON.

NEPTUNE, Ohio, Dec. 29, 1862.

DEAR BROTHER BEEBE:—As it is near the close of another year, I am admonished, by time, to renew my subscription; and, as I saw in your paper a request that every subscriber would obtain one more, I have complied with that request; hence you will find enclosed Two Dollars for two copies of the *Signs of the Times*; and, if

you should not get this in time, we want you to send us your first number. We do not wish to miss a single number of your paper, for it is the only one that we can get that is not mixed up with almost every thing which, in our estimation, renders them unworthy of the name of a religious paper; but when we get the *Signs of the Times* we expect to hear from some of the members of the little flock of Christ, who are scattered up and down through this unfriendly world, which is a great comfort to us, especially in this time of trial, when all is confusion, and strife, sorrow and distress have entered into every family in our land; and we can see no prospect of peace. Professed christians are fighting against each other—even professed ministers of the gospel of peace have taken up carnal weapons, and are endeavoring to shed each other's blood. But, notwithstanding all this, the saints of the Most High should rejoice to know that their Heavenly Father is at the helm, and that He has all power in heaven and on earth, and He will do all His pleasure. And it is His good pleasure to give us the kingdom, if we are His children; and that kingdom is a peaceable kingdom, sin has never entered there to spoil the happiness of the inhabitants of that kingdom. Here we are surrounded by sorrow and trouble, but it is all in consequence of sin. When we are free from sin, we shall be free from sorrow. Here we are separated from those we love by sectional strife, so that we can not hear from them; but notwithstanding all this, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, for they are all one in Christ Jesus. Though they are scattered every where through this sinful and wicked world, yet they are all members of one body. And, by and by, they will all get home, where

"The wicked cease from troubling,
And where the weary are at rest."

There we shall not only see each other, but we shall see our blessed Savior, who has died to redeem us. And when we see Him as He is, we can then love and praise Him as we desire to do. But while we are here we should endeavor to strengthen and encourage each other with the precious promises in the gospel, and try to live in love and peace, that the God of love and peace may be with us. And now brother Beebe, may God be with you, and bless you with health and means to carry on and publish the *Signs of the Times*, by which the sheep and lambs of Christ may be strengthened and built up in their most holy faith. I now close, by subscribing myself your unworthy brother,

HENRY GORDON.

N. B. I think, brother Beebe, notwithstanding my weakness and ability, if it were not for my affliction, I should, some times, try to write for publication in the *Signs of the Times*, but for some years I have been afflicted with rheumatism, and neuralgia, until my nerves are so affected, that I can scarcely write at all. I noticed in the 4th number of the present (or last) volume of the *Signs of the Times* a little piece which I wrote. It commences on the 26th and ends on the 27th page, and at the end of the piece the name of Henry Gardner, which should have been HENRY GORDON, owing to my bad writing no doubt. I have been reading your

paper several years, though I did not write to you for them myself. I think that THOMAS DAVIS first had them sent to me, while I was preaching for a church of which his wife was a member. And I think as long as I am able I shall take it, though I am nearly deprived of the privilege of writing, I can yet read, for which I desire to be thankful.

H. G.

SATURN, Indiana, Jan. 13, 1862.

FRIEND BEEBE:—I have had the pleasure of reading the *Signs of the Times* for some time, and they have been a very welcome messenger to me; more and more do I prize them, when I think how soon the time may come when this gospel which they publish, shall cease to be published. For the Man of Sin is now worshiped above all that is called God. Abomination that maketh desolate, is now standing where it ought not, even in the Holy Place. The popular clergy from their pulpits loudly call upon the people to beat their plough shares into swords, and their pruning hooks into spears. It seems to me that darkness covers the earth, and gross darkness the people. The Lord only knows what fearful things await this once happy and blessed land. He has said, The saints are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? Sodom and Gomorrah could have been saved from destruction if only ten righteous men had been found there. Has the influence of the righteous ceased in the land? God will not always strive with men; but if this world should become like the troubled sea—should kingdoms and empires fall, and should this Government be rent asunder, yea, should rivers run with blood, and all the fowls of the air feast upon the carcasses of the slain, there is yet a kingdom that shall stand forever. And I rejoice that Emmanuel reigns, and that he will not give his glory to another. Although there is nothing here that is abiding, there is a house that is not made with hands, eternal in the heavens. And if I could not some times feel some assurance that my name is written on the palms of my Redeemer's hands, my heart would faint with fear. O! if I had not a hope beyond this vale of sorrow, I should be of all men the most miserable. But, glory to the Most High God, he gave his only begotten Son to bleed and die for sinners, and he has provided a robe to cover our pollutions and hide our uncomeliness; even the robe of his own righteousness; and he has cast it all around the poor sinner who trembles at his word. To him who is of a broken heart, and of a contrite spirit will he look; and all they who think upon his name shall be his in the day when he makes up his jewels. I am glad that a book of remembrance is written before him, for them who think upon his name; and that he is himself my Judge, and that he knows that I think upon his name. But some times when contemplating my hard heart, I have to exclaim—Lord, be merciful to me, a sinner. But when one glimmering ray of light penetrates my heart, though it be ever so hard, it can soften it to flesh, and melt my eyes to tears. When I remember his mercies which he has measured out to me from day to day, I wonder why I should be backward in his cause, or shun to say to all who fear the Lord, Come and

hear, and I will declare what the Lord has done for my soul. I trust he has taken me out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and put a new song into my mouth, even praise to his name. For the great love wherewith he loved me, he has not left me to perish in my sins. He has shewed me that it was my sins, my cruel sins, that nailed him to the cross. Such love hath no man, it surpasses the love of this world. But he died to redeem his bride, and he died not in vain; for when he shall appear, she shall appear with him in glory. The house for which the foundation is laid, shall be builded; for it is established on the foundation of the apostles and prophets, and Jesus Christ is himself the chief corner stone. —Friend Beebe, if one so unworthy may so call you, I have never written for your paper before, for I have felt my inability to write; but it seemed my duty to send a remittance, and, in doing so, my mind has been led to write the foregoing. I hope it may do no harm to any, if it fails to do any good. If I have added to, or taken from, what is written in the sacred book, may the Lord forgive. Do with this as your judgment may dictate. Yours, in the truth,

ALBERT HATFIELD.

BRANCH Co., Michigan, Jan. 4, 1863.

DEAR FRIEND BEEBE:—I will attempt to write you a few lines, in which I want to talk to you, and to those who may read this, in my own way. I have but little education, and I know but little. One thing however I do know, and that is, that Salvation is of the Lord. I have often thought what a despised people the Old School Baptists are, and how few compared with the hosts of the Arminians who rely upon the Do and Live doctrines. Why, our country is over-run with them. But the Lord did not choose Israel because they were the most numerous, but because they were few, and because they were his peculiar treasure. The race is not to the swift, nor the battle to the strong; but to whom the Lord sheweth mercy. Then hold up your heads and rejoice, ye chosen people of the Lord. If the world could love us it would be a bad mark; for, "Wo unto you when all men speak well of you." Peter said to the multitude assembled on the day of Pentecost, "For the promise is unto you and to your children, and to all that are afar off: even as many as the Lord our God shall call." But we read, "Many are called, and few are chosen." Perhaps some may stumble at this: but it is scripture, and I wish to have nothing but bible. Friend Beebe, I want you, or any other brother, or sister, to correct me, if I am wrong in my views. Do not be afraid, for I love to be admonished by the children of God. I feel interested in your paper, the *Signs of the Times*. I can say like some others, it contains all the preaching we have. We go forty miles once or twice a year to hear the gospel preached. There are four or five here of our faith and order. I think there are some others who love the truth: but they hate to leave their old mother. —When I came into the house the other day, my wife was reading the *Signs of the Times*, and she told me there was danger of their being stopped, and if they were we would feel lost without them; for she thinks we could not do without

them. I have been reading the last number, and several have thrown in their mites, but one poor widow has thrown in more than all. The paper must not be stopped. Now let us make a move, something more than talking. I do not wish to be harsh, but I wish to stir up your pure minds. I am paying thirty dollars interest this year, but I will give for the support of the paper, Five Dollars this year. —Brother Beebe, may the Lord bless you, and yours. I never expect to see you in the flesh, but may the Lord sustain you in blowing the gospel trumpet; and when he has done with you on earth, may he raise up another in your place. The Old School Baptists are the people of my choice. One thing I want to ask you: The New School folks had a new preacher came on the other day; they said he was very smart. I went to hear him preach: but there was no food there for me. The preaching was all of hell fire: if they did not repent; and there was no Jesus Christ in it. I really pitied the poor creature. He gave out a hymn to be sung: but the Deacon rose and told him that they could not sing, for the choir had not come in! So there was no singing during the meeting. Is that the way you do? If it is, I pity you. You can do you as you please with this.

R. GORBALL.

LEROY, Pennsylvania, Jan. 2, 1863.

BROTHER BEEBE:—The *Signs of the Times* continue to come to me, richly laden with gospel truth, which is food for the hungry, and drink to the thirsty, and rest to the weary souls of way-worn pilgrims, while on these low grounds of sin and sorrow. Notwithstanding the calamities which prevail in our once happy and prosperous but now divided country, I do rejoice to know that the Lord God Omnipotent reigneth, not only in the armies of heaven, but also over the inhabitants of earth, saying, "My counsel shall stand, and I will do all my pleasure." The apostle has said that it pleased God, by the foolishness of preaching, to save them that believe. Not that their salvation from sin and wrath is effected by the preaching of the gospel; but by it believers are saved from error and delusion. Hence, the same apostle admonished Timothy, saying, "Take heed to thyself and to the doctrine, and continue in them; for in doing this thou shalt both save thyself and them that hear thee." Who can hear but they that are quickened by the Spirit, as it is written, "And you hath he quickened which were dead in trespasses and sins?" These, like Timothy, had already been saved and called with an holy calling; not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus, before the world began. But I only intended to send you my remittance for the *Signs of the Times*, as I do not know how to do without them, especially in these perilous times; but I have written more than I intended. May the Great Head of the Church be with you, and all the watchmen on Zion's walls, and may he enable you, from the pulpit, and through the press, to speak comfortably to Jerusalem, and to cry unto her that her warfare is accomplished, and her iniquity is pardoned; for she has received of the Lord's hand double for all her sins. Enclosed I send the money for the contin-

nance of my subscription, and remain your unworthy friend, if not a brother, a sinner, as I hope, saved by grace, certainly so, if saved at all.

NUMAN INGRAHAM.

HALCOTT CENTRE, N. Y., Jan. 16, 1863.

BROTHER BEEBE:—Having to write you on business, I enclose Two Dollars, one to renew my subscription for 1863, the other you will use as you think best. I feel that the *Signs of the Times* must never go down while the Editor lives to publish them; and I am truly glad to witness the feeling manifested on the subject. I had rather pay five dollars a year than be deprived of them. For it is so refreshing to read the editorials, and the communications of the brethren and sisters, who all speak one language, in telling how the Lord saves his people from their sins, and of their joys and sorrows. I often feel constrained to say like Ruth, Thy God is my God, and thy people are my people. Although I am not worthy of a place among the saints. I am so unruly, that when I think I am right, I some times find I am out of the path. This often causes me a great deal of trouble. So I find that in my flesh dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. Yet, prone as I am to wander, I often feel to say with the psalmist, Whom have I in heaven but thee, and there is none on earth that I desire beside thee? My only hope for salvation rests on him who hath all power in heaven and on earth, who has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. So, if I am saved at all, it will be by that grace which was given me in Christ Jesus before the world began. So, if I am one of that number that the Father gave to his Son, he will bring me off more than conqueror, through him that hath loved me; but if I am not included in that gift, it will be said of me as Jesus said to the unbelieving Jews, Ye are not my sheep, as I said unto you, therefore ye shall die in your sins. And whither I go ye can not come. The Savior said, No man can come unto me, except the Father which sent me, draw him, and I will raise him up at the last day. I often feel to say with the poet—
"The hills may depart, and mountains remove,
But faithful thou art, O Fountain of love;
Our Father hath given our names in thy hands,
Our building in heaven eternally stands.
For a moment he hid the light of his face,
Yet firmly decreed to save us by grace:
And tho' he reproves us, and still may reprove,
For ever he lov'd us, and ever will love."
I saw a letter in the *Signs of the Times* from brother WILLIAM B. SLAWSON telling a dream about the earth kissers. We have them here, trying every night to get some to join their number; and by them the way of truth is evilly spoken of. And as Eld. J. WINCHEL preached with us last Sunday—some of these earth kissers were present, and as the Elder explained the words, Now the Lord is that Spirit, and where the spirit of the Lord is there is liberty—they went away saying, These are hard sayings. But I must stop. I have written more than I intended. May the Lord be with us, and give us everlasting consolation, and good hope through grace. And at last may we be brought to see our Savior as he is, and to be like him, is my prayer for Jesus' sake.

JAMES MILLER.

WILTON, Maine, Dec. 24, 1862.

DEAR BROTHER BEEBE:—The business part of my letter being finished, and some space left, it seems as though I might improve if I could write to profit. It seems to me that I differ from every one else in my experience. I am so ungrateful for blessings, so unthankful for mercies bestowed, so hard hearted, although I am constrained to acknowledge the loving kindness of our covenant God. Being blind to the purposes of God in all things, and being so unwise that I can not comprehend the wisdom of God, as he works every thing after the counsel of his own will. A spirit of unreconciliation is pervading my mind much of my time. Many years ago when I had a name among the New School Baptists, and engaged in their Sunday Schools, I read a great many library books, for all schools have library books, many of these books were histories of very good boys and girls: some remarkable men and women, eminent for their piety: my experience was such, my life and conversation such, that I could not bear testing by such a standard. Why, in many cases they were always good, regeneration seemed to be unnecessary, while others had reformed by their own exertions. When I looked into myself, I could see no good thing. What then should I do to be saved? The preaching that I heard, and the instruction I received, said, Repent, and believe: do your duty: have faith: persevere, &c. Did I repent? My soul knows right well how earnestly I prayed for true conviction, that I might repent. Did I do my duty? I am not certain that I ever have done any thing right in my life. What of faith and believing? Ah! how gladly would I have exercised faith and believed, if I could. In searching the scriptures, I have seen that the record of the lives of God's people were, and are, altogether different from carnal professors. What blessed instruction the soul receives from the teachings of the Spirit, even when the mind is carried back to Abraham, and there see the trials of his faith. God commanded Abraham to take his son, his only son, and journey to a certain mount, and offer him up. He took the lad, made the journey, prepared the altar with the wood, bound his son, and laid him upon the altar. And Abraham stretched forth his hand and took the knife to slay his son! What a moment! How awful and sublime! No doubt the stillness of death reigned there! Isaac was his only son, a son whom he loved most tenderly, but his God had required the sacrifice, and he must obey. What tremendous consequences were involved! Abraham had been blessed, an innumerable posterity was promised, also corn and wine: furthermore, the Messiah should come out of his loins, according to the flesh, a Prince and a Savior, one that should rule over his people, and reign in their hearts, by love. And the angel of the Lord called unto him out of heaven, and said, Abraham! Abraham! Here am I. Lay not thine hand upon the lad. I know that thou fearest God, seeing thou hast not withheld thy son, &c. Abraham had faith, and it was accounted him for righteousness. Abraham's faith was strong. Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure. There

is one point in the record that is given of God's people, that is, they have no righteousness of their own; they are saved by grace; Christ is their righteousness: "But of him, are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption?" Let us, for a moment, contrast the difference between the conditional plan and God's plan in saving sinners: Arminians put much stress upon duties and penance. Nothing will avail us before a just God where he has not commanded it. Did Esau avail any thing with his father, though he looked for repentance, and sought it carefully with tears? Jacob had received the blessing. They are actuated by a slavish fear. God's people having a principle implanted in their hearts, which is love, that leads them to Godliness, causing them to love the truth, begetting within them a desire to obey God. When their faith is strong, they can trust implicitly in the promises of Jehovah. Saying with the apostle, Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us? Do ungodly men know any thing about the death here spoken of? Certainly not. But we, that is, the children of God, had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead. 2 Cor. i. If we notice, Isaac did not cast himself upon the altar, but he was bound and laid upon the altar, and when the knife was raised could he expect any thing less than death? What could he do in that situation, when the knife was raised? A ram was caught in the thicket by his horns, Isaac was delivered, the ram was sacrificed. Well do I remember when I was brought to that place where I felt myself bound in hand and foot, under a sentence of death, and could see no way of escape! What could I do? Nothing but acknowledge the justice of God, in my condemnation, just. But, when deliverance came, I could say, Who delivered me from so great a death? When I have been brought into strait places, trying places, when the winds have blown, the tempest has roared, and the floods have risen, and my enemies rejoicing in my hoped for destruction, and have been ready to devour me; then my God appears for my deliverance, then I can say, And doth deliver. If I am not deceived, God has delivered me time and again. In looking forward, for now are we living in perilous times, now is a day of exceeding darkness to me, can I say, In whom I trust, that he will yet deliver me? When I am exercised by faith, then I can adopt the language, said David, Are his mercies clean gone forever, will he be no more gracious? Again: Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health and countenance of my God. Tongue and pen fails me when I attempt to express my thoughts. This is a day of darkness and rebuke. Says the apostle, Beware of dogs; beware of evil workers: beware of the concision. For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Dear brother, I have not written this for publication, but if you see any thing worthy of note, you can act your pleasure. I esteem the *Signs of the Times* highly.

Affectionately yours,

R. TOWNSEND.

DEAR BROTHER BEEBE:—I hope that the brethren will still sustain such a valuable medium of correspondence as the *Signs of the Times*, by promptly sending on their remittance. Three new subscribers have been added to your list in my vicinity this year, and I hope that I may be able to send more soon. The Lord has visited us I hope in his mercy, by adding to our little church five willing subjects since our Association, and there are evidences which indicate that we may hope for others soon. And what is cheering to us, those who have been baptized have all been quite young persons. I feel encouraged, amid the general gloom that surrounds our beloved country, when I witness the display of the mighty power of our God in bringing his children into his service, showing that he can work and none can hinder. May the work still go on, not only here at Lebanon, but also among the churches generally, (if it is the will of our Heavenly Father,) until the hearts of his children shall be made glad generally by witnessing the ingathering of the sons and daughters of Zion's King.

Yours, in hope, J. A. JOHNSON.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1863.

APPOINTMENT.—At the request of the Waterloo Church, we appoint, if the Lord will, to preach for them, at their meeting house, at Mount Salem, N. J., on the second Sunday of this month, (February,) at eleven o'clock, a. m., and also to break bread to the church. Brethren and sisters, of our faith and order, are cordially invited to meet and participate with the church, at that time and place.

BROTHER JOHN WAYMAN, of Iowa, has given us a kind and pressing invitation to attend an Association which is to be held at his place on the third Sunday in August next, and desires an answer to his request. We would be delighted to comply with the request, but, at present can give no encouragement. The distance is so great, and the time required to perform so long a journey, to say nothing of the expense of traveling, will be likely to prove insuperable obstacles in the way. We can not, however, tell with any degree of certainty so long before hand, as we know not what a day, or even an hour, may bring forth.

WELTON, Maine, Dec. 24, 1862.

DEAR BROTHER BEEBE:—An aged sister wishes me to ask your views on Psalms ii. 12, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Sister Weston has always been a reader of the *Signs of the Times*, and has never asked for your views before, and probably never will again.

Affectionately yours, R. TOWNSEND.

REPLY.—Many, in commenting on this text, either from ignorance, or design, grossly pervert its plain and obvious application, and represent it as being addressed generally to ungenerated sinners, warning them to make their peace with God, by embracing his Son, espousing his cause, or by becoming his disciples. A careful examination of the context will clearly show that nothing could be more foreign to the plain import, not only of the text, but also of the whole psalm. The text is addressed to the kings and judges of the earth, especially to those of the Gentile nations, at, and subsequently to the coming of our Lord Jesus Christ into the world.

With a prophetic view of the advent of the Son of God, the inspired writer demands, Why did the heathen, or Gentiles, rage, and the people, or Jews, imagine a vain thing? This was literally the case, and this psalm is repeatedly referred to in the New Testament, to show that its pre-

dictive bearing looked forward to the incarnation of Christ, and the opposition of Jews and Gentiles to him and the kingdom which he came to set up and to preside over. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." This was literally fulfilled in its primary allusion to Christ, and the primitive days of his kingdom, and is still being fulfilled in relation to the rage and opposition of both Jews and Gentiles to his cause and kingdom on the earth. So forcibly did this prophecy apply to the early persecutions of the primitive saints, that the apostles, and the whole company of the saints, lifted up their voice to God with one accord, and said, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is, who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Acts. iv. 24-28. But to show how utterly futile and unsuccessful should be the opposition and rage of men and devils, in their attempt to thwart the purpose of God, and prevent the establishment of the Redeemer's kingdom, the psalmist adds, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure." And when they shall have exhausted all their power and wrath, when they shall have crucified the Lord's Anointed One, when they shall have done all that God would suffer them to do in opposing, "Yet (saith he) have I set my King upon my holy hill of Zion." Their united opposition, their wrath, their counsel, their imaginations and their rage could not prevent the exaltation of the Son of God to his Mediatorial throne, nor could they dispossess him of any of that power with which he is invested, to reign over the kings, rulers and potentates of this world. For all powers are put under his feet, and he is inaugurated and mounts the holy hill of Zion, to be the Head over all things to his church, with power over all flesh, that he may give eternal life to as many as the Father has given unto him. With all the power of heaven and earth, he reigns, King of kings, and Lord of lords. What folly then, what madness for men, even for kings and rulers of the earth to oppose his government, or restrict his dominion, which is from sea to sea, and from the rivers to the ends of the earth. Now seated high upon his imperial throne of power and majesty, the Son of God proclaims the great decree: "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron: thou shalt dash them to pieces like a potter's vessel."

By this decree the Son of God inherits all his Father's power over the kings and kingdoms of men. His rod of iron, signifies sovereign power to rule, and dash the kingdoms of this world to pieces.

In view of the reigning power of Christ with all the angels of heaven at his command, possessing all the omnipotence of the Father, who shall be able to resist his matchless sway, and his supreme control of all things, and of all events?

"What mortal dare,
With the eternal God compare?"

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Among the ancients, to kiss a superior, was a token of recognition of superiority, and loyal submission, as when Samuel anointed Saul to be king over Israel, he kissed him, saying, "Is it not because the Lord hath anointed thee to be captain over his inheritance?" 1 Sam. xl. And in speaking of those whom the Lord had reserved from serving Baal, the Lord said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings xix. 18. And this figure is used to signify the reconciliation of hostile parties. "Mercy and truth are met together: righteousness and peace have kissed each other." Psalms lxxxv. 10. It was also a token of pacification, as when Jacob met his brother, Esau, "And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him." Gen. xxxiii. 4. These examples will suffice to show in what sense the kings, judges and rulers of the earth are admonished to kiss the Son. By acknowledging his supremacy, as the Lord's Anointed, as Samuel acknowledged the anointing of Saul. By loyal submission, by reconciliation to his government. By enacting no laws in opposition to him, or calculated to oppress his people. By refraining from all attempts to annul any of his ordinances or institutions, or to improve upon any of his precepts,—by refraining from all attempts to be wise above what is written by inspiration, and by a humble acknowledgment of their dependence on his power and providence. By carefully observing the words of David, "The God of Israel said, The Rock of Israel spake to me, He that ruleth over men, must be just, ruling in the fear of God." 2 Sam. xxiii. 3.

"Lest he be angry, and ye perish from the way," &c. Fear to provoke his wrath. Remember that, with all your regal grandeur, ye are but dust and ashes before him. He has a full control of you and all your principalities. Revere and dread his iron rod, with which he will brake to pieces the nations that forget him, or that forget their responsibility to him. Be wise now therefore, O ye kings. When indications of his displeasure are manifested, heed them well; think not presumptuously to brave his almighty power; you can not escape his rod; for, "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his anointed." 1 Samuel ii. 10.

When the proud monarch of Egypt hardened his neck in rebellion against God, it was that he should be destroyed. When the king of Babylon assayed to be like the Most High, it was that he should be brought down to hell. Isaiah xiv. 12-14. Not only the kings and rulers, but the nations of the earth, have felt the weight of his iron rod. Corazin, Bethsaida, Capernum and Jerusalem, which had been exalted to heaven, were thrust down to hell. Sodom and Gomorrah, Ninevah and Babylon, all present fearful examples unto those that after should live ungodly. 2 Peter, ii. 6.

"And ye perish from the way." As Christ taught his disciples, in regard to discipline: "Agree with thine adversary quickly, while thou art in the way with him," &c. Thus signifying that the time for pacification was limited. So the admonition to kings and rulers of the earth, implies the certainty that when by presumption or mal-administration, they have provoked the wrath of heaven, and involved themselves, and their kingdoms, in vengeful clouds of wrath, they shall find it impossible to avert the retribution due to their rebellion against the Lord's Anointed. "Be wise now (not at some future period) therefore, O ye kings."

"When his wrath is kindled but a little." In the providential dealings of God with the children of men, he is long-suffering; if it were not so, all nations would sink beneath his wrath. But although he suffers long, and sends his rain upon the just and upon the unjust, until the cup of their iniquities is filled up, they shall not escape.

"Those heaps of wrath by slow degrees,
Are forc'd into a flame;
But kindled, O how fierce they blaze,
And rend all nature's frame!"

The time of earthly governments is brief, and transient: the thrones of human governments contain the elements of their destruction. And when unjust rulers of the earth shall be driven away in their wickedness, they will surely then have perished from the way. No rocks, nor mountains then can screen them from the presence of him that sitteth upon the throne, nor hide them from the wrath of the Lamb.

In our remarks upon this text, we have refrained from making an application of it to our own beloved country; not however because we are not embraced in the solemn admonition in the text to kings and rulers, for, according to our understanding of the subject, all the rulers of the earth are fully included. Indeed, all who rule, or have authority over their fellow beings, are admonished in our subject to be wise, whether they be kings, governors, judges, parents, husbands, masters, or overseers, to the extent of the legitimate power, or authority, with which they are invested. All are amenable to God, and are required to rule in the fear of God. The present threatened dissolution, or breaking to pieces of our once so well United States, seems to indicate "his wrath is kindled," at least, "a little." But, O! what storms of wrath must beat forever on those who have no fear of God before their eyes! That our nation, our whole nation, including rulers, and the ruled, have all sinned, is abundantly demonstrated by the calamities which are now upon us. The iron rod of the Son of God is now uplifted, and the crushing stroke, if

it must fall upon us, will truly break us to pieces, like a potter's vessel. And when a potter's vessel is once broken to pieces, no mortal power can reunite the fragments. "Be wise now therefore, O ye kings and judges of the earth," and be wise now therefore, O ye people; and may the God of heaven make all his saints wise unto salvation; for they that are wise shall be wise for themselves, and they that scorn, alone shall bear it.

The conclusion of our text is consoling to the people of the living God: "Blessed are all they that put their trust in him." That is, in the Son. The Son unto whom power and dominion is given. Exalted as God's King. Whereas, it is written the kings of the earth set themselves. But God hath set his King upon his holy hill of Zion: and unto his Son he saith, Thy throne, O God, is forever and ever. None but the blessed of the Lord do really trust in him, and it is because God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, that they are enabled to put all their trust in him. How blessed it is to trust in him, and not be afraid! Though the earth be removed, though mountains be cast into the midst of the sea, though the earth tremble at the swellings thereof. Though nation rise against nation, and kingdom against kingdom, and States against States: Though the black war cloud may lower fearfully over our land, and the warm heart blood of our sons may drench the fatal battle field: Pestilence and famine also may walk our streets, still, "They that trust in the Lord shall be as Mount Zion which can not be removed, but abideth forever and ever." O! may this blessing be our own.

In conclusion: May not those blessed ones, who are of the household of God, and built upon the foundation of the prophets and apostles, in this hour of our nation's peril, hail the eternal Prince who sits enthroned on Zion, and with holy reverence, Kiss the Son. Bow down at his feet, and—

"Say, Reign forever, wondrous Prince,
Born to redeem, and strong to save."

And by our humble reliance on him, in all our tribulations, manifest that we do trust in him, and in him alone. And may our united supplications ascend as holy incense before him: entreating him to rule our rulers, govern our governors, preside over our presidents, and ultimately, if consistent with his will, restore peace and prosperity to our distracted nation.

Above all things, let us, who trust in the Lord, endeavor to keep the unity of the spirit in the bonds of peace: and see that we fall not out by the way. In such exsiting times we should bear with each other's infirmities. The kingdom to which we, as the people of God, belong, shall never be destroyed, for our King is the Mighty God, and the Prince of Peace; it therefore becomes us, as his subjects, as much as in us lies, to live in peace with all men, and especially with those who are of the household of faith. And it is the privilege and duty of those who know the Lord to call earnestly, devoutly and humbly on his name, that he may save our country from being utterly plucked up.

The following lamentation of Doctor Doddridge over Britain, is not altogether inapplicable to us:

"O righteous God, thou Judge supreme,
We tremble at thy dreadful name!
And all our crying guilt we own
In dust and tears before thy throne.
So manifold our crimes have been,
Such crimson tincture dyes our sin,
That could we all its horrors know,
Our streaming eyes with blood might flow.
Estranged from reverential awe,
We've trampled on thy sacred law;
And when such wonders thou hast done,
We have refus'd to 'Kiss the Son.'
Justly might this polluted land
Prove all the vengeance of thy hand,
And bathed in heaven, thy sword might come
To drink our blood, and seal our doom.
Yet hast thou not a remnant here,
Whose souls are filled with holy fear?
O bring thy wonted mercy high,
While prostrate at thy feet we lie.
Behold their tears, attend their moan,
Nor turn away their secret groan;
With them we join our humble prayer,
Our nation shield, our country spare.
But if the sentence be decreed,
And our dear native land must bleed—
By thy sure mark may we be known,
And save, in life or death, thy own."

Miscellaneous Department.

[COMMUNICATED.]

When I can sit at Jesus' feet,
And he anoints my head—
Such peace ensues, so calm, and sweet,
I think my foes all dead.

My sinful heart then fondly dreams,
There shall be war no more;
Too firm to shrink, my mountain seems,
And every storm blows o'er.

But Jesus sends a trying hour,
This lurking pride to quell;
My dead foes rise with dreadful power,
And drag me down to hell.

Then faints my heart within me quite,
My mountain disappears;
All grace seems vanish'd out of sight,
And faith seems lost in fear.

At length my Lord, with sweet surprise,
Returns to loose my bands;
With kind compassion in his eyes,
And pardon in his hands.

Then sinks my vile head in the dust,
And at my Lord's feet fall;
His grace again becomes my boast,
And Christ is All in All.

Aylmer, C. W.

SARAH SCATES.

[COMMUNICATED.]

My buried friends, can I forget,
Or must the grave eternal sever?
They linger in my memory yet,
And in my heart they'll live forever.

They loved me once with love sincere,
And never did their love deceive me;
But often in my conflicts here,
They rallied quickly to relieve me.

I heard them bid the world adieu,
I saw them on the rolling billow,
Their far-off home appeared in view,
While yet they pressed a dying pillow.

I heard the parting pilgrim tell,
While passing Jordan's stormy river,
"Adieu to earth, for all is well,
Now all is well with me forever."

O! how I long to join their wing,
And range their fields of blooming flowers.
Come, holy watchers! come, and bring
A mourner to your blissful bowers!

I'd speed with rapture on my way,
Nor would I pause at Jordan's river;
With songs I'd enter endless day,
And live with my loved friends forever.

BROTHER BEEBE:—I wish to just say through the Signs of the Times, that our beloved and excellent young brother of the Cow Marsh church, BENJAMIN CUBBAGE, has met with a very serious accident. By the accidental discharge of a gun in the hands of a neighbor, he was struck by several of the shots, from the effects of which, in addition to all the bodily suffering and mental anguish into which himself and family have been thrown, he will suffer the loss of one eye. This event occurred on the 11th of the present month, and he is still, at this writing, prostrated and suffering very much. I write this notice for the sake of numerous brethren, and friends, in other congregations, who have formed an acquaintance with him. This sad and afflictive event has cast quite a gloom over the surrounding community, and more especially over his numerous family connections, and the church, of which he is a valued member. I trust he will enjoy the heart-

felt pity and sympathy of all the brethren, as he does and will most certainly, of all who enjoy any acquaintance with him. May the Lord comfort him, and his family, in this, their sore affliction.
E. RITTENHOUSE.

New Castle Co., Delaware, Dec. 23, 1862.

TOWN OF OWEN, Winnebago Co., Illinois,

January 10, 1863.

DEAR MRS. ALLEN:—
Your mother, Mrs. BRATTFORD, gave me your address when I left home from Needingworth, England, and since have wrote by letter several times, but, as yet, have not heard of your whereabouts; so I thought to take one more step to write through the "Signs of the Times," and see if I can not hear of you. You will know me by the name of JANE HEWITT, but if these lines find you, you write me a letter, directed thus: JANE SOHNER, Rockford, Winnebago County, Illinois.

Dear brother Beebe, please to insert the above, in the "Signs of the Times," and I shall be much obliged. And, as another year has gone by, I herewith inclose One Dollar for the continuance of the "Signs of the Times." I see, and am aware, that you are very much over-taxed with the rise of printing materials, so that without we are more prompt in helping you along, you will have to discontinue the paper, which I hope, in the providence of God, may not be, as that is all the preaching I hear, that is, such as my soul takes nourishment from. But, I know nothing is too hard for the Lord—He will sustain his people in all times of need—He is a Sovereign, and will do all His pleasure—who shall say, What doest thou? I hope the Lord will give you strength to over come all your trials. JANE SOHNER.

Obituary Notices.

DIED—January 20, 1863, at New Vernon, of scarlet fever, after a short illness, MARY LOUISA HOWELL, daughter of Samuel C. and Sally Jane Howell, in the 7th year of her age. Her funeral was attended at the New Vernon meeting house, and a sermon was preached on the occasion from Matthew xxvi. 42, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done," by Elder G. Beebe.

"Dear Lord, though bitter is the cup,
Thy gracious hand deals out to me,
I cheerfully would drink it up;
That can not hurt that comes from thee.

Dash it with thy unchanging love,
Let not a drop of wrath be there:
The saints forever blest above,
Were often most afflicted here.

From Jesus, thine incarnate Son,
I'll learn obedience to thy will,
And humbly kiss thy chastening rod,
When its severest strokes I feel."

BROTHER BEEBE:—I am requested, at this late date, to notify the readers of the "Signs of the Times" of the death of our beloved brother and servant of Christ in the ministry of the gospel, Eld. JAMES FLANDRAW, pastor of the First Baptist Church, New Rochelle, Westchester county, N. Y. Eld. Flandraw, as I am informed, was born at Mamaranock, Westchester Co., March 12, 1781, and departed this life the 8th day of June, 1862, living to the good old age of four score years and one. He removed to New Rochelle about the year 1816,—about which time, from report, the above named church was established,—and it is very probable that the late Eld. William Parkinson assisted much in the good work, in advice, as also in labors of love,—for they loved and esteemed each other for Christ and his truth's sake. Thirty years have passed away since I first heard the gospel as preached by Eld. Parkinson, in Gold St., which was frequently attended by the sweet unction of the Spirit of truth, in bringing it home to my poor soul, not in word only, but in demonstration of the Spirit, and of power. 1 Cor. ii. 4. I am not mistaken when I say, that this blessed Comforter hath often bore testimony with my spirit that I was one of Christ's unworthy children. Sweet still is the memory of seasons past, when I have gone to this house of prayer, bowed down to the earth under a sense of my guilt, weakness, and utter inability, unbelief and inward murmurings at God's ways. Even then I have been made

to feast on the corn, the wine, and the oil of God's loving kindness,—my soul hath them still in remembrance, what exceeding riches of grace, which hath so abounded to one most unworthy. It was in this house of prayer about twenty years since, I heard Eld. Flandraw preach the first sermon; his manner was plain; he was a stranger to the vain philosophy and rudiments of the host of mounta-bank preachers, whose names have sounded forth as "Ministers of the Gospel." The man of whom I write, preached the truth as it is in Christ, in its gospel simplicity, with an eye single to God's glory, and the good of the church. In prayer, he was plain, and earnest; and I have thought, effectual and earnest: a sense of unworthiness has caused him often to weep before God: he was blessed with great poverty of spirit, which made him a pensioner on God's bounty; and he knew that from God's fulness all his wants were supplied; thus this good man journeyed from "strength to strength," all the days of his appointed time, till his change came, and while sitting in his chair, quietly yielded up his spirit to him who gave it. Blessed are the dead which die in the Lord.

Yours,
January 12, 1863.

S. ALLEN.

BROTHER BEEBE:—It becomes my painful duty to send you, for publication in the Signs of the Times, the obituary notice of my father, MATTHIAS PARR, who departed this life, of typhoid fever and pneumonia, on the 21st day of December, 1862, at the residence of his son, I. B. Parr, in Jasper county, Illinois. At the time of his death he lacked but a few days of being 67 years of age—had been a member of the Old School Baptist church over thirty-seven years—he first joined the church called Hickory Creek, in East Tennessee,—a few years afterwards he moved to Indiana, where he again cast his lot with this sect, that is every where spoken against. In his house the Mt. Gilead church often meet to worship—and his hospitality to the brethren and sisters was appreciated by them far and near. Although he was diffident and retiring in disposition, yet missionism, and other heresies, that crept into the churches, received his prompt and utter condemnation. The trickling tear and pensive sigh often told that he mourned his imperfections, and appreciated the blessings of Christ. In his demise, the Church has lost a faithful and untiring friend, his consort, a devoted husband, and his children, a kind and affectionate father. His last sickness was short but severe, and from the commencement he seemed confident that his departure was, at hand, and expressed a willingness to go to his Savior, for Jesus had taken away the sting of death, so that it had no terror to him. The night before his departure, while suffering greatly, he said, "O! how I would love to go home!" A home in heaven! what a joyful thought! As the poor man toils in his wearied lot! While the spirit is fettered in this body of clay,

And is longing to leave it and soar away! While we feel bereaved of a kind friend, and father, and the trickling tear tells our sorrows and grief, yet these tears have a sweetness! Jesus, by his dispensation, is inviting us from earth to heaven!

See how we grovel here below:

Fond of these creature toys:

Our souls can neither fly nor go,

To reach the eternal joys!

Friend after friend with whom we have had sweet intercourse, have been called home; our minds follow them—we remember that Jesus is the way from earth to heaven; hope is given us, which enters to that within the veil, whither Christ, our forerunner, has for us entered. Our outward man perisheth, but we are renewed in the inner

man day by day. Our light afflictions which are but for the present, work for us a far more exceeding and eternal weight of glory.

Your time of trouble now is o'er:

You'll suffer, sigh and weep no more:

So farewell father, your work is done:

Your pass-port 's sealed, you must go home:

Your fight of faith thro' Christ you fought:

A crown of glory your King hath wrought:

Your tribulations have an end,

And you are crowned by Christ your friend.

O! blessed state! O! glorious hope!

My soul leaps forward at the thought,

When we can leave this world of strife,

And dwell with Christ in endless life.

But we with patience must be still,

And wait our Heavenly Master's will—

Until our sufferings here are o'er—

When we will reach that heavenly shore!

P. K. PARR.

Franklin, Indiana, Jan. 9, 1863.

DEAR BROTHER BEEBE:—By request of sister Fidler I send you for publication, in the Signs of the Times, the following obituary: Died, at his residence, in Anderson Co., Kentucky, November 22, 1862, JESSE FIDLER, aged about 49 years. His disease was pneumonia, of which he was confined to his bed but about four days. Although Mr. Fidler had never attached himself to any church, yet he was a firm believer in the doctrine held by the Old School Baptists: and it was very seldom his seat was vacant at our meeting. On the morning before his death, he said to his wife that his time had come—that he felt sorry to part with them—but said it was all for the best—which he repeated several times. He said he had been exercised upon when quite young, but that he had felt so unworthy that he had been halting. I visited him about ten o'clock that day, and found him sinking very fast, but he knew me, and tried to talk, but his breath was too short; he appeared perfectly calm, and so continued until about four o'clock, when, without a struggle or a groan, his spirit took its flight, we hope, to that world above, where sickness and sorrow never enter. Mr. F. was a kind husband, and affectionate father, and a good neighbor. Truly, we can say we have lost a good citizen. He leaves a wife, and eight children, together with numerous relatives, and friends, to mourn our loss: but we sorrow not as they that have no hope: for we verily believe that our loss is his eternal gain. May the dispensation be blessed to the special benefit of the surviving wife, and children, and to all the mourning relatives, and friends.

Your unworthy brother in hope of eternal life,
A. J. BICKERS.

The light has gone out, and our dwelling is sad,

For the father that loved us is laid with the dead;

Yet so ready and willing, how could we say nay,

When our Father who gave him had called him away?

Dear father departed, we see thee no more,

Thou art gone to thy birth-place, a happier shore;

And, O may our Father, the Spirit of love,

Lead and guide us to join thee, our father, above.

A. J. B.

Anderson Co., Kentucky, Jan. 5, 1863.

BROTHER BEEBE:—By request, I send the following obituary notice for publication in the "Signs of the Times." Died, on the 5th day of December, at the residence of his parents, of pulmonary consumption, DUMAS F. JONES, in the 22d year of his age. The subject of this notice was a young man of sterling integrity, possessed a mild temperament, and by always dealing justly with those with whom he had to do, gained for himself a high position in the estimation of all by whom he was surrounded—for none knew him but to love him. As a son, he was loved and doted upon by fond and anxious parents, who deeply mourn their irreparable loss. As a brother, he was affectionately disposed—he was made the object to which much kind attention was directed, by his brothers and sisters, who loved him dearly, and who sensibly feel the weight of such a calamity. He lived a strictly moral life, and when the least departure from this was noticed, the force of moral suasion was enough to cover the deficiency, by turning him in the proper

channel. He was not a professor, but during his last illness his friends had the satisfaction of seeing him perfectly reconciled to the will of providence,—and, in his conversation with them on the subject of his future destiny, he gave them the most convincing proofs that he had passed from death unto life—that the love of God was shed abroad in his heart—and that his sins had been forgiven—and he only lingered in happy anticipation of a glorious transition from a mortal to an immortal state. His painful sufferings were borne without one single murmur, and when the most intense pains would pierce his feeble frame, he would probably say that he deserved it,—“I have been so sinful, so wicked, and so disobedient, that I deserve it all—yea, more. But I know the Lord will deal justly with me.” He had felt for some time that it was his duty to arise and be baptized, but a sense of his unworthiness prevented that step. He exhorted his brothers, and sisters, and young friends, to obedience; telling them to trust alone in Jesus, and he surely would be with them. The very name of Jesus would seem to revive his death stricken form, and when reiterated would always produce a gleam of joy in his countenance. He felt that he could hail with joy the hour when he should be freed from suffering; and prayers were continually offered to the God of grace to produce such a change. He said that it was an insignificant matter to die and be buried. For, said he, Christ died and was buried—that makes it honorable—and a short time after he exclaimed, “I am ready: Come, Lord Jesus, come quickly!” and his genial spirit soared aloft to fairer mansions on high. May God sanctify this dispensation of his providence to the good of the surviving friends. Eld. T. Threlkeld preached on the occasion from these words—“Blessed are the dead,” &c.

JOHN G. SAWIN.

Coles Co., Illinois, Dec. 25, 1862.

BROTHER BEEBE:—I should have written sooner, but having sickness in my family I have been prevented. Our whole family, except one son, have had the Diphtheria. Our eldest single son and youngest daughter were carried off with it, and some of them are still poorly with it, but are all on the mend. Brother, will you be so kind as to notice their deaths in your paper? JOB CORRELL, son of Eld. Joseph and Rhoda Correll, departed this life on the 21st day of December, 1862, aged 23 years, 8 months and 15 days. His sister, R. AMY CORRELL, daughter of the same parents, who departed this life on the 1st day of January, 1863, aged 12 years, 4 months and 29 days. Their disease was Diphtheria. Job Correll was a youth admired by all who knew him for his morals, industry and virtuous principles in life—although he did not profess to follow in the footsteps of his Master—yet his life was a devoted, always ready to reprove profanities, or false doctrine. And, after he was seized by death, gave every evidence of a strong hope in Christ, by sovereign grace, and departed in full triumph of faith in the blood of a crucified Redeemer. He took leave of his parents, kissing them, and bidding them all farewell. He prayed for his brothers and sisters, exhorting them, with the bystanders, to amend their ways, and not do as he had done. For said he, I have acted as if I was ashamed of my blessed Jesus. May the Lord grant you grace to serve him here, and prepare you to meet me in heaven. And his voice became weak, his tongue faltering, his pulse faint, and few, until he fell asleep, as we hope, in the arms of his blessed Jesus. His remains were conveyed to the Sidling Hill Church yard, followed by a large concourse of people, supposed to be two hundred in number, where his body is awaiting the resurrection morn. —R. Amy Correll was young, but expressed great knowledge of heaven as her home: told her mother, and brothers, and sisters, not to mourn after her, for she was going to be better off than they would be in this world: seemed to think the time long to endure her sufferings here. Her last words were, O blessed Jesus, come quickly, and take me home to thyself, and so passed away. Her remains were deposited beside her brother, or rather brothers, as there were two gone before her. Space would not permit me to give you the details of the above as I would wish. Dear brother, may the Lord sustain you in your arduous task. As ever, yours, in hope of eternal life,
JOSEPH CORRELL.

Sidling Hill, Penn., Dec. 29, 1862.

BROTHER BEEBE:—You will please publish the death of JAMES CRAFT, son of Dea. Michael and Emily Craft, who departed this life on the second day of December, 1862, aged 31 years, 7 months and 13 days. James Craft was born in Miami Co., Ohio, 1831, and his father moved to Mercer Co., when James was but a child, where he yet lives; when he was about 21 years old we believe that he was led to a knowledge of the truth, and to embrace Christ as his only Savior, and was baptized into the fellowship of the Regular Baptist Church called Mount Gilead, where he remained a respected and orderly member, until his death. He left a wife, and three children, also father and mother, and a large train of connection, together with the church, to mourn his loss. But we do not mourn as they who have no hope. We believe that our loss is his eternal gain. He believed in the doctrine of salvation by grace alone, and that nothing but the blood and righteousness of Christ can save poor sinners. He loved to read the "Signs of the Times." Though he did not take them himself, yet he often read ours, and it was the best paper he ever read, and talked of taking it as soon as he could. May he who has promised to be a Father to the orphan and a Husband to the widow, comfort and support his bereaved family, and all his friends, is my prayer for Jesus' sake.

HENRY GORDON.

Nephtine, Ohio, Dec. 29, 1862.

DEAR BROTHER BEEBE:—Died, on the 15th of September last, brother THOMAS JEFFERSON LANTZ, of Tazewell Co., Illinois, aged 54 years. He was baptized in Kentucky in early life. By severe sickness he partially lost the use of his limbs, and for the last thirty years of his life had to use crutches. He was an humble christian, and trusted alone in salvation by grace; but seldom failed to attend meetings with the church; although he had to be carried to the buggy, and from it. He was blessed with a good mind, and a retentive memory. He will be remembered for his purity. The attention and kindness of his brother, and family, to him was praiseworthy. I was requested to deliver a funeral discourse. There were a great number of relatives, and many friends attended. Brother Lantz was a member of the Pleasant Grove Church, Tazewell Co., Illinois.

JAMES B. CHENOWITH.

Tiskitwa, Illinois, Dec. 16, 1862.

DEAR BROTHER BEEBE:—If one so unworthy as I feel myself to be may be allowed to call you brother, you will please publish, in the Signs of the Times, the death of my dear father, JOHN G. PURVIANCE, who departed this life January 1, 1863. He was born in the State of North Carolina in the year 1776, and came to this State while a young man, and here married in the year 1822, and settled for life. He has been a member of the Regular Baptist church twenty-one years, and Clerk of the church twenty years. It is hard to part with those we love: But we mourn not as they who have no hope. —Dear brother, may you long be enabled to sustain your valuable paper, to which my father has long been a subscriber, which brings comfort and consolation to the dear children of God, scattered abroad in this our land of sorrow and affliction, is the prayer of

Your unworthy brother, if a brother at all,

A. F. PURVIANCE.

Pleasant Plains, Illinois, Jan. 6, 1863.

DEAR BROTHER BEEBE:—With deep anguish of heart I attempt to write you that I have just received the intelligence of the death of my dear and well beloved brother, ELIJAH BERRY. He died December 28, 1862, aged 19 years, 9 months and 19 days. He was drafted October 1, 1862, and was taken off in the army, and died of camp disease, in the State of Mississippi. His remains rest there. Four months ago the darling bud stood before his friends in lively bloom; but now, alas! that youthful bloom is blighted, and sunk into an early tomb. The family and friends are overwhelmed in grief. O, my dear friends, if this should meet the eye of any one who is mourning the bereavement of some dear friend, let us say, The Lord giveth and the Lord taketh away, and blessed be the name of the Lord. Brother Beebe, please publish this poorly written obituary, and oblige a poor feeble worm of the dust.

BARBARA WEAVER.

Van Wert Co., Ohio, Jan. 14, 1863.

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N. B. These receipts include all monies received since January 15th, for subscriptions, sale of Hymn Books, and donations to sustain the publication of the SIGNS OF THE TIMES. Besides the above, Mr. W. P. CRAIG, of Newport, Kentucky, accedes to the proposition of H. P. ROBERTS to pay Five Dollars by July 1, 1863.

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Marriages.

January 6, 1863.—At the residence of the bride's father, in Roxbury, N. Y., by Eld. Isaac Hewitt, Mr. SAMUEL P. HILL, of Courtland, N. Y., to Miss SARAH ANN DAVIS, of the former place.
January 11, 1863.—In Buffalo, by Eld. D. Moore, GEORGE L. GILBERT, of Morris, Grundy Co., Illinois, to Miss SARAH CARRICK, only daughter of Charles and Mary Carrick, of North Buffalo, N. Y.

Miscellaneous Notices.

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WILLOW HILL, Illinois, 1862.

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I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be. Eld. D. BARTLEY.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., FEBRUARY 15, 1863.

NO. 4.

Correspondence of the Signs of the Times.

NEW CASTLE CO., Delaware, Jan., 1863.

DEAR BROTHER BEEBE:—I have been thinking since, of adding some thing to my former communication on the second and third verses of the xiv. of John. Whatever I may say now will be upon the third verse: "And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am there ye may be also." I judge that the balance of this chapter, and the two succeeding chapters, may be regarded in the light of a comment or discourse upon these first three verses, and the subject matter introduced in them. If so, we may find an elucidation and enlargement of the particular point of truth here set forth, by looking onward. The Lord evidently embraces and prominently presents the sentiment in his teaching here, as well as elsewhere, that to be with him and enjoy his presence and his love, is that above all things to which his people aspire. Forsaken of him, they are *comfortless*. In the world, and in the enjoyment of all that the world can bestow, they are *comfortless*. But he will not leave them *comfortless*. Though he go away, he will return again to them. This promise seems to have a special view to their comfort, and to the fact that they had sorrow on account of his departure. He promises the Spirit as a comforter, *another comforter* who should abide with them forever. The source of comfort upon which the Spirit should draw was Christ: "He shall guide you into all truth:" That is, into all that truth of which Christ is the fountain and fulness. And he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. He shall glorify me, for he shall receive of mine and shall shew it unto you. Chapter xvi. 14. These passages are sufficient to show in what way the disciples were comforted, and that their comfort was derived from this only source. Himself had comforted them while he had continued with them. Still, they had yet become but imperfectly acquainted with that life which they had in him, and their vital union with him. In the context here, Christ presents the Father to their view, as dwelling in himself, and constituting the fulness of that authority and power with which he was clothed. Consequently the Father is presented as the fountain and source of all that life and love of which they now partake, and of all that perfection and glory to which they aspire. In this life is their standing; and of this fulness they receive. The *vine* is introduced to show this perfect unity of life. Not only is the life of the vine, and the branches, one and the same life, but the branches are a part and parcel of the vine. They existed originally in the vine, before their development as

branches. Not only so, but all their nourishment proceeds from the vine. All fruit they ever bear must flow from the vine. Although the fruit appertains to the branch, and is found upon the branch, yet it is by virtue of union with the vine, that fruit is produced. If the branch were dis severed from the vine it would immediately wither, and it would never live again. It never could be reunited. In our natural life, we, of course, have an existence distinct from this vine, but we are developed as branches of the vine only by partaking of the life of the vine. He goes on to declare to them a union with each other, and a union with himself, perfect and complete as that between him and the Father. Unto all that purity, that justification and sanctification contemplated in union with God, Christ declares himself to be *The Way*. The Spirit in comforting the saints teaches them. The fact of thus being comforted, implies what Jesus acknowledges of them that they are *comfortless*. It also implies that there is a store of consolation for them. They have no comfort in themselves, nor have they any in the world. And this their only source of comfort is locked up, only as the Spirit unlocks and opens up to their view. All this fulness, every thing needed, is treasured up in Christ, and it is the province of the Spirit to show it to his saints, and witness of their right to it. As they are enabled to embrace this witness, Christ is made to them Wisdom and Righteousness, and Sanctification, and Redemption. What Christ spake in the days of his flesh, has been our source of comfort from that day to the present, and must continue to be so until the end of time. The Spirit brings what Jesus has spoken to our remembrance, and guides us into all its blessedness and truth. When the word that he spake is thus brought home to our hearts, not in word only, but with light and power, we shall indeed be comforted, and that with joy that no man may take away from us. Of perfection in Christ the Spirit teaches, and the tendency of all our instruction is to this point. As this perfection and fulness is brought home to us, and we are enabled to embrace it, we shall indeed be comforted. Nothing but comfort can flow from this source. It is not Christ personally, or his personal presence as a man that affords so much consolation. It is Christ as the Savior and Redeemer of his people, as the Head and Husband of His Church, and of his fulness as such his people receive, and of this they live. It is in this sense, as I understand it, that he dwells in them, and walks in them. In this sense he *supers* with them and they with him. The question has probably never yet been solved, *How it is that he manifests himself unto his people, and not unto the world*. John xiv. 22. Of the truth that

he promised to do so, and that he has verified his promise, there can be no doubt. I understand this in that discovery of *himself* to the poor condemned sinner, or to the feeble and tried saint, in all that character of compassion and sympathy, as just such a *Savior* as they need.

It is *his grace*.

It is *his righteousness*.

It is *his obedience*.

It is the *sacrifice that he has offered*.

He is *the life, the hope, the all*.

In short then, he manifests *himself* to them. And from henceforth their hope and their comfort is in him, and not in themselves. *Himself* constitutes their standing, and when he is pleased thus to manifest himself, he manifests them *complete in him*.

If a man love me (saith Jesus) he will keep my words, and my Father will love him, *and we will come unto him, and make our abode with him*. Twenty-third verse. These scriptures I have quoted to give Christ's own elucidation of how he would come again to them, and receive them unto himself. In that standing where he is, in that heirship, in that union with the Father, is the standing prepared for the saints, and revealed unto them by his Spirit, for the Spirit searcheth all things: yea, the deep things of God.

That where I am there ye may be also. I can not understand this merely of his personal presence. When he came to them with great power and glory after his resurrection, and organized his gospel kingdom, he received his disciples into visible, personal union with himself; and from henceforth they reign with him. So far as this union with him, and standing in him is understood, it brings peace and comfort to the mind; and the discovery of a standing in him who is perfect, must bring perfect peace. The full development of this perfection awaits the saints. The earnest of the Spirit, and what they apprehend by faith of the fulness of Christ, constitutes their portion here in the wilderness. If Christ had not come to his people, and manifested himself to them, and received them into an enjoyment of union with himself, there would have been no comfort here for them. This standing and union with Christ must at length cease to be an object of revelation to the faith of God's people, and they must appear with him, in his and his Father's glory.

That which is perfect must come, and all that is imperfect and in part must be done away. This view of union with him leads us to apprehend readily that when we shall see him, we shall be like him. If we see him as he is, we shall see him in all that he is unto his people. We shall then see him their righteousness, and them complete in him. The saints have never yet seen themselves with his like-

ness, and consequently have never yet seen him as he is.

E. RITTENHOUSE.

CAMBRIDGE, Ohio, Jan. 19, 1863.

DEAR BROTHER BEEBE:—And brethren and sisters, who write for, or read the "Signs of the Times;" another year of our trials in this world of sorrow has past, and the year we are now entering upon many of us may not live to see its termination, and if we should be spared we may not have the privilege we now enjoy of corresponding with each other through the "Signs of the Times;" certainly not if the rulers of the darkness of this world should be suffered to accomplish their designs; but we must hope for the better, and put our trust in God. He has assured us that, "No weapon formed against Zion, shall prosper; and every tongue that riseth in judgment against her, she shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Yes, dear brethren, that righteousness which alone can hide and cover our sins and justify us before God, must be of him; it must be the imputed righteousness of our Lord Jesus Christ; for all our own righteousnesses are as filthy rags. But it is written, "He was made sin for us who knew no sin, that we might be made the righteousness of God in him." Therefore, it must be by grace we are saved, through faith, and that not of ourselves, it is the gift of God: Not of works, lest any man should boast: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them: For it is God that worketh in you both to will and to do of his good pleasure: And he hath saved and called us, not for any works or righteousness which we have done, but according to his own purpose and grace which was given us in Christ Jesus before the world began. O brethren, what was there in you to cause God to have mercy on you? Were you any more holy than others? Were you seeking him, when he gave you eyes to see your lost condition, and his holiness? I know your answer will be—

Amazed I stood, but could not tell,
Which way to shun the gates of hell,
For hell and death draw nigh.

You saw no way of escape, or how God could be just in saving you; you felt yourselves to be the greatest sinners living, and God was as pure as you were sinful—that you had spent all your days sinning against the best of all beings who had fed and sustained you by his mercy. You thought it could not be that he still had mercy in store for sinners so vile. And when ready to give up all for lost, he revealed Jesus to you; as the end of the law for righteousness to every one that believeth, and the joy that you felt was unspeakable and full

of glory. I feel incompetent to write for edification: but my soul has often been refreshed in your editorials, and the able communications of the saints. May God still be with you all, and enable you to write for the comfort and edification of his loved ones. And may we all stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage; or be carried away by winds of doctrines which prevail in these latter days, or by the cunning craftiness of those who teach for doctrines the commandments of men, for filthy lucre's sake. I believe it is now as it was in the days of Elijah, Baal has hundreds of prophets for each one of the Lord's prophets. Let then the Lord's ministers take heed to themselves, and to the doctrine, and continue in them; for they shall thereby both save themselves and them who hear them. Not save them from hell, that Christ has already done, but save them from error and delusion. —I wish to say to Elder Thomas Rose, of Pennsylvania, I have written to him, and received no reply, and I have lost his post office address, I desire him to write to me, if he thinks me worthy. I wish also to say if any preachers of our order are passing through Iowa, there is a sister living at Quincy, Adams county, Iowa, who has not heard a gospel sermon for two or three years. Enquire for M. M. Hanna, or Mr. Andrew Hanna, her husband, and call on them. Farewell for the present, as I am old; I can not stay here long; this may be my last letter, but I hope to meet you in a better world. Yours, in hope of eternal life,
JOSHUA DICKERSON.

HOPEWELL, N. J., Jan. 27, 1863.

DEAR BROTHER BEEBE:—I am glad that the brethren and friends are remembering you, and sending to you their subscriptions, and presents; may they continue to reach you, until you are relieved of your embarrassments, and the "Signs of the Times" so fully sustained, that there will be no doubt of their continuance. I know not how we could well get along without our semi-monthly visitor, which informs us about our brethren, which are scattered abroad—many of whom we should not hear from, were it not for the "Signs of the Times." If there ever was a time when such a medium of correspondence was needed, it is now. And if ever the "The Sword of the Lord and of Gideon" should be displayed, it is now; and for one, I feel unwilling that the "Signs of the Times" should go down for want of patronage. I know that the Old School Baptists are an "afflicted and poor people," yet it is said that they shall trust in the name of the Lord. Trusting in the Lord, I hope, poor as we are, we shall be willing to cast in our mites, that brother Beebe may not suffer in consequence of supplying us with so valuable a paper as the "Signs of the Times." May God sustain you, brother Beebe, in all your labors of love, and incline the hearts of all your brethren to aid you according as God has prospered them. —We are in usual health at this time: it is also a general time of health in this place. The church remains much as when I last wrote. We have good congregations, and some times some interest is manifest. May God revive his work here, and elsewhere, for his name sake, and cause our hearts to rejoice

in the ingathering of his redeemed. Love to you and yours, and to all the dear brethren, and friends.

Yours, in the fellowship and sufferings of the gospel,

PHILANDER HARTWELL.

MOUNT SAVAGE, Maryland, Jan. 27, 1863.

DEAR BROTHER BEEBE:—When I sent you two dollars in the early part of this month, with directions to send me a copy of the "Signs of the Times," and also one to a poor widow in your State, it was intended to help increase the publisher's confidence, and incidentally aid him, but from a later statement from friend Horton, and your own, the help from an increase of subscribers is but very little, if any, and I now very cheerfully send you Five Dollars, to appropriate as you think best, to aid you in continuing to send to those who are not able to pay an increased price for the (*in the past welcome and now doubly*) welcome little preacher. I thank you, and your friend, for making known the condition of finances, and do not doubt that a goodly number will be glad to lend a helping hand to continue the publication of the "Signs of the Times," not only this year, but next year, if necessary, if the Lord prospers them. And may the Lord continue to keep you at your post, and comfort and strengthen you to send to the scattered children of God what has many a time proved a cup of cold water to the thirsty souls. I value it highly. It is all the preaching I have had for fourteen years.

Yours, with great respect and love,
SAMUEL DANKS.

DELHI, January 27, 1863.

DEAR BROTHER BEEBE:—Through a kind providence I am permitted once more to enclose to you three dollars as a donation from my aged father and mother to assist you in the publication of the "Signs of the Times," and that thereby the gospel of our Lord Jesus Christ shall continue to be spread throughout our land, through the "Signs of the Times," and may you, as its Editor, be endowed with God's spirit, that every editorial shall be so richly laden with the spirit of your Master, that they will prove a great blessing to all of the true followers of our Lord Jesus Christ. And may God who is rich in mercy, and who doeth all things well, be pleased to impress upon the hearts of his people the necessity in these trying times of the continuance of the publication of the "Signs of the Times," that his people can commune together. And may God impress upon all of us that he has prospered of this world, that we should not alone consider it our duty, but a great privilege to lend a small portion to him in return, and to do it not grudgingly, but freely, that in so doing we are lending it to the Lord, and that we are assisting you, Eld. Beebe, as a messenger of truth, to proclaim upon the walls of Zion the gospel of peace, and glad tidings of great joy to the much afflicted, despised and down trodden people of God.

Yours, an enquirer after truth, as it is in Jesus,
WILLIAM SHAW.

NOBLEVILLE, Penn., Jan. 25, 1863.

DEAR BROTHER BEEBE:—The "Signs of the Times" comes regularly, and I am heartily glad that the brethren and sisters give indication that they mean to sustain

the publication in this dark and cloudy day. This day of rebuke and blasphemy, this day of false doctrines and blood thirstiness. How pleasant it will be to hear from the children of God scattered abroad in these Northern States (not forgetting our Canadian brethren) of the Lord's dealings with them, what he has done for their souls, how he had sustained them under all their trials, doubts, fears, and temptations, and that the Lord is good, a stronghold in the day of trouble, and knoweth all them that trust in him. I am happy to perceive that a vein of love and brotherly kindness pervades the communications of your correspondents. How good and how pleasant this is, all Zion's children can testify. Who shall then separate us from the love of God and our brethren? Not all the powers of earth and hell can do so. For he that loveth God will love his brother also. Whether they live in the North, or in the South, in the East, or in the West, they love one another with a pure heart fervently. But this is all a mystery to men and women dead in trespasses and sins. Never having the love of God shed abroad in their hearts, how can they love any of the little flock of Christ's mystical members? With love to all the saints,

I remain your brother in hope of eternal life and peace,
JOSEPH HUGHES.

NORTH COLUMBUS, Ohio, Jan. 12, 1863.

BROTHER BEEBE:—DEAR SIR:—I avail myself of this as a favorable opportunity of remitting to you your dues. I had not received any number for some time, but they have again made their most welcome appearance, and with your last number I am much pleased. To prove to you more fully the high esteem in which I hold your paper, as well as to lend to you essential aid, I send you two dollars to square accounts, and invite the continuance of the "Signs of the Times" as a regular visitor. Dear brother, let us buckle on the whole armor, for we are passing through trying times, in Church as well as State. And why all this commotion and blood shed? I fear that we have only been introduced in the great drama which is about to be realized. This great sacrifice of life! Is it because sin has more power, or that sin is about to overcome all order? Or is it because there is less vitality in the church? Or is our nation like the cities of the plains, that there are not enough of righteous men for whom the Lord might save our nation? Is this state of things better than law and order for the children of God? We are taught that all things work together for good to them that love God, &c. *Let us consider!*

Yours, in haste, DAVID HESS.

MT. GILEAD, Kentucky, January, 1863.

BROTHER BEEBE:—Having to send on a short notice to publish, I will also pen a few thoughts on the all-important subject of

SALVATION BY GRACE.

Notwithstanding a feeling sense I have of my unworthiness to have a name and place among the people of God; yet, if they are willing to let my poor name remain with theirs, I will try to never dishonor the cause which I have espoused. I must say, my brethren, that mercy was never so greatly displayed as it was when the Lord appeared precious to my poor unworthy self. I, who had rolled sin under

my tongue as a sweet morsel, all the days of my life: I, who had sinned against God with an high hand and outstretched arm: I, who was an enemy to God by wicked works, that even I should ever be permitted to indulge a hope in Jesus Christ's shed blood. O! surely, surely, there never was a greater display of divine mercy than in bringing my wandering feet to wisdom's way. Surely, those who profess to believe in, or to depend upon a conditional salvation, have never seen nor felt themselves as utterly lost and helpless as I have. But, I do rejoice to know that salvation is not conditional. I rejoice to know that salvation is of the Lord: that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Yes, it is of God, who says unto the North, Give up! and to the South, Keep not back! Bring my sons from afar, and my daughters from the ends of the earth: even every one that is called by my name, for I have created him for my glory: I have formed him: yea, I have made him. Thus we see that his sons were far off, and they are indeed made to feel it; and they exclaim—

So far from God I seem to be:
Do thou, dear Jesus, bring me nigh.

And my daughters from the ends of the earth. But he says, "Look unto me and be ye saved, all the ends of the earth, for I am God, and beside me there is no Savior." We thank God that it is so. I want no other Savior than my God, for it requires just such a Savior to save such an hell-deserving sinner, as I am. A Savior who is able to save to the uttermost all who come unto God by him. No man cometh unto the Father but by Christ, and he says, "No man can come unto me, except my Father which hath sent me, draw him; and I will raise him up at the last day." Well do I know that if I had not been drawn by a power stronger than myself I never would have come to God. But I hope that I was drawn by the strong cords of his love to come and unite myself visibly with his people. And I have now nothing to rest upon but Christ and his righteousness, and I desire nothing else. All other righteousnesses are but as filthy rags. And now my greatest desire is, first, that I may live so that no stain may be brought upon the church by me, and that I may live so as to have the unshaken confidence of my brethren; and finally, that I may be found among the saints within the veil, clothed in the perfect righteousness of my Savior. Then shall my voice be attuned to swell the loud anthems of praise unto God, and cry, Hosanna unto the Lamb who has redeemed us with his own blood out of every nation, kindred, tongue and people on earth, and made us kings and priests unto God, that we may reign with him forever. May this be your happy lot, together with all his blood washed throng, is the desire of one whom I hope is a brother, though in much tribulation.

J. H. WALLINGFORD.

HARRISONVILLE, Penn., Jan. 23, 1863.

DEAR BROTHER BEEBE:—I have delayed writing for some time, hoping to procure two or three more subscribers, but failing to do so, I now send you my own remittance. The "Signs of the Times" is a paper which my wife and myself prize very highly. We would not know how to do without them, even if they cost

three times as much as they do. If they do not preach unto us the true unadulterated gospel, we are not able to judge what the true gospel of our Lord and Master is. We read in them a communication from a brother or sister living in the State of Maine, then perhaps the next from one living in the far Western States of Missouri or in Kansas,—and, then again an epistle from some one in the Middle States; but, the beauty of it is, (especially in the experiences of your correspondents,) they have all been taught in the same school—have all traveled the same rough and thorny road, and are all looking, by faith, beyond this vale of tears, this wilderness world, to the same great High Priest of our profession, who has gone before them, and has assured them that he has gone to prepare a place for them; even in the heavens above, that where he is there they may be also. And, glory be to his name, his promises can never fail. —Dear brother, this is the first time I have ever addressed a letter to you, though I have read your paper the greater part of the time since you commenced its publication. This scribble is not designed for publication, but I leave it to your better judgment to dispose of it as you think best.

Your unworthy brother,

BENJAMIN GREENLAND.

POPE CO., Illinois, Jan. 17, 1863.

DEAR BROTHER BEEBE:—I feel inclined to write a few lines for you to dispose of as you think proper. I have not been a subscriber to your paper until of late, but I have been a reader, and I like the doctrine which is advocated by you and your correspondents, or the most of it, well. I am glad to hear from the brethren and sisters in the various parts of our country; especially at this present trying time, while the States are divided and engaged in warfare with each other, and our once happy and prosperous land is being drenched in blood, which state of things I believe have been caused and brought on principally by the popular religion of this world, the preachers of which, instead of preaching the gospel of Christ, which is, "Peace on earth, and good will to men," have long been engaged in stirring up the worst passions of poor depraved human nature, and in praying more ardently for the slaughter of men than for the salvation of souls. But the church of God is a unit everywhere. The reason why they are not divided is, that they have Jesus for their King, and he has given them one heart and one mind. He commands them to live peaceable with all men, as much as in them lies. May the Lord look down in mercy upon us as a nation, cut short the reign of sin, and sit down the foot of his power upon every wrong, and restore peace to our distracted country once more. The Old School Baptists have great reason to thank God and take courage, for the peace and unanimity that abounds among them. The Old Baptists in Southern Illinois travel farther to meeting, and love one another better than they have done before for years, and many precious souls have been added to the churches within the last year. Our preachers do not preach repentance in the name of the creature man, but in the name of the Lord Jesus. For there is no other name under heaven given among men whereby we must be saved. If Jesus came into

the world to save his people from their sins, and has finished the work which he came to do, and he says he has, can men who believe the Savior told the truth, engage in that work now? And if men had power to save themselves by obedience to the law, was there any need of Jesus' coming into the world at all? And if Jesus came into the world to make the way possible whereby all might be saved, what becomes of all who died before there was any way possible for their salvation? And if Jesus does part of the work, and man a part, will not men have the praise for the part which they do? And if salvation is by works, why did the apostle say positively that it is not of works, lest any man should boast, and why did he declare that it was not by works of righteousness which we have done? If Jesus came into the world to save sinners, and is now engaged, by his Spirit, for their salvation, and they are not saved, will it do to depend on him for salvation? Let others take what road they choose, let Christ alone be mine; for I was dead in sin, and rolled sin as a sweet morsel under my tongue. My heart was like a cage of unclean birds, and in my awful depravity I had no strength. And when I was quickened, and saw the situation I was in, I could not see how God could remain just and save so great a sinner. I tried my own works, but they utterly failed, and the first view I ever had of the plan of salvation, was at a time when I had given up all for lost. I then viewed Jesus as bleeding on the cross, and my sins were laid upon him, and thus it was manifested what he had done for me. I viewed him as my wisdom and righteousness, and sanctification, and redemption. I saw in him every thing that a poor helpless sinner needed, and with my whole heart could give him all the praise, he had done the whole work. And, O! brethren, knowing that the blessed Savior has done such great things for us, we ought to obey all his commandments; for we are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

While journeying here through tribulation,
In phalanx firm, we'll march along;
Contention may divide the nation,
But Christ shall be our common song.

Jesus has said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Ye trembling saints, as ye wade through trials and tribulations here below, let your minds be directed to Jesus. He is a very present help in all our troubles. He says, "In me ye shall have peace." Now unto God our Father, be glory forever and ever. Grace be to all who love our Lord Jesus Christ in sincerity and truth.

RICHARD FULKERSON.

CELINA, Mercer Co., Ohio, Jan. 19, 1863.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, and having a desire to cast in my mite, if a mite it may be called, for the encouragement of the Old School Baptists, whom I believe are the people of God, and the only people who contend for the faith which was once delivered to the saints, I will relate some of my past experience: I was born in Miami county, Ohio, in 1807, and a member of the Society of Friends, or Quakers, and I was a disciple of their creed, and a Pharisee, entirely blind to my need of a Savior, although my mind was often, while I was quite young, troubled, fearing that

I might be wrong, and that when called to appear before God, I might hear him pronounce on me the sentence, "Depart, thou cursed." I often tried to pray. When I was in my sixteenth year, I felt unusually strange, so much so, that I feared that some thing very serious was about to befall some of my friends. These apprehensions were so strong that I could not work, but seemed to be watching for some messenger to bring some dreadful tidings about my near friends. I felt as though I were in some strange land and lost. But soon the scene was changed, and it came forcibly to my mind that I was myself to be the victim, and what I had feared was coming upon me. Now, for the first time in my life, I felt that I was a poor condemned sinner before God. With prayers and tears I began to try to plead for mercy. But I could not see how God could be just and save so great a sinner. Some times I tried to pray, but at times I could not, and dared not attempt it; for it seemed to me to be a sin for me to try to pray. On one occasion, I felt as though I must pray just where I was, but I said, No, I will go a little farther, when some thing seemed to say, If you go any farther you will land in hell. I fell down upon my knees, and commenced: But, O! what wickedness and presumption! I sprang to my feet, and in haste left the place, wondering that the earth did not open and swallow me up. I promised the Lord if he would pardon me for my sin in attempting to pray, I would never attempt it again. I felt that I was undone, lost and ruined for all time, and doomed to misery to all eternity. My load was more than I could bear. I could not conceal it from my associates. I often had to leave them, and seek some lonely place to mourn and grieve alone; for I was undone and ruined forever. I thought I was fit for hell, and did dread to die and be banished from all things here below. I felt as though my heart would break, my breath grew shorter and shorter, so I laid down upon the bed, at about the middle of the afternoon. I was then in the 19th year of my age. I did not ever expect to see the sun rise again. While listening and expecting to hear the words, Depart ye cursed into everlasting fire, prepared for the devil and his angels—these words came to my relief, Come unto me all ye that labor and are heavy laden, and I will give you rest. Here my burden left me, and how to describe the joy I then felt I am often at a loss. I never have been able to describe it, nor do I ever expect to describe it with mortal tongue. But I will try to tell of some of my thoughts and exercises: I arose from my bed, delighted and amazed. The sun had never, to my eyes, shone so brilliantly, and every thing I gazed upon seemed to be new, all shining like polished gold. The spears of grass and twigs on the trees were all praising God, and my soul with joy responded, Amen. Now I thought my troubles were all over, and that I should praise God uninterruptedly as long as I lived. But, alas! how little did I know what was to soon come. I could see and feel that I was a sinner, against so good and gracious a God, and my tears were dried up, and my burden was gone, and what, said I, is my condition now? Alas! it seemed to be even worse than it was before; for I seemed to be sinning against

light and knowledge. Is there any one on earth like me? I was some times troubled because I was not troubled as I thought I ought to be. But at other times my soul was filled with joy unspeakable and full of glory; and then again, very soon in doubts and fears as to whether it was not all a delusion. But when I became acquainted with the Baptists, they seemed to be well versed in what I had passed through, and the trials that beset me. I had to own them as my people, for I loved them above all people I had ever seen or known; and, when in the twenty-first year of my age, I united with them. And not long afterwards my mind was disturbed, and my days became comfortless. "Go publish to all the world what the dear Savior has done for all them that feel the need of him," seemed to sound in my ears. And, when in my twenty-third year, I commenced trying to preach Salvation by grace alone; and I am still trying; but as yet I have failed to set the Savior forth in his fulness and beauty. I must close. My reason for scribbling these lines is to let my old brethren know of my whereabouts. —Dear brother, dispose of this as you think best, and it will be all right with me.

JOHN McDOWELL.

SANTA ROSA, California, Dec. 23, 1862.

DEAR BROTHER BEEBE:—Having finished the business part of this letter, I would like to write some thing for the comfort and encouragement of the dear children of God; but I feel so unworthy that I am at a loss whether to say any thing on the subject of religion or not. And when I look over your paper, the "Signs of the Times," I see in them so many able communications, that I think if I should write any thing that you would think best to publish, it would only occupy space which might be much more profitably filled up by some other brother, or sister. There are a few here, in California, who profess to be Old School Baptists, but they are very much scattered. Brother Owen preaches for us when he is able to ride in his buggy; and brother Hagan preaches for us once a month; he is a young brother, and I may say, young in the ministry; but he is an able defender of the truth. May the Lord strengthen him, and establish him in the most holy faith, and enable him to go forth boldly, and regardless of the frowns of men, and preach the everlasting gospel. Truly, brethren, the harvest is great, and the laborers are few; may the Lord of the harvest send forth more laborers into his vinyard, and grant us once more a season of refreshing from his divine presence. Dear brethren and sisters, how important it is that we who profess to be followers of the meek and lowly Jesus, should let our daily walk and conversation be as it becometh the children of God, and that we should let our light so shine, that others seeing our good works may glorify our Father which is in heaven. He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given him, and his water shall be sure. Isaiah xxxiii. 15, 16. I have already written

more than I thought I should when I commenced. Brother Beebe, if you think these few lines are worthy of a place in your valuable paper, publish them; but if not, throw them aside, and all will be right with me. May the Lord sustain and bless you, is the prayer of your unworthy brother, if a brother at all,

EDMUND BURRUSS.

JANUARY 17, 1863.

DEAR BROTHER BEEBE:—As I addressed a few thoughts to the dear brethren and sisters, through the "Signs of the Times," of December 15th, concerning their publication another year, and every year. I said I was poor, but thought I could help a little, so by a little more effort I have saved you one dollar, which will pay for one copy for some one of the poor who love to read your excellent paper, that it may comfort those who are in need; for it speaks a cheering word to those who dwell alone. A little here, and a little there, will help our brother, and we will not miss it. May the good Shepherd keep you, and all his saints in the faith, while they pass through this world of sorrow and mourning. Dear brethren, pray for a poor weakling, who is hobbling along as on crutches, trying to keep in sight of the flock.

FAREWELL.

N. B. You got my initial wrong. You have it "J," it should be "S." But the mistake is of little consequence. I hope you will receive this mite, brother Beebe, from the least sister you have, if I am a sister at all.

S.

OWEGO, Feb. 3, 1863.

DEAR BROTHER IN THE LORD:—I have long felt a desire to communicate something for the *Signs*, that I might tell my dear brethren and sisters, scattered over the world, some of the dealings of my Heavenly Father with me in an early day, in calling me from darkness to light, and from the power of Satan unto the living God. When about twelve years of age my mind was led to contemplate the great things of eternity, death, and the judgment; and a consciousness of my guilt would cause me to tremble, and when the thunder rolled through the skies, and the wild tornado swept through the world, then I would make promises to the great, and to me then, terrible God. When I was about thirteen years of age, a young lady of my acquaintance died, which seemed to make a deep impression on my mind; then I thought if God would spare me, I would seek his favor, thinking I could get religion when I pleased. My mother being a Christian woman, would read the bible after I had retired to rest, which so condemned me that I would stop my ears with my hands that I might not hear the searching words. At about the age of seventeen, while on my way to a social gathering with the reproof of a kind father sounding in my ears, something seemed to say to me, Stop and think before you further go; the impression seemed so real that I did stop, and went back; and the worth of this world put in my hands would have been too small a price to have caused me to go to that gathering. At the age of about twenty years, my father fell sick, which rendered him unable to do any business for a long time. His children had all left home, and I undertook to stay and superintend his affairs, but soon, becoming

discouraged, went away and stayed about three months, when duty to my parents seemed to prompt my return. The next day after my arrival, my father got ready to go to church meeting, and for some cause unknown to me, I felt a desire to accompany him to the meeting. While at the meeting I heard some five or six persons, mostly young, tell what God had done for them. Well, thought I, God is extending mercy to my associates while I am to be rejected. I returned home with a stricken heart, and retired, to try to pray; but something seemed to whisper, What! you going to pray? you have made too many promises and broken them; your case is hopeless. I could not rest, and made another attempt, but could only say, "Lord have mercy on me, a poor sinner." That night was a sleepless night to me. The next day my sins appeared to rise up like mountains before me; from the largest to the smallest, all seemed to stare me in the face. I read the scriptures, all seemed to condemn me; I opened the hymn book and read—

"O, tell me no more of this world's vain store,
The time for such trifles with me now is o'er."

In my own strength I resolved to live up to the implied meaning of that hymn; my burden increased; the brightest sunshine seemed darkness to me; I thought my looks had changed; I went to the glass, and thought as I looked, I could see in myself a plain impress of the devil, which frightened me. About this time I came to the conclusion that I must be lost, and God would be just in sending me to hell; thus I gave myself up to despair and wretchedness; and now all hopes being gone, I cried—

"Here Lord, I give myself away,
'Tis all that I can do."

At length I was astonished to find myself singing—

"Show pity, Lord, O Lord, forgive,
Let a repenting sinner live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

All at once joy and gladness filled my heart; every object seemed beautiful; the sun seemed to shine with unwonted splendor, and I thought I could see my Savior's image there. My daily toil seemed to be easy, and songs of praise were my theme. Then the impression came into my mind, to confess to my father, and ask his forgiveness for all my disobedience to him. Now the same scripture that condemned me before, gave me peace and joy, and my peace was like a river; yea, tho't I, truly great peace have they that love thy law; to do thy will shall be my delight. I went to a conference meeting; heard many tell what the Lord had done for them, and while they were talking and singing the songs of Zion, O, thought I, my willing soul would stay in such a place as this. The young converts looked like young and gentle lambs of the flock, while the old fathers and mothers seemed to have the impress of the Savior stamped upon them. I gave to the church my little experience, and was received and baptized by Elder Levi Streeter, in the month of December, about forty years ago.

Now, dear brother, I have written this imperfect narrative, and submit it to you to do with as you may think proper. I also desire to state that I am yet trying to look to the Lord and to thank and adore his great name for his preserving care, and for all spiritual and temporal good, always realizing that every good

gift cometh down from the Father of lights, with whom is no variableness or shadow of turning; that when we are called to leave this vale of tears, we may hear the welcome sentence, Enter thou into the joys of thy Lord.

A. WINANS.

FAIRFIELD, Co., Ohio, Jan. 15, 1863.

DEAR BROTHER BEEBE:—Enclosed I send you one dollar to compensate you for your labors, and to procure the continuance of the *Signs of the Times* for another year. I would feel unpleasant without them. I consider them a great source of information as well as comfort to the family of God. It is pleasant to read the communications of the brethren of the different localities, and to learn that love and fellowship abounds among them. The psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity." We are informed that love is of God, and he that dwelleth in love, dwelleth in God, and God in him. How matchless is that love which centred on us even when we were dead in sins and ruined by the fall: having nothing to commend us to the favor of God. And when we received the manifestation of this love experimentally, and it was shed abroad in our hearts by the Holy Ghost which was given unto us, we were made to inquire—

"Why was I made to hear his voice,
And enter while there's room,
While others make a wretched choice
And rather starve than come?"

We know that it was not for any thing that we had done; for all who are taught of the Lord to know the plague of their own vile nature, know that all our own strength is weakness—our own wisdom is folly, and all our own righteousness is as filthy rags. The Lord says by Jeremiah, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Sinners are therefore drawn because God loved them. Believing this truth we can say with the poet—

"Love was the great self moving cause,
From whence salvation came;
Free grace, the channel where it flows
Eternally the same."

If God loved us when we were dead in sins, and Christ died for us when we were enemies, certainly he will not cease to love us on account of any circumstances by which we may be surrounded, or whatever trials we may meet or difficulties we may have to encounter. The apostle says, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." For in all these things we are made more than conquerors through him that hath loved us. While they shall all go to confusion together who are makers of idols, Israel shall be saved in the Lord with an everlasting salvation; he shall not be ashamed nor confounded in a world without end.

"O, for such love, let rocks and hills
Their lasting silence break;
And every heart, and every tongue
Their Savior's praises speak."

Yours, in hope of a better world,

LEWIS KAGY.

LAKEVILLE, N. Y., Feb. 4, 1863.

BROTHER BEEBE:—I have been a reader of your worthy paper, the "Signs of the Times," for four years, and have taken much pleasure in reading the communica-

tions from the brethren, and sisters, and, also the editorial part.

The doctrine which your paper advocates, is the doctrine which our Savior taught—it is the doctrine my bible teaches me.

I have felt, for some time past, as my health for some time has been poor, for the last three years, a desire to tell you what I hope the Lord has done for my poor soul. But I am weak and sinful, and in my flesh dwelleth no good thing.

When I was at the age of twelve years my mother was very sick, so that all thought she must die: and I felt very sad in the apprehension of her death. I thought she was not ready to die, as she was not a Christian, nor was I myself one. I thought I would read my bible and pray often, and try to get religion, and that the Lord would spare my mother to me, if I were only faithful. My mother soon got better, and I rejoiced much in her recovery; but still I felt a burden on my mind. I felt that I was not a Christian, and I was not as happy as others around me seemed to be. A gloom hung over my mind for two years, then sickness came to my father's house again. I continued trying to pray, and to get religion, as it was called. But I did not succeed very well, as all my efforts seemed to be in vain. When I was about fifteen years old, a protracted meeting was held in our place, for some weeks. I went to it with others, to see if I could get converted. I tried to pray, and to do every thing they desired me to do to serve the Lord. I was invited to join the church, and be baptized, and told that if I did not do all this, I would go back in the world, as they called it. But I thought if any one was converted it would always last. I did not feel satisfied in mind; for I still desired to be a Christian; but I had tried many times, but had found nothing satisfactory to my soul.

In 1841, I attended school, and at my boarding-house, a young lady lived who seemed to be very devoted; she conversed with me on the subject of religion; she told me that any one could be converted, if they only tried. I told her I had tried four years, and was not any better than when I first sought the Lord. She prayed with and for me. I doubted that her praying would do me any good, for my own praying had effected nothing. One evening she invited me to go with her to meeting. I went, and after the sermon, there was liberty given for prayers, or speaking. During the evening I came to the conclusion that I could not do any thing more; if I were saved some thing more than I could do must be done. I felt as though I was lost, unless the Lord, by his grace, saved me, a poor vile sinner. I knelt down and prayed with this prayer—"Lord, save me, or I perish." At that time I felt as though he would save me: that he had died to redeem me: I think it was a happy night to my poor soul: my burden was all gone, a glow of light shined round about. I then thought I never would have any more trouble. But, poor mistaken soul, I soon found sin, and temptations arising; but I felt that if the Lord had converted me, he would keep me to the end.

Years have passed, and I am kept by the grace of God, but not for any good

works of my own. By grace alone I am what I am.

Do with this as you think best, and all will be well with me.

Your unworthy sister, if a sister at all.
EMILINE CARPENTER.

YOUNTSMVILLE, Indiana, Dec. 31, 1862.

DEAR BROTHER BEEBE:—Through the mercy of the Alwise God, I, a poor feeble worm of the dust, am permitted to write a few lines by way of introduction to my much beloved brother in the Lord. I have been a reader of your valuable paper, the "Signs of the Times," for many years; but I could not realize the things contained in them, until within the last ten years. About ten years ago the Lord was pleased to reveal his Son in me, a poor sinner. I was brought up by religious parents, my father and mother both being professors of the Old School Baptist order, or, as they are called by the Arminians, *Hard Shells*. My parents being Baptists, I spent much time in searching for arguments to controvert what they believed to be taught in the scriptures. I had some curious imaginations in my conceit in regard to salvation. I thought man, poor mortal man, as I believed myself to be, could do some thing whereby he could gain the favor of God, so I pursued my own way for some time, regardless of the fear of the Lord, and thought that unless I did some thing to secure divine favor, I should be cast off with the nations that forget God, and with them be banished forever from the presence of God. But I would attend the Associations, and some times enjoy myself for a season; and then my mind would become troubled again about some thing, I could not tell what. Finally, I went to an Association that was held at old father Shirks, where there were many preachers, and on Sunday, father Denman preached from these words, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." As I sat listening, his discourse seemed to be directed expressly to me; and, as I was seated near to him, I arose and went away, hoping to relieve my mind from the load of sin, but this only seemed to have the opposite effect, and increased the weight of my burden. I returned, and again took my seat, for it seemed there alone I could sit, and before I could resume my seat, I had an indescribable feeling; it seemed like palsy, or some thing of that kind, and then some thing seemed to say to me—"Son, be of good cheer: thy sins, which are many, are forgiven thee." But this joy did not continue long.

Dear brother Beebe, I must close, as my friend is waiting to take this letter. My mind is running on my experience, but I must close. If you find any thing in this which you think will afford any comfort to Zion's children, use it as you judge best.

Yours, truly, in brotherly love,
J. L. JONES.

LIVINGSTONVILLE, N. Y., Feb. 1, 1863.

DEAR BROTHER BEEBE:—After an absence of two months, I find myself again at home, and in good health; for which I desire to be thankful to the Great Giver of every good and perfect gift. During my absence, I visited brethren in Orange

county, N. Y., New York city, Philadelphia, Welch Tract, Cow Marsh, and six churches of the Salisbury Association. I attended twenty-seven meetings, and I believe the Lord was with me. There seemed to be a disposition, and desire manifested, to hear the word of the Lord. The visit, on my part, was all I could desire. Several with whom I have formerly taken sweet counsel, have gone to their home; and, although I so keenly feel the loss of their society here, it is truly comforting to learn that they departed in the triumphs of that faith which overcomes the world.

Dear brother, I think the time spent in the service of our Master, is well employed.

I send you a list of subscribers, among them you will perceive a number of new ones, &c. I expect to get you quite a number of new subscribers during the year, as I intend to devote considerable of my time in supplying destitute churches. There seems to be a general disposition among the brethren, and friends, to sustain you in the publication of the "Signs of the Times." The fact is, we can not well do without them.

May the God of all comfort sustain you and yours.

Please remember me kindly to the friends in Orange county.

Yours, to serve in the gospel,

G. W. SLATER

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1863.

NOTICE TO SUBSCRIBERS.—We can no longer supply the first three numbers of the current volume to new subscribers, as we had, from prudential motives, printed but a limited quantity of extra copies—they have all been taken up by new subscribers.

New subscribers can be supplied from this date, or from the time of subscribing, one year, on the same terms as though they had begun with the first numbers of the volume.

We are greatly obliged to our friends and agents for their successful efforts to increase our circulation, as also for the material aid which they have generously rendered us, and we feel greatly encouraged by the unmistakable evidences we have received, that they will not suffer the publication to fail from want of adequate support.

HYMN BOOKS.—We have just received from the Bindery a new supply of our Baptist Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

BROTHER BEEBE:—If it will not be too much trouble, please give us your views on Matthew xviii. 10, especially on the last clause. Also on Matthew xiii. 26, and oblige your unworthy brother.
REUBEN D. COMPTON.
Near Hardinsburgh, Kentucky, Jan. 6, 1863.

REPLY.—The first text on which we are desired to express our views, is as follows: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Mat. xviii. 10. These words are spoken by our Lord Jesus Christ in solemn admonition to his disciples, warning them of the magnitude of the wickedness of offending any of the little ones of his kingdom. "Wo to the world because of offences! for it must need be that offences come; but wo to that man by whom the offence cometh!" The world is hostile to the kingdom of Christ, and in it the saints must have tribulation; there is a needs be for

this, and God has assured us that these things shall, with all other things, work together for good to them that love God, and who are called according to his purpose. Yet the final benefit of tribulations, offences and opposition from the world, under the over-ruling power and providence of God, to the saints, shall not shield the world, nor the men of the world from the retributive wo, pronounced on them because of offences. It were better that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. But these offences shall not only come from the *out-side* world, or that portion of the children of men who make no profession of godliness, but from that worldly, earthly, sensual and devilish nature which all the saints have to grapple with while here in the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other. And as the apostle James reminds us, from these lusts which war against the Spirit in all the children of God while in the flesh, comes wars, and even fightings among the children of God. And if any man flatters himself that he has not these sinning lusts or hostile propensities, which war against the Spirit, in him, he deceiveth himself, and the truth is not in him. Therefore Paul, in his address to the Elders of Ephesus, says, "For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts. xx. 29, 30. And our Redeemer himself also warned his disciples that a man's foes should be those of his own household. In this xviii. of Matthew, Christ as the Head of his Church, and King of saints, has laid down his law for the government and discipline of his members, and accompanied his precepts with the most solemn warnings and admonitions, as in our text, he says to his disciples, "Take heed." Their most profound attention is required, dangers stand thick, which are to be apprehended; no heedless or careless deportment will not be approved. The most important consequences are involved. "Take heed that ye despise not one of these little ones." The Savior would not command them to take heed if there were no danger of their doing that which he warns them to avoid. It is true that the incorruptible spirit of life and immortality in them which is born of incorruptible seed by the word of God, which liveth and abideth for ever, can not sin, because it is born of God, and therefore would require no warning, if it were not that those who are the subjects of this heavenly birth have also a carnal or fleshly nature which is born of the flesh, and which is of corruptible seed, and which wareth against the Spirit. The *old man*, or carnal nature is to be put off, guarded against, and crucified with its affections and lusts, and the new man, which after God, is created in righteousness and true holiness is to be put on. It is therefore in consideration of our depraved earthly natures, that christians are the subjects of these solemn admonitions; for with their mind (having the mind of Christ) they serve the law of God, but with the flesh, the law of sin.

Take heed that ye despise not one of these little ones. The little ones intended

are those who bear the characteristics set forth by the Master in the commencement of the chapter. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven," &c. The disciples then, including the apostles, must become as little children, as an indispensable qualification to fill their position in the kingdom of heaven; and thus qualified they will assume to be but little children. Honest, simple, dependent, confiding and humble. To offend then, the humble child-like disciple of the Lord Jesus, was what even christians were and are so liable to do, as to require this explicit warning from the Lord. To *offend*, however, in this scriptural sense of the word, means to cast a stumbling block, or an impediment in their way, to mislead them, or to cause them to offend, or to do that whereby they are diverted from the pathway of holiness, or thrown out of the fellowship of the saints, or deprived of any of their spiritual privileges, or in any way to do them wrong. This being what we understand to be the admonition given to the primitive disciples, and binding on the saints now, and throughout all time, we will pass to notice the more weighty considerations by which our Lord enforced the admonition, which will bring us to the part of the text on which brother COMPTON more especially desired our views.

"For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." The principle difficulty with many, has been to understand in what sense the word *angels* is used in this text. Many interpretations have been offered by the learned, and the curious, which we hold to be altogether speculative, and unfounded. Some brethren, whom we highly esteem, have favored the idea that each saint, while here below, has an angel commissioned from the regions of glory, to keep a vigilant watch over them, and each has his respective angel. But we know of no scripture to sustain that idea. We know that the angel of the divine presence is always with them, and the Angel of the Everlasting covenant has a Mediatorial charge over them; but *their angels*, in our text, is in the plural number, and in the possessive case, and implies that each saint has his respective angel, which is his own angel, and in communion with, and in the immediate presence of the God and Father of our Lord Jesus Christ.

In the scriptures, the term, or name, is given to the heavenly host, as to those who came to Abraham, to Joshua, to Hagar, and others, and appeared to the shepherds on the plains of Judea to announce the birth of our Redeemer; it is also applied to the ministers of the gospel, as messengers of the Lord; it is applied also to the devil, and his *angels*, or spirits which are in the world. But the sense in which it is used in our text, is to designate the spiritual life, or identity, of every saint. A spirit without a material body, is called an angel. The Sadducees denied the resurrection of the body, and they also denied the existence of *angels*, or *spirits*; but the Pharisees confessed both. In this sense, the term was applied to Peter, when the damsel announced to the disciples that Peter was at the gate knocking

for admission, they supposing it to be impossible that Peter was personally there in body, said, "It is his angel," by which they evidently meant it was his spirit, without the material body of flesh, or in distinction from his fleshly body, which they supposed was chained, and strongly guarded in the prison. These instances will suffice to show that the spiritual identity of the saints, in distinction from their earthly bodies, are denominated angels. So also when Christ shall come to raise up their bodies, at the last day, all his holy angels shall come with him, and their risen bodies shall meet them in the air, and so shall they be forever with the Lord. Paul says, "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more," &c. 2 Corinthians v. 16. As the members of Christ's spiritual body, the saints are only known as a spiritual people; neither male, or female, Jew, or Gentile, bond, or free, but they are all one in Christ Jesus. They are not identified as members of Christ by that which is born of the flesh, but by that which is born of the Spirit, and consequently, is spirit, or angel. The spiritual life of the christian is, therefore, what we understand to be intended in our text by *their angels*. These do always behold the face of my Father which is in heaven. Our fleshly eyes have never seen the Father at any time, nor can the eyes of our natural understanding, by searching, find him out; for the natural man receiveth not the things of the spirit of God, for they are spiritually discerned. But while the eye hath not seen, the ear hath not heard, neither have entered into the heart of man the things which God has prepared for them that love him, God has revealed these things to his saints by his spirit; for the spirit, or (new man,) searcheth all things: yea, the deep things of God. Yet he himself is judged of no man. Understanding then that the new man, the spiritual man, the inner man, is the angel, and this angel is the life which was given us of the Father, is it not a manifest truth in the experience of all the saints, that this life is hid with Christ in God, and that in him they do always behold the face of the Father—that they have fellowship with the Father, and with his Son, Jesus Christ. In heaven they do always behold the face of my Father. And certainly to see him, to behold him, is a heaven of heavens, to his saints; for in his presence is fulness of joy, and at his right hand are pleasures forevermore. God hath raised us up together with Christ, and made us sit together in heavenly places in Christ Jesus. And he hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ. For Christ is the image of the invisible God. He is the brightness of the Father's glory, and the express image of his person.

When we contemplate the near and vital relationship of the children to their Father, God, and their intercourse at his throne, the view they have, by faith, of his awful majesty, does it not clothe the admonition of our text with inexpressable importance? They are in communion with the eternal God, they dwell under the shadow of the Almighty, what fearful responsibility rests on us, brethren, that

we should take heed that we offend them not! "Touch not," saith he, "mine anointed, and do my prophets no harm; for he that touches them touches the apple of mine eye." Could we, as christians, always realize how precious God's little ones are in his sight, would it not lead us to love one another with a pure heart fervently? Every act of kindness, love, sympathy, and brotherly kindness done to them, even to give to one of them a cup of water in his name, is done to Jesus. "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; for inasmuch as ye have done it to these my disciples, ye have done it unto me." Saul was persecuting Jesus, by persecuting and breathing slaughter against his disciples. They are one with him, and he makes their cause his own.

The other text, Matthew xiii. 26, reads, "But when the blade was sprung up, and brought forth fruit, then appeared the tares also." This is part of a parable which Jesus spake to his disciples. The object of which was to instruct them in regard to his kingdom. He has not, as some have supposed, applied this parable to the people of this world, but he has applied it to his kingdom, which is not of this world. In this parable he says, "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." This parable, we think, has a primary application to national Israel, in the type, according to Isaiah v. 1-7, but in its anti-typical design, it is peculiarly applicable to the kingdom of heaven, under the gospel dispensation. The house of Israel, as a vineyard of the Lord, was planted wholly of a right seed, but Israel became amalgamated with the heathen, and, as the degenerate fruit of a strange vine. So in the organization of the gospel church in her visible or external order and ordinances, it was planted wholly of a right seed. John the Baptist, as the harbinger sent before the face of the Messiah, and to make ready a people prepared of the Lord, when he announced that the kingdom of heaven was at hand, refused to make any ready who did not bring forth fruit meet for repentance. And when the Church was organized, on the day of Pentecost, there were no tares among the wheat. They gladly received the word, and were baptized, and added to the church. And they all continued steadfastly in the apostolic doctrine, and fellowship, and in breaking of bread, and in prayers. These all shewed by their fruit that they were the production of pure seed, for they were all of one mind, and they had the mind of Christ. Another evidence of the purity of the wheat we infer from the fact that the Lord was himself the sower, and he never sows any but pure seed. The Lord, we read, added to them daily of such as should be saved. In the early days of the gospel church, there was but little apparent encouragement offered to carnal men to identify themselves with the saints; for the persecution raged violently against all who professed to be disciples of Jesus. The exposure to disfranchisement, confiscation, imprisonment, cruel scourging, banishment and death, was not palatable to ungodly men, and it hardly seemed

probable in the judgment of men, that the devil would attempt to sow his tares among the Lord's wheat. Like seed in the earth before the blade springs up, the productions of the field is undeveloped. "But when it was sprung up, and brought forth fruit, then appeared the tares also." So in the progress of the gospel kingdom, in her visible order, the enemy has sown among the wheat, and this has been done while men slept. Darkness suits the workers of iniquity, their works are works of darkness, and they love darkness rather than light, because their deeds are evil. And darkness, or night, with the saints, is the time when they are apt to sleep, or yield to dreams of security, unconscious of what the enemy is about. In baseless fabrications, of delusive dreams, they some times fancy the Lord is bringing in his redeemed, and they talk of great revivals. New instrumentalities are found to be amazingly successful in bringing converts into a religious profession, the church grows as with the corpulency of dropsy, and while men sleep, they dream that this is all gold, silver, and precious stone, and can not be persuaded that it is hay, wood and stubble. The converts, when developed by their fruits, prove to be only graceless proselytes, and, though like tares among wheat, they may grow among the members of the church of God, they will never bear, or bring forth fruits unto holiness. They serve to hinder the growth of the wheat, and to produce disorder and confusion in the church, and at last they are destined to be separated from the pure grain, and their end is to be burned. The important lesson taught by this parable seems to be, that christians should not sleep, as do others, but be vigilant, knowing that their adversary, the devil, goeth about as a roaring lion; and that it is his policy to corrupt the order of the church, by mingling his tares among the wheat, to produce dissensions and disturb the union and fellowship of the people of God. Again, we are taught that the religion of our Lord Jesus Christ is not a mere habit that may be acquired by association with christians, for although unregenerated sinners may have a name to live when they are dead, though they may be held nominally in fellowship with the saints, and allowed to participate in the privileges of the church, it will not change them from tares to wheat, nor qualify them to bring forth fruit unto God; their fruit shall ultimately demonstrate that they are the production, religiously, of vile seed, which an enemy has sown. The church had not been organized long before such tares appeared among the wheat, as, Demas and Alexander, mentioned in 2 Tim. iv., Hymeneus and Philetus, Diotrephes, and an host of Judaizing teachers, of whom Paul said, "I would that they were cut off." And, we are most solemnly warned that in the last days should come perilous times, when many should come, who have a form of godliness, but deny the power thereof; and of the sort which creep into houses, and lead captive the silly, &c. When these tares shall turn away their ears and be turned unto fables. But the church will be more or less infested by this sort, until the final separation shall take place, at the end of the world. But to the saints it is consoling to know that the foundation of God doth nevertheless stand fast, having

this seal, The Lord knoweth them that are His. These separations shall be made under His supervision, and every trembling saint shall be gathered with the wheat, and all the tares shall be bound in bundles, and cast into the fire.

The tares are the only description of religious professors who feel no doubts or fears in regard to their position, while every saint, with fear and trembling, asks every day in secret ejaculations of the soul—Lord, am I thine, or am I not?

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

Marriages.

September 15, 1862—At Great Bend, Pa., by Eld. John Donaldson, ERASTUS A. GRIFFITHS to MARIA SOUTHARD, both of Silver Lake, Susquehanna Co., Pa.

November 1, 1862—By Eld. Harvey Alling, Mr. JAMES E. KIRK and Miss MARANDA L. BUTLER, all of Lexington, Green county, N. Y.

November 16—By the same, Mr. JACOB M. HUGGINS and Miss JANE DOWNS, all of Lexington, N. Y.

November 17—By Eld. William J. Fellingham, at his residence, in Vienna, Illinois, Mr. WILLIAM WHITTON to Miss MARGARET DOANE, both of Vienna, Illinois.

December 25, 1862—By Eld. G. N. Tusing, Mr. LEVI MATTS to Miss MARY ANN MATTS, all of Fairfield, Ohio.

By the same, Mr. William Banck to Miss Margaret Slack, both of Franklin, Ohio.

January 6, 1863—By Eld. Isaac Hewitt, at the residence of the bride's father, in Roxbury, Mr. SAMUEL P. HILL, of Cortland county, N. Y., and Miss SARAH ANN DAVIS, of Delaware Co., N. Y.

January 8, 1863—By Eld. Wm. J. Fellingham, at the house of the bride's father, in Vienna, Ill., Mr. GEORGE D. SMITH and Miss HARRIET ANN FELLINGHAM, daughter of George Fellingham, all of Vienna, Illinois.

January 10, 1863—At North Berwick, Maine, by Eld. William Quint, Mr. FRANCIS N. FORD and Miss ANNIE E. JUNKINS, both of North Berwick.

January 14—At Lawrence, N. J., by Elder P. Hartwell, at the house of the bride's father, Mr. GEORGE GOLDEN and Miss SARAH E. REED, daughter of Noah Reed, both of Lawrence, N. J.

January 28—By Eld. Isaac Hewitt, at the house of the bride's mother, in Roxbury, Mr. ALANSON J. MABEN, of Haleott, Green county, N. Y., and Miss OLIVE JENKINS, of Delaware county, N. Y.

February 4, 1863—At the residence of the bride's uncle, in Wallkill, N. Y., by Mr. Osborn, Mr. ANSON McEWEN and Miss NANCY E. CLARK, both of Wallkill, N. Y.

Obituary Notices.

DIED—In this village, Middletown, January 14, 1863, Mrs. SALLY SHONS, relict of our late brother, Cornelius Shons, aged seventy-eight years, seven months and seven days. Mrs. Shons for many years had entertained a hope in the Redeemer of lost sinners, and, was in sentiment, decidedly in unison with the Old School Baptists, but being of a timid cast of mind, and greatly fearing at times that the great salvation of our God could not be for one so unworthy as she deemed herself to be, she had never come out publicly to own her Lord and Master in the ordinance of baptism. But this neglect she deeply regretted when on her dying bed. For many years she was an attendant of the Old School Baptists meetings held in this place, and dearly loved the society of the people of God, and delighted to hear the doctrine of Salvation by grace proclaimed; and often seemed to feast deliciously on the crumbs which fell from her Master's table. Truly, she seemed to have an ear to hear what the Spirit saith to the churches, and a heart to rejoice in "the joyful sound." For many years, during the life time of her dear companion, their house was the welcome home for all the disciples of our Redeemer; and it always seemed to give her pleasure to make their visits pleasant, and no pains were spared on her part to wait on them. For some time past her health has been declining, the infirmities incidental to age, were manifestly wasting her strength, and pointing to the approaching change. We visited her in her last illness, and found her resting in the blood and righteousness of Christ as her only hope for acceptance with God. Owing to great difficulty and labor in respiration, she suffered considerably in her last days, but bore her sufferings with patience and resignation to the divine will. She has left a number of sons, and daughters, the greater portion of whom are scattered in various States, they, together with numerous near and dear friends, feel sensible of

their loss, which we doubt not is her unspeakable gain. On Friday, January 16th, her remains were brought into our meeting-room, Orchard Street Hall, attended by a large congregation, where a discourse on the occasion was preached by Elder G. Beebe, from —. After which her body was conveyed to the Cemetery of the New Vernon church, and deposited by the side of her late husband, there to await the summons of her Redeemer at the last day.

N. B. This notice should have appeared in a preceding number, but for an oversight of ours in the pressure of business.

MY DEAR BROTHER BEEBE:—Our dear brother, Eld. JORDAN H. WALKER, is no more! Died, at his residence, in Anderson County, Kentucky, after a painful and protracted illness, of inflammatory rheumatism, affection of the lungs, and dropsy of the chest, combined, on the 25th day of December, 1862, Eld. JORDAN H. WALKER, in the seventy-first year of his age. Brother Walker manifested extraordinary patience, fortitude and submission to the divine will, under his intense sufferings. He has been afflicted with inflammatory rheumatism for some years, but continued his devotion to his ministerial duties, and attention to his civil office, as Probate Judge of the County, until, I think, the latter part of last spring, when his lungs became so seriously affected, that his early departure was confidently looked for by his physician and friends, for some weeks. Contrary to their expectation, however, he revived, and his health seemed to improve, he was able to leave his bed, and walk about the house, and yard, when his friends indulged a hope that the good Lord would yet spare him to them for some time. These hopes were soon dashed by his being thrown again on his bed, and very soon unable to help himself. The dropsy of the chest soon manifested itself, in addition to his other diseases, and he seemed to decline quite rapidly. I visited him early in the month of December, and found him prostrate on his bed, and unable to speak more than two or three words without resting. Being absent from his room for a few moments, he displayed one of his characteristics, continued and abiding interest in promoting the enjoyment of his brethren. He remarked to brother Dudley George, who was sitting by his bed, "Wont it look too selfish for me to have brother Dudley to spend the evening with me and not have preaching, that the brethren too may enjoy his visit?" I give the substance. When I returned to the room, brother George informed me, in presence of brother Walker, of his suggestion. I replied: I came to spend a social evening with brother Walker, and would prefer that we should not have preaching at that time. To which he at once yielded. I think he was one of the most unselfish men I have ever known. And I am sure I never saw one more anxious for the happiness and advancement of his brethren, in religious knowledge, or one who commanded the unshaken confidence of the community in which he lived, and the sincere christian regard of those in the midst of whom he ministered, to a greater extent. More than fifty years ago our acquaintance was formed, when we were yet boys. Before brother Walker arrived at manhood, he was acting as Deputy Sheriff of the county in which he lived. I am not sure that he has not been all the while since engaged in civil offices. He was Clerk of the County Court for many years, and subsequently up to his death he acted, by election of the people, as Probate Judge of the County. During his whole life I have never heard his integrity or veracity doubted by saint or sinner. I am fully satisfied he was one of the best men I have ever known, and I am as fully persuaded he has not left behind him a better man on earth. Brother Walker was baptized when quite young by the late Eld. John Penny, and was received into the fellowship of the church at Salt River, then in Franklin, now Anderson County, Kentucky. I think he has been engaged in the ministry considerably over forty years. He attended four churches for very many years, by whom he was much beloved, and at the time of his death he attended three churches. More than thirty years since, when doctrinal differences among those claiming to be Regular Baptists began to assume prominence, brother Walker for a time thought some of us manifested too great a want of charity. And finding palpable discrepancy among those to whom he was affectionately attached, he was induced to examine the points of difference more critically, which resulted in full conviction that the doctrine of the Old School Baptists is the doctrine which is according to godliness, and ever after he was found maintaining that doctrine. On my last visit to him, I found him calmly and resiliently reposing on the atoning blood and righteousness of the Lord Jesus Christ for rest beyond the grave. But, "He rests from his labors, and his works do follow him." Brother Walker leaves a devoted widow, three children, many relatives and friends, with the churches of his late charge, and the Licking Association, to lament their loss, which we doubt not is his gain. God grant to take especial care of dear sister Walker, and her children. —You will not have forgotten being at brother Walker's while attending the Licking Association at Salt River meeting house, on your first visit to Kentucky. He was a fast friend of the *Signs of the Times*, and its Editor.

ANOTHER.

Died, suddenly, after being in feeble health for a considerable time, at his residence in Anderson County, Kentucky, on the 4th of January, 1863, brother RANDALL WALKER, aged sixty-six years, brother to Eld. Jordan H. Walker. Brother Randall Walker, like his brother, was a highly esteemed member of the Church at Salt River, of which he had been for a very long time a member, and highly respected in the community in which he lived. He too, I think, was, for many years, Sheriff of the County. He has left several children, many relatives and friends, together with his "kindred in Christ," to mourn his loss, who "Sorrow not as they who have no hope."

AND YET ANOTHER.

Died, at her residence, in Scott County, Kentucky, on Monday morning, January 12th, 1863, after a very brief illness, Mrs. SUSAN BARLOW

aged eighty-six years and twelve days. Sister B. was a very remarkable woman. She was not known to be confined with sickness only ten days throughout her long pilgrimage on earth, and five of those days at the close. Never took but three doses of medicine. She was a woman of remarkable energy, superintending not only her domestic matters about the house, but her farming operations up to five days before the close of life. She was baptized in the year 1800, by, I think, the late Eld. George Eve, and received into the fellowship of the Regular Baptist Church called North Elkhorn, of which she continued a member until it was dissolved; subsequently she was joyfully received into the fellowship of the Particular Baptist Church, at Georgetown, Kentucky. For more than sixty-two years she was a firm, intelligent and consistent advocate for the doctrine of the Old School Baptists, a regular attendant on the worship of God. A few hours before her death, she desired her son, Dr. Barlow, to sing and pray. After singing the hymn—

"Jesus, my All, to heaven is gone," and finished with the chorus—

"I'm going home to die no more,"

she replied, "All is right." I had known her for, I think, about forty years, and found her ready to speak of the glory of His kingdom and talk of His power. She desired that I should be sent for to preach at her funeral, which I did from the text, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this?"—John xi. 25, 26, to a large and attentive congregation. After which, her remains were consigned to the house appointed for all the living, until, in the language of her son, "The friend of Lazarus will awake her to die no more." She leaves several children and grand-children, with a large circle of friends, who are exhorted to "Sorrow not as they who have no hope," together with the Church, at Georgetown, who will affectionately cherish her memory.

Brother Beebe, the good Lord is gathering home his jewels. May we be prepared to meet the messenger joyfully.

Most truly and affectionately your friend and brother,
THOMAS P. DUDLEY.
Near Lexington, Kentucky, Jan. 26, 1863.

BROTHER BEEBE:—For the information of dear friends, please publish the death of JOHN ALBERT, son of Philip and Elizabeth Cooke, who departed this life December 21, 1862, aged six years and four months, lacking two days. His disease was Diphtheria, from which he suffered nearly two months; being at first prostrated and brought very low, but, as we hoped, had nearly recovered, when he was taken violently, and survived the last attack only four days. Thus another interesting and promising child has been taken from us to dwell, as we trust, where disease and death shall be known no more.

Down to the grave our child has gone,
In silence there to rest;
No more we see his lovely form,
Nor feel his sweet embrace.

While he was yet within our sight,
Pierced by the pains of death;
How lovingly he reached his hands,
To clasp us by his breast.

O! that we now were with his soul,
In the fair realms of bliss,
Where not one wave of grief can roll
To mar that sacred rest.

ELIZABETH CONKLE.
Marshall Co., Virginia, Jan. 8, 1863.

BROTHER BEEBE:—Please give notice in the *Signs of the Times* of the death of SARAH WINNETTA, who departed this life August 29th, 1862, with scarlet fever, aged four years and nine months, only daughter of Henry and Sally Ann Ayres. Her funeral was largely attended, and a discourse was preached by Eld. K. Hollister from 1 Cor. xv. 19. Although we deeply feel our loss, yet we mourn not as those who have no hope, for we feel that our loss is her eternal gain.

Little Nettie slumbers sweetly
In her little narrow bed,
Driving winds and pelting tempests
Can not reach her little head.

Jesus call'd her, for he loved her
Better far than we could love,
Took her from earh's bitter sorrows,
And transported her above.

She has gone—she left us weeping—
Yet we hope to meet again,
Darling little angel Nettie,
In a world that's free from pain.

Then why should we mourn or murmur?
For our loss is but her gain.
She has gone to heaven before us,
And with Christ will ever reign.

Little Nettie was too lovely
Long with us to dwell below;
Four short years she blest our vision,
Then we had to let her go.

Farewell loved one! angel Nettie!
Soon we hope to meet again,
When our trials here are ended,
And we leave this world of pain.

SALLY ANN AYRES.
Burdet, N. Y., January, 1863.

BROTHER BEEBE:—Please publish the following obituary: Died, in Lexington, Green county, N. Y., on the 15th of October, 1862, my beloved nephew, ERWIN D., son of David and my dear departed sister Abigail A. Ford, aged eighteen years. His disease was consumption and heart disease. He had been a sufferer for several years—two or three years before the death of his mother. All that the best physicians, kind neighbors, and loving hearts at home, could do for him was done. But God called him home. He knew it was best. I have often said to him, Erwin, I am afraid you will never get well. Do you think you will? And if you should not, do you think you are

prepared to meet your dear mother? He some times would say the prospect of getting well looked dark. Some times he thought he might recover. Although an invalid for years, yet his death came rather sudden; but he seemed ready to go. I shall never forget the calm, pleasant expression of his countenance. He was sensible to the last, and talked until a very few moments of the last. The room was filled with weeping friends, but it did not agitate or terrify him. He asked his friends forgiveness. To his father he said, Can you forgive me? His father said, Erwin, you have been a good boy. I have nothing to forgive. But can you forgive me? He said, Father, ask God to forgive you. To his sister, who stood weeping by his bedside, he said, Nettie, don't feel bad—its all for the best. He said to me, Aunt Lilly, do you think this is the last? I said, I thought it was. I thought he would soon leave us. He spoke of his only brother, who is in the Army—he said he would like to see him—asked for his likeness—it was handed to him—he looked at it and seemed satisfied. I asked him if he thought he should meet his mother in that bright world? He said he did not know, but hoped he should. He had thought a great deal about it, and tried to ask God's forgiveness. He departed like one falling asleep—the same pleasant expression. I can not mourn for him without hope. It seems to me nothing but sustaining grace could have supported him in the trying hour. He has left a father, an aged and only brother, (in the army,) an aged and dearly beloved grand-mother, to mourn his loss. But we hope our loss is his gain. Erwin is gone, and may God grant us submission to his will, Nor let a murmuring thought arise,
His ways are just—his counsels wise.

Yours, in christian love,
ELIZABETH VAN VALKENBURG.
Lexington, Green Co., N. Y., Jan. 25, 1863.

Brother Beebe, in writing the obituary of Erwin Ford, I forgot to say that the funeral sermon was preached by Eld. H. Alling, from Job v. 6, 7. Although affliction cometh not forth, &c. If you will add that in its proper place, I will thank you. I ask it for the satisfaction of the dear old grand-mother, who is a dear old sister, near ninety-one years old, and feels greatly affected on account of the loss of her grand son. One gone to the eternal world—the other, in the war. E. V. V.

MUCH RESPECTED ELD. BEEBE:—It becomes my painful duty to inform you of the death of my dear beloved father, LEVIN LOWE, who died August 29th, 1862, aged fifty-eight years and three months. He was baptized on the 30th of April, 1859, into the fellowship of the Regular Baptist church, at Rawastico, by Eld. George W. Slater, and has been a faithful member of that church ever since. He had been in delicate health for a great many years. His last illness was short, but very severe, yet he bore it with christian fortitude and resignation to the will of God. During his illness he would repeat verse after verse of scripture, and talk freely on the subject of death. He told me, from his first illness, that the time was near at hand. He told his wife, and children, and the numerous and dear friends that visited him during his sickness, that if it was the Lord's will, he was perfectly willing to go. He leaves a wife, and seven children, three of whom are married, one out West, and a mother, two sisters, and one brother, and numerous relatives and friends, to mourn their loss, which is his eternal gain.

The light has gone out, and our dwelling is sad,
For the father that loved us is laid with the dead!
Yet so ready and willing, how could we say nay,
When our Father who gave him, had called him away?
Dear father departed, we see thee no more: [away?]
Thou art gone to thy birth-place, a happier shore:
And, O! may our Father, the Spirit of love,
Lead and guide us to join thee, our father, above!

We mourn not as they who have no hope—for his pious walk and godly conversation—his good deeds of love and charity assured us that—

His happy spirit dwells with God,
Above this world of care;
Lord, guide us by thy holy word,
That we may meet him there.

We deeply feel the loss of a kind and affectionate father. But God's will must be done. We can not bring him back. May God enable us to trust and confide in his grace, that we may meet to part no more.

My father now in silence sleeps,
He's undisturbed by pain,
While I am left to mourn and weep,
My loss, 't is but his gain.

Tho' the whole world its powers may try,
And though the earth may shake,
And friends and children weep and cry,
His slumbers can not wake.

But when the Lord the trump shall sound,
The voice he will obey:
Then he will from the grave abound,
To meet the glorious day.

I hope to see his face again,
It will the sun outshine;
I hope to join the heavenly train,
And leave this world behind.

Amid the wreck of nations now,
Undaunted he will be:
He'll rise to praise his God and King,
To all eternity.

O! may I join the loved washed throng,
That I may ever view
Those happy souls around the throne,
The endless praise renew.

'Tis God who lifts our comforts high,
Or sinks them in the grave;
He takes, and (blessed be his name,)
He gives, but what he gave.

MAGGIE E. LOWE.
Somerset Co., Maryland, Jan. 3, 1863.

BROTHER BEEBE:—By request, I send you the following obituary notice, which, if you please, you will publish in the *Signs of the Times*:

Died, at the residence of her father, near Laurel, Sussex county, Delaware, on the 11th of October, 1862, Miss ANNIE E. CHIPMAN, eldest daughter of John and Margaret A. Chipman, aged fifteen years, seven months and four days. Her disease was typhoid fever, and though her sufferings were intense, yet she bore all with patience. For two weeks from the time she was taken, it was hoped that her disease might be stayed, and that she might be spared to her affectionate parents. At the end of that time, however, her disease assumed a new phase, and, in six or seven hours, her spirit left the house of clay, and returned to God who gave it. She was an affectionate and dutiful daughter, a loving sister, and a gentle friend. She was religiously inclined, though not a member of the church militant. Her mourning parents, and brothers, and sisters, in their bereavement have especial need of the sympathy and prayers of God's people, that they may exclaim in the language of a hymn, which their beloved Annie used to sing:

Jesus, while our hearts are bleeding,
O'er the spoils that death hath won,
We would at this solemn meeting,
Calmly say, Thy will be done.

Though cast down, we're not forsaken,
Though afflicted, not alone;
Thou didst give, and thou hast taken,
Blessed Lord, Thy will be done.

Yours, affectionately,
CHARLES F. SHEPPARD.
Laurel, Delaware, Jan. 30, 1863.

BROTHER BEEBE:—As I am a reader of the *Signs of the Times*, I have a desire to publish through your columns the obituary of my dear husband, SAMUEL WILSON, who died of typhoid fever, June 12, 1862, aged fifty-three years, four months and twenty-seven days. I am left with six children to mourn our loss, but not as they who have no hope. He made no public profession of religion, but he gave evidence, several years ago, that the Lord had been gracious in forgiving his sins. At one time he told me that he had been in great trouble of mind, but the Lord in great mercy had given him relief, and that he could say, as said the psalmist, "He hath taken me up out of the horrible pit, and out of the miry clay, and hath set my feet upon a rock, and hath put a new song into my mouth, even praises to our God." Soon after he was taken sick, he said he felt a desire to stay with us a while longer, but that he had no fears of death, if it was the Lord's will to remove him. This is the greatest consolation to know that he is at rest in the blessed mansions, where, I hope, ere long, to join him, in singing to our ever blessed Redeemer. His funeral sermon was preached by Eld. Joseph Mason, from Rev. x. 6.
LOVINA WILSON.
Waldo, Marion Co., Ohio, Nov. 30, 1862.

Brother Beebe, in the death of Mr. Wilson, the Old School Baptists have lost a friend and well wisher. I have known him for several years, and he always manifested a great respect for the Baptist cause, and seemed to be always ready to entertain them, and make them comfortable. He was very gentlemanly. In his death, the neighborhood has lost a good citizen. Sister Wilson has lost a good and kind husband, and the children have lost a kind and provident parent; but we hope their loss is his gain.
J. H. BIGGS.

DEAR BROTHER:—I have received a letter from sister Watters, announcing the death of her husband, Eld. THOMAS WATTERS, of Accomac county, Virginia, and desiring to have it noticed in the *Signs of the Times*. Our brother, Watters, has been in a debilitated state of health for some time, but was nevertheless indefatigable in filling his appointments, until, by complication of diseases, his life was brought to a close on the 12th day of the present month, (January, 1863,) aged within a few weeks of forty years, having been twenty-four years in the ministry. I am not favorable to long and labored obituaries. I like the bible example on this subject. The obituaries of the greatest men in the world were written in but few words. Of Abraham it was said, "Then Abraham gave up the ghost, and died in a good old age; an old man, and full of years, and was gathered to his people." Of Jacob it was said, "He gathered his feet into the bed, and gave up the ghost, and was gathered unto his people." And so of the ancient worthies: "They slept with their fathers," &c. And so I would say of our departed brother, who, if he did not live to a good old age, lived all the days of his appointed time, performed the work appointed, and died in the triumph of faith, and was gathered to his people, there to mingle his song with them in ascribing all praise to him that redeemed them with his blood, and made them kings and priests unto God. I hope the God of Abraham will sustain the widow and orphans, and prepare them to follow him whenever called for. God is thus thinning our ranks, and particularly in the Salisbury Association. I believe our brother, J. C. Mears, is now the only active preacher among them. I do trust that the hands of his arms may be made strong by the mighty arm of the God of Israel. That his hands may be taught to war, and his fingers to fight the good fight of faith. And I hope the brethren will think of those brethren and try to visit them. I know they will be kindly received, and well cared for. I have been in the habit of visiting them about once a year, and have never left them without a strong desire to repeat my visits. But I think my visiting distant brethren is about over. It can not be long before I must lay my armor by, and the only regret I feel is, that I have made so poor use of it; but I rejoice to know that I do not serve a hard master. I believe I will conclude by saying,
I remain yours, as ever, in the precious Redeemer.
THOMAS BARTON.
Newark, Delaware, Jan. 24, 1863.

DIED:—In Oswego, N. Y., on the 6th of January, 1863, ADDIE B. CROLIUS, third daughter of J. M. and Sarah Crolius, aged thirteen years and nine months.

BROTHER BEEBE:—I would like to have the following obituary published in the *Signs of the Times*. The troubles which overshadow our country have not yet passed away, and perhaps may not for many years to come; but disease, sorrow and death are not confined to the battle fields, but prevail throughout our once happy country: Died, at his father's residence, in Oakland, Susquehanna county, Pennsylvania, January 2, 1863, of typhoid fever, our son, **RAYMOND V. SHUTTS**, aged twenty-one years and five months. The subject of this notice was mirthful and fond of young company, but managed, some way, to secure a large circle of warm friends, both in his neighborhood and on the line of the Railroad, as he had been for some time engaged on the Railroad as oilman and flagman. He came home on the evening of December 19th so sick and distressed, that he could scarcely tell us what was the matter. Medical aid was soon procured, and all was done that could be by the family and the physician: but it seems our Heavenly Father had called for him, and he must go. He bore his sufferings with a degree of patience. For the first ten days of his sickness he had hopes of recovering: but, when all hopes were gone, we think the Lord gave him resignation to his will. On the fifteenth day of his sickness he called the family around his bed and gave us all the parting hand, and quietly fell asleep, as we hope, from the evidence he gave us, in the arms of Jesus. He died in the same room of the same house in which he was born twenty-one years and five months before. He has left his parents, one brother, and four sisters, to mourn his departure; but we believe our loss is his eternal gain. But, O! the family circle is broken for the first time! and the bereaving stroke falls heavily upon us. But the Lord hath done it—and he alone can heal. An appropriate discourse was preached on Sunday, the 4th, by Eld. Arnold Bolch, from 2 Cor. v. 4, "For we that are in this tabernacle do groan being burdened," &c. **MORGAN SHUTTS.**
Susquehanna Depot, Penn., Jan. 26, 1863.

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Old School Meetings.

BROTHER BEEBE:—Please give notice that the Church at Mount Gilead, have concluded (the Lord willing) to hold a Yearly Meeting at their meeting house, to begin on FRIDAY before the 2d Saturday in April, 1863, and continue three days. Brethren and sisters, of our faith and order, are affectionately invited to attend. We have the promise of Eld. J. F. JOHNSON, and a partial promise of Eld. THOMAS P. DUDLEY, and we also invite our ministering brethren generally to attend. Those coming (if any) from the free States will take the boat from Cincinnati to Maysville, where they will call on brother RICHARD POWER, and on Thursday evening take the stage to Mount Gilead, a distance from Maysville of twelve miles. At Mount Gilead they will be met and provided for. Yours, most truly, J. H. WALLINGFORD.

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THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Throughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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Or, to the Editor of this paper.

TESTIMONIAL.

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Mrs. Horton—Madame:
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DEVOTED TO THE
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., MARCH 1, 1863.

NO. 5.

Correspondence of the Signs of the Times.

LURAY, Indiana, Feb. 12, 1863.

BROTHER BEEBE:—In compliance with the kind solicitations and earnest requests of several highly esteemed brethren, and sisters, with whom I have recently formed an acquaintance, and who requested private letters from me, I propose, on account of the number of the requests, to comply, by writing through the "Signs of the Times," that excellent medium of christian correspondence, so that those who have made the requests may regard the contents of the letter as being designed particularly for them, if others shall derive any comfort from its perusal, I shall be amply remunerated for my labor.

We are realizing truly, as a nation, the just retributions of an Alwise Providence for our folly in departing from the path of national rectitude pointed out by our predecessors. And we acknowledge that these chastisements are richly deserved upon our part. But we are made to enquire, When shall the end of these things be? When we look around us and behold the unmitigated sorrow and mingled grief, the low and hollow moans of the disconsolate widow, and the faint but plaintive cries of the tender orphan, which have been made such by the cruel and relentless hand of fratricidal war, with its concomitant train of evils, such as pestilence, famine, and nakedness, we are reminded of the declaration of scripture:

"Offences must needs come, but wo unto him by whom they come."

The projectors of this awful tragedy may well tremble, while they hear in thunder tones, the awful sentence:

"Vengeance is mine! I will repay, saith the Lord."

The fearful responsibility rests upon some body, and when that stroke of vengeance and justice shall fall, as fall it must, the terrible consequence will be realized by the guilty party. Had we realized the predictions and promises of a large proportion of the clergy of these United States, instead of war, carnage, devastation, and the destruction of human life, which we behold at present, we should now, perhaps, be enjoying uninterrupted peace and tranquility. For they assured us that under the mild and genial sway of their theological teachings, the world would become evangelized, and that peace, harmony, and uninterrupted enjoyment, and quietude would pervade our land. Allured by such vague promises, thousands upon thousands of the unsuspecting contributed to their behests in order, as they supposed, to bring about so desirable a state of things. But, alas! they but too truly realize their sad disappointment! Their sanctuaries have been desecrated by inciting the people to deeds of blood and carnage, unparalleled in the history of the civilized world; and which

has hardly a parallel in the history of savage barbarity! What a humiliating and loathsome spectacle to look upon! And does it not say to us in tones of seven-fold thunder:

"BEWARE OF FALSE TEACHERS!"

"Wo unto you Scribes, Pharisees, Hypocrites!"

Go on in your unholy desecrations! But, remember! O! remember! a fearful doom awaits you! And your final, eternal and everlasting overthrow cometh at last, when you shall howl, ye minions, for the desolations that are come upon you!

But, amid all the mad fury of incarnate demons, the Lord's children are safe, protected by his Omnipotent arm, what can harm them? No weapon formed against them shall prosper: and every tongue that shall rise against them in judgment shall be condemned. Israel then is safe. For:

"Salvation will God appoint for walls, and bulwarks."

In hope of those eternal joys that await his people, they are prepared to endure the trials of the way, being assured that:

"This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

What ample provision has our Heavenly Father made for us. He saw us ruined in the fall, wallowing in our gore, beyond the reach of all human agency. Yet he had compassion upon us. And when there was no eye to pity, or arm to save, his own arm brought SALVATION. What transcendent love! What boundless mercy, and everlasting goodness! O, that we could more fully realize his tender mercy and loving kindness: his rich grace displayed in his wise counsels, and his all-wise purposes. True to those purposes, and according to his eternal counsels, he calls his people by his grace, makes them sensible of their guilt and condemnation, and their wicked and rebellious nature, and when, through the teachings of his holy Spirit, they are led to give up all for lost, and consider their case hopeless, and when ruin and black despair stare them in the face, he points to his bleeding wounds, and assures them of the forgiveness of their sins. And while gazing upon the lovely sight, and feasting upon the rich promises of his grace, they become almost unconscious of the sorrows of this sinful world, and almost fancy themselves wafted suddenly into those sublime and eternal joys that await them in the world of fadeless glory. These sublime and real joys are realized only by those who are born of God, and the unregenerated are strangers to them. An earnest is given of that rich inheritance to be enjoyed beyond the dreary regions of the tomb. This is a pledge, and "As sure as the earnest is given," so sure will be the enjoyment of the inheritance.

Brethren and sisters, these considera-

tions forbid that you should be careless or indifferent with reference to the solemn duties which your King has enjoined upon you. "Let brotherly love continue." Walk in obedience to his holy commandments, as much as in you lies. For, by your fruits are you to be known. The world may deride you. The finger of scorn may be pointed at you. Sorrows, afflictions, temptations, disappointments, trials and persecutions, may be your lot while in this world. But the complacent smiles of your blessed Redeemer, and an approving conscience, will richly compensate for all these minor privations.

Before dismissing the subject, we would say that our hearts have been made glad at Lebanon, since August last, by hearing five of the Lord's children tell what the Lord has done for them. And what is more encouraging, they have all been rather young persons. Thus, while the aged are stooping for the grave the Lord is bringing in others to fill their places in the Redeemer's kingdom. We hope that there are others who will soon manifest to the world that they are not ashamed of Jesus.

"The ransomed of the Lord shall return and come to Zion with songs, and everlasting joys upon their head: they shall obtain joy and gladness: and sorrow and sighing shall flee away."

Thus we see that the Lord works and none can hinder. Soon the resurrection morn will dawn, and the tocsin of complete victory will greet our ears. Then will our fondest anticipations be realized, when, with all the blood bought host, we shall quit our dusty beds, and with harps attuned to God, swell the sweet anthems of praise to our gracious Deliverer, and mingle with the bright angelic host in those pure unsullied climes of eternal bliss and interrupted enjoyment.

*"Where sweeps no desolating winds
Across that calm, serene abode;
The wanderer there a home shall find,
Within the paradise of God."*

These are some of the blessed privileges to be enjoyed by the children of God.

May grace, mercy, and peace, abound to all the household of faith, is the desire of an unworthy brother, if one at all.

Yours, in christian love,

J. A. JOHNSON.

McCONNELLSVILLE, Ohio, Feb. 5, 1863.

DEAR BROTHER BEEBE:—Through the "Signs of the Times," I am informed of your pecuniary embarrassment, by the publishing of the "Signs of the Times," which I greatly regret. As an Editor of that paper, you are the servant of the household of faith, to them who are the readers of it, and it would be very wrong for any of them to permit you to suffer any loss, when you have labored, both in mind and body, for their mutual comfort and edification. By your appeal, I have

endeavored to solicit some, who profess to be Baptists in principle, but it appears that my efforts, at present, are useless. I have been a subscriber, and reader of the "Signs of the Times," for nearly thirty years, and I have no desire to relinquish my connection with it. Your editorials are more interesting to me than formerly. I hope the Lord will support you with His gracious Spirit, and the friends in general sustain you, so as to maintain the character in which, by the grace of God, you have served so honorable. My circumstances are very limited, otherwise I would assist you more; but I enclose One Dollar to be applied to the principal or interest of the debt that has been incurred from circumstances attending the publishing of the "Signs of the Times."

As my paper is not filled, I feel inclined to write a few thoughts for your disposal. Dear brother, I experience the infirmities of old age growing rapidly in my body and mind, which admonishes me that my pilgrimage is nearly closed. The days of our years are three-score years and ten, and, if by reason of strength, they may be four-score years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away. To be permitted to live to a good old age is a favor that none but God Almighty can bestow. He hath decreed the time when, and the place where, for the dissolution of the soul from the body of man, and has appointed his bounds that he can not pass. But the christian is born of God, and the principle of his spiritual life, he can never loose; because his life is in Christ, and Christ is in God, being thus united, he has God for his Heavenly Father, who hath ordained that he shall be formed for his service and praise. When the Lord was pleased to give to me that faith which worketh by love, my anticipations were joyous: His mercies I appreciated: His indulgences were many: His peace was in my soul: and He dwelt in my affections; but, how far was it then from my thoughts that such sensible enjoyments were to train me for a warfare with the flesh, the world, and the devil. If the conflict I have had to endure had been presented to my mind which the Lord had ordained for me to encounter, it would have created much incredulity and fears, which would have disqualified me to enter the combat with the enemies of my spiritual life. I have passed through many stages and degrees whereby my experience has realized the difference of the knowledge of the young men and the fathers. The faith of each is one, but the sensibilities are more refined, according to the degree of faith, which the believer is the subject of. How different is the sensibility of anticipation for to realize a spiritual object, then contemplating on such object after realized! To my mind there is a vast difference. There is a needs be for every trial, whether it be embarrassment, or be.

reavement, or to conflict with the world, the flesh, or the devil, all are designed by our merciful Father as lessons, to discipline us for to live by faith and not by sight. Every affliction is a burden, and grievous to be borne by those whom the Lord chasteneth, but when he delivers them from the affliction, it yieldeth the peaceable fruit of righteousness to them which are exercised thereby. The believers in Christ, whether they be young or old, are not exempt from affliction—many are the afflictions of the righteous—but the Lord delivereth him out of them all; and the promises of God can not be broken; for He hath promised to hear the prayer of those who are in any trouble; the Lord answers such prayers in His own way, time and means, according to His wisdom and prudence; for He knows when it will be best for their deliverance, therefore, He puts His fear in their hearts, and leads and teaches them, by His Spirit, for them to learn what obedience is, and promises them help to obey; He commands them to be waiting, trusting, hoping for His promised help and deliverance. The believer, in youthful strength and young in experience, is often tempted to judge of himself by his feelings more than by the word of God, if his spirit is lively, his paths smooth, and not annoyed by his adversaries, he considers himself a firm believer in the Lord; but, if otherwise he is full of doubts and fears, and questions himself whether he has an interest in the salvation which he professes to believe. But the Lord says to such, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God." From this scripture, we may draw the following particulars:

First—The character.

Second—His obedience.

Third—His condition.

Fourth—His permission.

Fifth—His warrant. Isa. 1. 10, 11.

The eleventh verse describes another character, although it might be exhibited by the same subject, the former exhibited the life of faith, the latter exhibiting the sensibilities of the flesh.

The aged believer has an advantage above the younger one, because his knowledge is greater, he has had to carry heavy burdens, and to contend with the flesh and spirit, and to withstand against the temptations of persons, and the things of the world: he does not now merely assume that, without Christ he can do nothing; but he has realized it to be a truth indeed, without his Savior he is helpless; therefore, he has become distrustful and less dependent on persons and things which are closely connected with his fleshly body, being so much disappointed by confiding in them, it has taught him to have reliance only in his Lord and Savior. He has become so disgusted with human nature, that he fears to trust himself; he knows that the fashion of this world passeth away, and has no desire to be conformed to it, but to be transformed by the renewing of his mind, that he may prove what is that good and acceptable, and perfect will of God. But while thus displeased with the folly and vanities of the world, he is no less with himself, for he experiences every evil which the world exhibits rising up in his own heart, he

hates vain thoughts, but he loves the law of his God, the wounds and bruises of his nature are loathsome to him, which make him cry out, "O wretched man that I am, who shall deliver me from the body of this death?" But that "Which he does he allows not: for that he would that does he not: but what he hates that he does." His evil thoughts he does not permit the members of his body to practice, but they stimulate him to flee to his Lord, to hold him up, according to his word, that he may live, and not be ashamed of his hope. "Uphold me and I shall be safe: and I will have respect unto thy statutes continually." Psalms cxix. 116, 117.

In contemplating the many past deliverances, they prepare him for future events that his gracious God may call him to bear: he knows his times are in his hands, whereas, he knows whatever befalls him will be for his good, he desires to be content in every condition, knowing his God is too wise to err, and too good to be unkind, for which he desires to be employed in his praise, and that is his chief concern, he says, I will bless the Lord continually: I will praise him with my whole heart. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies. Now, thanks be unto God, which always causeth me to triumph in Christ, and maketh manifest the savor of his knowledge by me in every place or condition. The aged believer at this stage of this pilgrimage, his affections are weaned from this present evil world, but he thirsteth for the well-being of the church of God, he deplores her condition, and mourns over her tardiness and negligence, for not maintaining and enjoying the things which concern the Lord Jesus Christ. Having known many which he had loved in the truth, through the deceitfulness of riches, they have deprived themselves of the gospel ministry, and the fellowship of saints, and by their own statements are driven to a barren wilderness, where God and his Christ, and the fellowship of saints, are unknown, and the laws and ordinances of Zion's King are not venerated. Others whom he highly esteemed as christians are so engaged with the things of time, and sense, which creates a leanness, and an apathy in their souls that disqualify them for the fellowship of the saints; it is true they appear at Zion's gates. But where are their minds? By the aptitude of their bodies, their minds can not be contemplating on heavenly things where the glory of Christ reigns, nor of the difficulties of the way in going to their Heavenly Father, for if they were they would be presenting their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, for to enjoy his promise.

By observing these things, they have a tendency to cool his attachment towards them, when reproof, admonishing and warning are not heeded. He knows by the temperament of their minds that their bibles are but seldom read, the throne of grace seldom resorted to, and family worship quite neglected,—for the neglect of these things, he knows, by experience, as well as by the word of God, that God

Almighty will visit his people with his judgments, and darkness and despair will be the concomitants of such neglect. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall they escape if they neglect so great a salvation, which is to be dead to sin, but live unto God.

Yours, in the best of bonds,

JAMES JANEWAY.

DAVISVILLE, Penn., Feb. 13, 1863.

DEAR BROTHER BEEBE:—Having to write to you on business, I thought I would say a few things to the household of faith.

FIRST—Through the rich and abounding mercy of God to me, an unworthy creature, I am so far restored to health as to be able, at this present time, to attend to most of the duties devolving upon me, in my present calling. I have great reason to thank the Lord for his preserving goodness to me, while passing such trying scenes as that which I have experienced. Yet like Israel of old, I am unable to trust Him for the future only as he gives strength, day by day.

I have read a few of the last numbers of the "Signs of the Times" with more than usual interest. I feel interested in trying to sustain you in the publication of the "Signs of the Times." As has been stated, the "Signs of the Times" are the property of the Old School Baptists, and I do hope every where, so far as they can, they will come to your aid, for we apparently have never needed a medium of correspondence more than at this peculiar and trying period of the church's history. We have been endeavoring to hold up your hands, in this place, both by voluntary contributions and in procuring new subscribers; if others will exert themselves in like manner, I think you would be greatly relieved from your financial embarrassment.

I have reflected much within the last two years upon the present history of the church, being shut up at home, and seeing what was transpiring in our world. Often have I been ready to break forth and say:

"Watchman, what of the night?"

This day has not come upon some of us as a thief in the night, we have been looking for it, and not a few of the watchmen have endeavored to be faithful in pointing it out as the natural result of false religion. But what was more particularly resting on my mind to speak of at this time, and what I feel more at liberty to enquire about, is, what has been said of late through the "Signs of the Times" about the *Two Witnesses*, spoken of in the eleventh chapter of Revelation. The time of their being slain, and the things that are to transpire at that time, in connection with that event.

Brother TROT, in his communication of the 1st of February, states that he has been led of late to come to the conclusion that brother OWEN's view was correct, in regard to what it was that constituted the Witnesses, namely, the Old and New Testaments. To me, there is some thing said in relation to them that favors this view, particularly their having "Power to shut up heaven, that it may not rain during the time of their prophecy, and over the waters to turn them to blood, and smite the earth with plagues."

For God in the scriptures has "Decla-

ed the end from the beginning." The gospel rain and dew, as well as all the storms of hail, and thunderbolts of wrath, are there set forth. These are always in accordance with the testimony of God, as borne by the scriptures. Nothing probably is more certain to us than that the scriptures are at this time a dead letter, and are openly denounced, and trampled under foot, by all the various religious organizations, down from the Catholic Mother to all her Protestant Daughters, and their religious teachings have so corrupted the earth at this time that the "Earth is made drunk by the wine of her fornication." Some difficulty has also attended the fixing of the time when these Witnesses were to be slain, the prevailing opinion among the Old School Baptists is, that it will occur about the year 1866, but recent developments signify that it is a little earlier, for at "the same hour" in which they were to be slain, the Lord informs us there was to be "a great earthquake." This certainly looks like the period. For the most strong and strictly guarded of all earthly governments, where the people by personal and State rights, had fortified themselves against the encroachments of Priestcraft and Despotism of every kind, is rocked to its centre, and many strong fears are entertained that those in authority will be led on by fanaticism until it is "broken to pieces as a potter's vessel."

In this great earthquake, there was "to be slain of men *seventhousand*." Seven is a perfect number, and is very frequently used in the scriptures. Undoubtedly it embraces all that will be slain, in this heartrending war. The time these Witnesses "were to lie dead," is "three days and an half." If it commenced at the breaking out of this war, it has run more than half of its time. For these days according to other figures used in the computation of time in the scriptures, must signify three and an half years. But what is the most cheering of all this prophecy to us is, that this earthquake will be the means, under God's over-ruling providence, to bring a tenth part of the city of Babylon to the dust. Some particular horn of the Beast is to come to an end. Undoubtedly it is some power that has become ripe for the thunderbolts of Divine wrath. This is the beginning of the downfall of Babylon, as recorded in after chapters, until all is completely demolished by the KING of *kings* and LORD of *lords*.

At the end of these three days and an half, the Spirit of life from God is to enter these Witnesses, and they are to stand upon their feet, and great fear fell upon those that see them. And they heard a great voice from heaven, saying unto them, Come up hither, and they ascended up to heaven in a cloud, and their enemies beheld them. After this, the seventh (and last) angel sounded, and there was a great voice in heaven, saying, The kingdoms of this world have become the kingdoms of the Lord and his Christ, and he shall reign forever.

Under the sounding of this trumpet the temple of God in heaven was opened and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Let these Witnesses be either the Church through her

NEWARK, N. J., Feb. 1, 1863.

gifts, or the Old and New Testaments, or the Church and Scriptures. We are assured that "The Spirit of life from God is to enter them." What terrible effect will God's lightning and voice, accompanied by his thundering and earthquake, and hail, have upon those who for years have been extorting money from the widow and orphan, as well as others, to usher in the (what is called) Millennial state of the Church, which is peace and and righteousness and joy in the Holy Ghost! Instead of this, God's lightning will disclose their hypocrisy and misguided zeal. His voice will testify against the deception and fraud they have practiced upon the people under the name of christianity. His earthquake will shake their Babel, and his thunder and hail will beat them into the dust of the earth. Such will be his storm of vindictive wrath, that those who have been "Teaching for doctrines the commandments of men," and have laid aside the wisdom of God and substituted their own, that they will in vain "Call for the rocks and mountains to fall upon them to hide them from the face of him that sits upon the throne, and the wrath of the Lamb." The searching enquiry will be made by him, whose presence can not be evaded, "Who hath required your religious inventions at your hands?" Have ye not heard it set forth by my word, "That all scripture is given by inspiration of God, and is profitable for, doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto *all good works*." That not one good work can be done but what is clearly set forth by the scriptures: That all the works of men (particularly of a religious character) however good their object may seem to be, only tends to evil: Has it not been told you "That the hands of Zerubbabel have laid the foundation of this house, (the church,) and his hand shall also finish it:" That it is the Lord's will to "Search out his sheep from all countries:" That it is his to bestow all the gifts for Zion: It is his to deliver up the kingdom to the Father: He will teach them to know that he is a jealous God, not dividing his glory with another, nor giving his praise unto graven images. These things will most certainly follow the raising up of these Witnesses: for God has declared it.

Then, dear brethren, we must conclude with Paul, that:

"All things work together for good to them that love God, to them who are the called according to his purpose."

Notwithstanding the time is dark, and we are filled with many fearful forebodings, the Lord has said:

"The wrath of man shall praise him, and the remainder he will restrain."

Therefore, can we not say with David:

"Though the earth be removed, though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof, there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High: Then let the heathen rage, God is in the midst of his Church: She shall not be moved; he will help her, and that right early."

Your brother in tribulation,

D. L. HARDING.

It is not unfrequently that I think about brother BEEBE, but for the last week you have been unusually upon my mind, and now I have taken my pen to write you a few lines to enquire after thee and thine, and the little company that meet in the upper room of your office:

Is it well with you all?

And does your souls prosper, and in health, in these days of strife and perilous times?

Enough truly to mourn over, and to make one feel sad indeed. But, amidst it all, the church of the living God is entirely safe. For he knows them that are his; they were *loved* and *known* from everlasting; and his people are his peculiar care, and redeemed Israel are entirely safe; for he that guards Israel neither slumbers nor sleeps; and his language to them is:

"O, Israel, *fear not*: for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the waters, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee."

My brother, who can tell the blessedness of the man, or woman, who is the lawful heir of the exceeding great and precious promises of the God of Abraham? For, whatever is in the promise, they are sure to receive; for he is faithful that promised. There is no disposition in him to fail in the least. Now, these eternal truths were not written for Abraham's sake alone, but for us also, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification. O, here is the mighty vein, the golden pathway of eternal and saving truth, that none can know but by the Spirit of eternal truth, as it is written:

"Eye hath not seen, nor ear heard: neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things: yea, the deep things of God."

This eternal truth kills all natural and legal hopes of the bond-woman's family, and of all men who go to College to learn to preach Christ; for God hath made foolish the wisdom of this world. For it is written:

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

What wonderful truth is this, that the eternal truths of the cross are hid from the wise and prudent, and revealed to babes! and God hath chosen the foolish things of the world, and weak things, to confound the things which are mighty, and base things, and things which are despised, hath God chosen, and things which are not, bring to nought things that are.

My brother, you are the man that has thought much—you have preached many, many sermons—you have written a great deal—and have you ever yet told fully the amazing blessedness of the man unto whom God imputeth righteousness without works, the unspeakable blessedness of all whose iniquities are forgiven, and whose sins are covered? And can you tell how blessed

is the man to whom the Lord will not impute sin? All such are among the called of God, and by the Infinite grant of matchless and divine and saving grace are savingly interested in the finished work of him who trod the wine-press alone, and whose mighty arm brought salvation, and to enter by the Spirit through the door of spiritual faith into his finished work, we then with joyful souls and glad hearts, do declare, The Lord is my **LIGHT** and my **SALVATION**. Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid? And now our souls must be fitted to enter into the salvation of our God, and none can do this amazing work but God himself,—he can, and he does, make dry bones live, and breathes into them the breath of an endless life, and of all such it can be said, But ye are washed:—but ye are sanctified: but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. And now the language of such washed souls is, I will greatly rejoice in the Lord,—my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. O, the king's daughter is a wonderful personage, being all glorious within, and her clothing is of wrought gold.

Now, my brother, the blessed realities that I am writing, I have not borrowed, and for years and years of my first experience, I knew nothing of them; but glory, and honor, and eternal praise be unto him who redeems and saves: He doth declare, all thy children shall be taught of the Lord, and he teaches great and mighty things, and things that we know not until he reveals them, for what man on earth can tell how an infinitely holy God can save the chief of sinners, to the praise of the glory of his grace, and so accept us in the Beloved as to be without blame before him in love. To know this amazing and eternal truth, we must indeed be divinely taught. And O, I can never express what my poor soul suffered for years, until I was brought to have clear views of the cross on which the Prince of glory died, and while looking, by faith, or by the Spirit's teaching, through faith, my astonished and amazed soul beheld wondrous truths that had been hidden from my poor laboring soul. Well, it may be said, the mysteries of the cross, and O, the peace that the Blessed Peace Maker has made through the **BLOOD** of his cross. No partnership here. The works of man and cross of Christ will not and can not mix. And all souls who have a *plain, revealed understanding* of the death and cross of Christ, commence now their eternal song of praise unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father to him be glory and dominion forever and ever. Amen.

The devil is the accuser of the brethren, and it is entirely impossible for me to express what I have suffered from the prince of hell, by his bringing the law to bear on my soul; but I am now delivered by Zion's eternal Deliverer, and now I can see what awful work the devil, through the Man of Sin, and the great whore, is making

through the law, and by the law. Blessed be the eternal Teacher of the household of faith, the children of the free woman, he teaches that the law is not made for a righteous man, but for the lawless, for the ungodly, and for sinners, and that the righteous man is not under the law, but under grace; for now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. O, the entire and safe state of the chosen generation, the royal priesthood, the holy nation, the peculiar people, how infinitely high and holy is their calling, called from darkness to God's marvelous light, from sin to holiness, from unrighteousness to righteousness, from entire weakness to know him and the *power* of his resurrection, from hatred to God's amazing love, and this is the crowning grace of all love,—love, and how much of this unspeakable love may we have? Why, the law came by Moses, grace and truth by Christ Jesus, and from his infinite fulness, we receive, and are filled. Truly, he is able to fill all who do **LIVE BY HIM**, they who **DO TRULY LIVE BY HIM DO KNOW** what is the breadth, and length, and depth, and height, of the love of Christ, which passeth knowledge, and are filled with all the fulness of God. Truly, the Lord Jesus Christ is not a poor weak Savior. And, O, what a truth is this, an Infinite Almighty Redeemer to save a finite worm, can not he do this? O, yes, he saves, fully he saves to the uttermost. He takes the prey from the mighty, and delivers the lawful captive, and though infinitely great, he carries the lambs in his bosom, and gently leads those that are with young. He will not break the bruised reed, nor quench the smoking flax, until he sends forth judgment to victory. He bids the weak be strong, and the lame takes the prey, for the race is not to the swift, nor the battle to the strong, but victory is to the poor weak ones of his flock, that he has redeemed by his own most precious blood.

And now, good bye. May you have very, very much of the Spirit of love, of power, and of a sound mind, and then most truly will you contend for the faith once delivered to the saints; and, in contending for this precious faith, you will be hated and abhorred by the devil, and the legal tribe. But with the Spirit of love and power, you will say, as Paul said:

"Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory."

In the gospel of liberty and life, your brother,

MAHLON FORD.

CORYDON, Indiana, Feb. 12, 1863.

DEAR BROTHER BEEBE:—I have succeeded in obtaining a small club for the "Signs of the Times," and enclosed please find \$7 50, for which send as follows. * * * While the occasion offers, I can not refrain from expressing my high appreciation of your labors to promote the spiritual welfare of the Lord's people; and desire to give my grateful acknowledgements for the satisfaction and comfort already derived from reading your paper. It would be a sad day for the Old School Baptists if our welcome messenger was to

cease its visits, and it is gratifying to see the response of its many friends on the first indication of such a result. May our Heavenly Father spare you, esteemed brother, and strengthen you by his grace, and qualify you every way for this labor of love, and doubtless the prayers of thousands go up continually on your behalf. The highest enjoyment of my life is in having a home among the Bible Baptists, although my road in getting there has been a long one; but I can not now speak concerning it, but would for the present, with many wishes for your prosperity, say farewell. Yours, in hope,

SAMUEL B. LUCKETT.

MARSHALL, Michigan, Jan. 11, 1863.

DEAR ELDER BEEBE:—Suffer a worm to address you, and the dear brethren, and sisters abroad, once more: Beloved ones, children of my Father's family, although I have not written in a long time, I have not forgotten you: and when I have read your epistles of love and instruction, I have as often desired to respond: but the cares of this world, and poor health most of the time, have prevented me from writing until now: I do not write thinking to edify any one, but I write you because I hope my heart is drawn toward you all, who love the Lord and Savior, who stand in the way and enquire for the old paths, with such ones I hope I love to converse. But I have, most of the time, since I made a profession of religion, lived alone, not having been under the watch-care of any church, and I some times fear that I have become *wild*, or ungovernable. I esteem the privilege of being under the watch-care of the church an inestimable privilege. Still the Lord has done all things *well*. His work is perfect: I am all imperfection: and I often wonder why I am spared so long: but the Lord knows, and that *should* suffice: could I say the will of the Lord be done at all times, I should be most happy. But I can not, and consequently I am many times miserable; often I feel to exclaim, When shall I cease to do evil, and learn to do well? When shall I cease following after the follies and vanities of life, and this polluted heart of mine be made to bow in humble submission to the Prince of Peace? I often think, if Paul exclaimed as he did, "O wretched man that I am," &c. What shall I say? What *can* I say? Ah! my friends, I will smite upon my breast, and cry, "God, be merciful to me, a *sinner*!" I often think in these days of trial, when many are turning back from following the Savior, on account of the "hard sayings" of his, of the necessity of the children of our Heavenly Father "dwelling together in unity." Not rendering evil for evil, but forbearing one another in love. As John says, Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. John iv. 7, 8.

DELILAH H. BALL.

INDEPENDENCE, Virginia, Feb. 15, 1863.

BROTHER BEEBE:—I will try to address a few words to the brethren, and sisters, who are scattered over our distracted land, as I have been greatly edified, and comforted in reading the communications of many of them whom I have never seen

or expect to see in the flesh; but I travel with them and agree with their views. And I deem it a great privilege that the Old Baptists have the satisfaction of conversing together, through the medium of the "Signs of the Times." I desire its continuance. —Now I will try, in my weak manner, to give a short sketch of my past history: I was born in Monongalia county, Virginia, in 1797, and, like all the race of Adam, I was born in sin, a sinner against God—a criminal; because the law of God declares that the soul that sinneth it shall die. I have rolled sin as a sweet morsel under my tongue; and the older I grew, the more sins I have committed; and I despair of ever being any better as long as I continue in this sinful body. In the year 1833, I moved to the extreme end of this county, into a new settled part; and it was the most dissipated place to be found, though I did not partake with them. In the fall of the same year a Baptist preacher, from New York, came into the settlement, and preached some two or three times. Considerable change followed, and in two years he baptized some seventy, of which, no doubt, many were only *tadpoles*. But I will speak of my own exercises: During that same winter, my wife was seriously exercised, in her mind, and one night, after we had retired to bed, she began to weep. I asked her the cause. She replied that she was the wickedest person on earth. Her answer astonished me. I had lived with her fifteen years, and had never heard her utter on oath or a falsehood. Her words struck me to the heart, for I had such feelings as I never had before; and the more I thought of my past life, the more sins which I had committed came to my mind. Like all others, I thought to be justified by the works of the law. I would retire to the solitary grove, and try to pray, hoping that God would hear and answer my prayers. I thought to be heard for my much speaking. But, O! how mistaken! This subject was on my mind by day and by night. Having to go from home, on business, some forty miles, on my return, I stayed all night with an uncle, who, having been frequently at my house, had observed that some thing unusual was on mind, he asked me some questions. His son and daughter were singing the lines—

"Although I have him oft forgot,
His loving kindness changes not."

I could not suppress my tears; but I found no relief. Some time after this, my wife desired me to go with her to a neighbor's house, and I went, although I desired to be by myself. After night, I laid down on the bed, and was meditating, when, all at once, it struck me forcibly that I had sinned away the day of grace, and that hell was my portion, and I could see and feel that God was just in my condemnation. Let me say, my feelings were awful. These words then came with force to my mind—

"And while the lamp holds out to burn,
The vilest sinner may return."

This seemed to give me some relief, but my burden still remained. I was looking for some great light, but still desiring to receive this light for my own good performances. Some time after this, while I was in my bed, the thought struck me forcibly that I was going to die, and that my time had come; and, if I ever was willing

to die and leave the world, it was then. While in this condition, some thing appeared close to my eyes, more beautiful and brilliant than the sun, or moon, or if all the gold and silver were compacted together, in the shape of a sword. Then these three words came to me, "Your peace is made." Then I had a desire to tell every body. Then I think my burden was removed, but only for a short time; for Satan soon suggested to me that I was deceived. Then I wanted to have my burden back again; but I have never been able to get it. Ever since that time I have had a hard warfare, and I some times fear that Satan has got the ascendancy; but when faith displays its power, it overcomes the world.

Brother Beebe, if you discover one syllable in this that will be edifying or comforting to the sheep or lambs of the flock, publish it, if not, throw it aside, and all will be right. I would like to write more, but my sheet is full. Do not let this crowd out better matter.

Your unworthy brother, if one at all,
A. W. ROGERS.

BATH, February, 1863.

BROTHER BEEBE:—Through a kind overruling providence, I am still permitted to remain on these low grounds of sorrow: and I am enjoying health and temporal blessings, for which I ought to be truly thankful: and every thing, except gospel preaching. I have not heard a gospel sermon preached since the Association at Westerlo, nor do I know when I shall ever hear another, as there is none nearer to me than twenty-five or thirty miles. But whether I indeed enjoy the privileges of a child of God is a question of the greatest importance. I often fear that I have never had a true christian experience. I am prone to wander daily, as sparks are to fly upwards. I know I am a poor changable being; some times the light of the blessed gospel shines into my poor soul, and then my way seems clear, and the word of the Lord is as a lamp to my feet and a light to my path. Then I can speak of the glory of my Redeemer's kingdom, and talk of his power. But, before I am aware, intervening clouds pass between my soul and God, and the heavens seem dark, and all things around me presents a gloomy aspect. Then my heart is troubled, and I am groping for a long time in the dark. I have found deliverance only as the Lord has been pleased to touch my heart with his love, and make known to me the truth in the riches of his grace; then truly his strength is made perfect through my weakness. When our Heavenly Father condescends to visit me he gives the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Then I can truly say with David, "I was brought low, and he helped me." He is the Good Shepherd, and he careth for his sheep. Although surrounded by our enemies, on every side, he says "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." What exceedingly great and precious promises he has made to his children! Why should we doubt or fear? Happy is he who hath the God of Jacob for his help, whose hope is in the God of Israel. But whether I am one of that number or not, the Lord only can know. I some times hope I am. My trials have

been many; but the Lord has delivered me out of them all. But, I find I have a hard, deceitful heart, and a wretched wandering mind. Still, my hope is in God. He is a Sun and a Shield. He warms our cold hearts, and enlightens our dark understanding, as it is his will to do; for he will do all his pleasure in heaven and on earth. And all things work together for good to them that love God, to them who are the called according to his purpose. If God's children be persecuted, oppressed, or perplexed, on every hand, or if they have to meet with sore trials, and afflictions, or whatever may be their condition, still all things work together for their good. The Covenant stands sure, in which God says, "I will be their God, and they shall be my people. Who is like unto the God of Jeshurun? He dwelleth on high. He hath prepared his throne in the heavens of old, and he raiseth up the poor from the dust." Though we may have but little of this world's goods, if we are heirs of God, and joint heirs with Christ, we are truly rich. And when, at the time appointed of the Father, we shall be called to receive our inheritance which is prepared for all of God's children, we shall come into the full possession of it. How sweet the consolation, that when this house of clay shall be dissolved, we have a building of God, an house not with hands, eternal in the heavens. When I reflect upon the goodness of God to me, I am lost in wonder and admiration, and am constrained to exclaim: O, what amazing love! What wondrous condescension, that he should have mercy on such a rebel as me! Surely, if I am saved, it is all of sovereign grace, from first to last. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. But whether we shall be of that happy number who come out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb, is known only to God. For the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And when we shall come to enjoy the fulness that is prepared for God's children, Eternity will be none too long to sound forth the praises of our glorious Redeemer, who once suffered and died that such rebels as we are might live. Like as a father pitieth his children, so the Lord pitieth them that fear him, and put their trust in him. Bless the Lord, O my soul, and forget not all his benefits. O! what cause of gratitude we have for temporal blessings: but, above all, for the hope I have in Jesus.

Dear brethren, and sisters, I hope you all will remember me at the throne of grace. I will stop, lest I weary your patience. Dispose of this scribble as you see fit, and all will be well with me. May grace, mercy and peace abound to you, and to all God's children, is the prayer of your unworthy sister, if one at all. Yours, in the hope of eternal life,
CATHARINE A. BERRY.

BOSTON, Mass., Feb. 16, 1863.

ELDER BEEBE:—In reference to a proposition of H. P. ROBERTS, in the "Signs of the Times," of January 1st, I cheerfully subscribe, and enclose Ten Dollars for the perpetuation of your valued paper, or for whatever you may see fit to apply it.

Yours, with much esteem,

AMASA PRAY.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1863.

INVITATIONS OF THE GOSPEL.

WE HAVE received a communication from the North, over the signature, "A FRIEND OF TRUTH," desiring our views in regard to what are called the Invitations of the Gospel: whether they are addressed indiscriminately to sinners, or exclusively to the quickened children of God.

We learn, from the letter, that some of our esteemed brethren are differing seriously on the subject. Such passages as Matthew xi. 28-30: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest," &c. "Many are called, and but few are chosen." The marriage of the king's son: "I came not to call the righteous, but sinners to repentance." Also the first and eighth of Proverbs. Some brethren take the position that these are invitations to sinners indiscriminately, and others contending that these are invitations addressed only to the children of God.

In giving our views, we beg leave to differ, very respectfully however, from both parties. We deny that there are any invitations either in the law or gospel to saints or sinners. We think that a little reflection on the subject will satisfy all honest enquirers after truth, that it would be altogether incompatible with the eternal perfections of Jehovah, to issue invitations to any of his creatures:

FIRST—We will remark that none of the communications from God to men are any where in the bible called invitations, and it is, therefore, speculative and idle to argue theologically, a position or question, which has no scriptural foundation,—and, therefore, like the endless genealogies, and questions, about the law, which the apostle warns us against, is only calculated to gender strife; but can not edify or comfort the family of God.

SECOND—An invitation is a complimentary request, or message, from a party having, and claiming to have, no authority to enforce the request, or message, which concedes to the party invited the undisputed right to respectfully decline the invitation, leaving it entirely optional with the party invited to accept, or decline, without transcending his right.

THIRD—All who have been brought to a saving knowledge of God, will admit that "He speaks the word, and it stands fast: He commands, and it is done." "Where the word of a king is, there is power; and God is the King Eternal, and the word that proceeds from him shall not return unto him void of the work whereunto he hath sent it. Even the carnal Jews perceived that our Redeemer spake as one having authority, and not as the Scribes.

Should the writer of these remarks receive a card of invitation from the President of these States, or from the Governor of New York, the fact of its being an invitation guarantees the right to accept or to decline without involving a wrong or a crime in doing either. But, should either the President, or Governor, as Chief Magistrate of the nation, or the State, send an authoritative message to any citizen summoning him to be or appear at any place, that message would be clothed with all

the authority and power of the magistrate from whom it issues; but it could not be regarded as an invitation, because it does not concede to the party to whom it is addressed, any right to decline or disobey its authority.

Will any of our brethren contend that when the God of heaven peremptorily says to the seed of Israel, "Seek ye my face," that they have a right to disobey, or regard it only as a mere invitation? If he says to them, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," does this imply, that the people thus addressed, have the same right to decline it as an invitation, as to obey it as a sovereign mandate from the throne of God? Since God has commanded men to look to him for salvation, have they a right to look any where else for that salvation? If there be any authority implied in the address, it destroys the nature of an invitation.

Indeed we can not, without detraction from a proper sense of the eternal power and majesty of Jehovah, entertain the preposterous idea that he deals in invitations to any of his creatures in heaven, earth or hell. All his words are big with power, and high in authority; he worketh all things after the counsel of his own will, and submits nothing to the volition of our or any of his creature's will.

But, in regard to the passages referred to, they bear the impress of his divine authority; they can none of them be disregarded or disobeyed, without incurring the sin of disobedience. The passage referred to, Isaiah xlv. 22, is a sovereign command to the seed of Jacob scattered to the ends of the earth, to look to him for salvation, because he is God, and besides him there is no Savior. All who look any where else, or to any other being, or to themselves, for salvation, are not only guilty of disobedience to an express command of God, but they are guilty of idolatry.

The passage, "Come unto me, all ye that labor, and are heavy laden," &c., is sufficiently clear and explicit. It is addressed to all who labor and are heavy laden, and to no others. And whenever, and wherever, these words are applied by the Eternal Spirit to any poor laboring, heavy laden sinner, that sinner will as surely come to Jesus, as it is sure that the dead will arise, when the voice of the Archangel and the trump of God shall call them forth from their graves, at the last day. The dead neither labor nor are they heavy laden, they slumber unconsciously in their graves; and all mankind are dead in sin, and as destitute of spiritual vitality until they are quickened by the Spirit, as the body of Lazarus was of natural life when Jesus raised him from the grave. But, as soon as a sinner is quickened by the Holy Ghost, he becomes a laborer, and is burdened with a heavy weight of guilt, and such are called to Jesus, and find rest to their souls in bearing his yoke, which is easy, and his burden which is light. To take the yoke of Jesus is to come under his law—to be baptized in his name, and be yoked up together in communion and fellowship with his disciples in all the privileges of the church of God. But are the unregenerated called to be baptized, and identify themselves with the church of God? Philip did not so understand it when he said to the Eunuch,

"If thou believest with all thine heart, thou mayest." Acts viii. 37. None but believers are called, commanded, or ever invited to be baptized, and come under the yoke of Jesus; for they must first be delivered from the yoke of Moses, the yoke of bondage.

In Matthew xx. 16, in the conclusion of the parable of the householder and his hired laborers for his vinyard, Jesus used these words: "So the last shall be first, and the first last, for many be called, but few chosen." There was murmuring among some of the disciples. The sons of Zebedee desired distinguished places in the kingdom—and some said, "We have forsaken all, &c.: What shall we receive?" The parable was to rebuke this selfish principle, and to show not only the right of our Lord to choose from the whole company of his called children, whom he pleased, to labor in his vinyard, but also to reward them equally. Those who had labored the most or longest, were amply rewarded—but, Jesus choose to make those who had labored least equal with those who had borne the heat and toil of the day.

Again, in Matthew xxii. 14, the same words are used at the end of the parable of the marriage of the king's son. The application was made to the Jewish nation, which had been called as the carnal or fleshly descendants of Abraham, and under the covenant of works. God, by the prophets, had informed them of the approaching marriage. In the type they were bidden to the marriage; but in the election of grace they were not the chosen people of God. As the apostle Paul explains: "For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promises are counted for the seed." Rom. ix. 6-8. Although the whole nation of Israel were called in the type, or shadow of good things which were to come, how very few of them were found to be included in the covenant of grace. "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. ix. 27. "What then? Israel hath not obtained that which he seeketh after; but the election [or the few chosen] hath obtained it, and the rest were blinded." Romans xi. 7.

We have not time or space to enlarge on those parables, but it is sufficient for us to demonstrate that there are none called by grace but the chosen people of God, whose salvation is fully secured in our Lord Jesus Christ. "For whom he [God] did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the First Born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 29, 30. In this calling none but the predestinated are called; and all who are called are justified and ultimately glorified. They are saved and called with a holy calling, not according to their works, but according to his own [God's own] purpose and grace, which was given them in Christ Jesus

before the world began." 2 Tim. i. 9. To prove, therefore, that they are the called according to God's purpose, is to prove that they love God: that all things work together for their good: that they are predestinated to bear the image of the Son of God: that they are justified and glorified in Christ. The passages, therefore, which speak of many being called, and but few chosen, does not, nay, they can not possibly relate to this holy calling, in which Christ, the Good Shepherd, calls his own sheep by name, and leads them out. For, in this calling the dead shall hear his voice, and they that hear shall live. John v. 25. The promise of God, "Is unto all that are afar off, even as many as the Lord our God shall call." Acts ii. 39.

The declaration of Christ to the self-righteous Jews that he had not come to call or save righteous people, but to call sinners to repentance, does not admit of the construction that he had come to call all the sinners of Adam's race to repentance; for many millions of them had already left these mortal shores, and some of them were already suffering the vengeance of eternal fire. The Pharisees upbraided him for associating with publicans and sinners, and he told them that this was his business into the world to save sinners. The whole did not need a physician: nor did the righteous need one to save and purge them from sin.

The first chapter of Proverbs is also referred to as favoring the doctrine of invitations, &c. But an examination of the proverbs of Solomon will show that Solomon personifies Wisdom. And Wisdom, we are told, is justified of her children. In a spiritual sense Christ is the Wisdom of God to his children. He is of God made unto them Wisdom and Righteousness, Sanctification and Redemption. But wisdom abstractly considered, is the opposite of folly and madness. As rational beings, we disobey the maxims or proverbs of wisdom, when we transgress her dictates. And wisdom will laugh at us in our calamities, into which we foolishly plunge ourselves, and mock us when our fear cometh. The voice of wisdom is loud in her reproofs, when we rush heedlessly into trouble. But the wisdom of God is only known to those who are made wise unto salvation, through faith, which is in Christ Jesus.

Brethren should be careful to avoid any interpretation of the scriptures which will clash with other plain declarations of the inspired word. We may fail to comprehend or understand some portions of the divine testimony, but our ignorance will not justify us in forcing interpretations which must necessarily conflict with the teachings of the word and spirit of the Lord. If our views are right, both the word and the spirit will harmonize with our views; but if we entertain opinions or views which the scriptures do not so justify, they must be discarded as wrong, and pernicious.

Now, in conclusion, we will reiterate to our legally inclined brethren of the North, the appeal which the great apostle to the Gentiles made to the bewitched Galatians: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" Gal.

iii. 2, 3. Review your own experiences, see if in your own salvation you only accepted an invitation, and availed yourselves of it to secure your acceptance with God: or was you awakened to a sensibility of your guilty, lost and helpless condition by the irresistible and almighty power of God? Was it left optional with you to decide whether you would live or die? when by the arrows of the Almighty you were arrested and arraigned before the bar of Eternal Justice? Why did you there cry: Lord, save, or I perish? Why did you not say: Lord, I will accept thy invitation?

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

NOTICE TO SUBSCRIBERS.—We can no longer supply the first three numbers of the current volume to new subscribers, as we had, from prudential motives, printed but a limited quantity of extra copies;—they have all been taken up by new subscribers.

New subscribers can be supplied from No. 4, or from the time of subscribing, one year, on the same terms as though they had begun with the first numbers of the volume.

We are greatly obliged to our friends and agents for their successful efforts to increase our circulation, as also for the material aid which they have generously rendered us, and we feel greatly encouraged by the unmistakable evidences we have received, that they will not suffer the publication to fail from want of adequate support.

Brother Beebe, please insert in the Signs of the Times the following correction: The Five Dollars I sent you, as a contribution towards sustaining you in the publication of the Signs of the Times, was given by Lewis R. Cole, of Black Rock, Baltimore Co., Maryland, instead of friends at Washington. Yours, as ever,

WILLIAM J. PURINGTON.

WASHINGTON, D. C., Feb. 19, 1863.

Associational Meetings.

Baltimore.—The Baltimore O. S. Baptist Association will meet with the Church at Black Rock, Baltimore county, Maryland, on Wednesday before the third Sunday in May (13th) at ten o'clock, a. m., and continue three days.

Delaware.—The Delaware Association will be held with the Welch Tract Church, (within one mile of the Newark Railroad station on the Philadelphia, Wilmington and Baltimore Railroad,) commencing on the last Wednesday in (27th) May, at eleven o'clock, a. m., and continue three days.

Delaware River.—The Delaware River Old School Baptist Association will be held with the Church in Kingwood, Hunterdon county, N. J., to commence on Wednesday before the first Sunday in June, (3d,) at ten o'clock, a. m.

Warwick.—The Warwick Association will be held with the Old School Baptist Church of Middletown and Wallkill, in Orange Co., N. Y., commencing on the Wednesday after the first Sunday in June, (viz. June 11th,) at ten o'clock, a. m., and continue three days. —Note: There being five Sundays in May will make two weeks instead of one, between the commencement of the Baltimore and that of the Delaware Association. The intervention of a fifth Sunday, we presume, was not taken into consideration by the Baltimore Association when the appointment was made, as but one week was intended between the time of meeting of any two of several Associations. If the Baltimore brethren think best to alter their appointment, they will do well to inform us immediately.

Chemung.—The Chemung O. S. Baptist Association will be held with Pine Valley Church, near Horse Heads, Chemung county, N. Y., to commence on Saturday before the third Sunday in June, (viz. June 21,) at 10 o'clock, a. m.

The Western Conference of Old School Baptists of Western New York, will be held with the brethren at Biker's Hollow, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June, 1863.

Inquiries after Truth.

Will Eld. LEONARD COX, Jr., please give his views on the purpose of God in the building of this world for his elect? Or, will Elder G. BEEBE do it, if it would not intrude on his time too much? I have seen this hinted at by Eld. Cox in the Signs of the Times, and I should like to have a good lengthy discourse on it. Please oblige an enquirer after truth.

H. J. PAYNE.

Marriages.

October 27, 1862.—In New York city, by Elder Wilson Housel, Mr. JAMES W. HOUSEL to Miss ISABELLA BLAUVAIT, both of that city.

November 27, 1862.—At the house of the bride's father, in New Windsor, N. Y., by Eld. W. Housel, Mr. OSCAR STEWART to Miss ANN ELIZA, daughter of John Parkinson, of that place.

January 10, 1863.—At North Berwick, Maine, by Eld. William Quint, Mr. FRANCIS W. FORD to Miss ANNIS E. JUNKINS, all of North Berwick.

January 21, 1863.—At the residence of the bride's father, in Warwick, N. Y., by Eld. W. Housel, Mr. THEODORE R. JUNE to Miss FANNY ACKERMAN, all of Warwick, Orange county, N. Y.

January 29.—At the residence of the bride's father, near Smyrna, Delaware, by Eld. E. Rittenhouse, Mr. LEMUEL HARRIS to Miss MARY JANE, daughter of Mr. John Couler, all of Kent county, Delaware.

February 10.—At North Berwick, Maine, by Eld. William Quint, Mr. LORENZO D. ALLARD, of North Berwick, to Miss HELEN PRICE, of Chicopee, Mass.

February 17.—By Eld. G. Beebe, at his house, on Orchard St., Middletown, Mr. THOMAS TATHAM to Miss GRACE BARRET, all of this village.

Obituary Notices.

CRAWFORDSVILLE, February, 1863.

DEAR BROTHER BEEBE:—You will please publish the following obituary notices: Our eldest son, EDGAR BRYCE JOHNSON, died very suddenly, March 24, 1862, with disease of the heart, with which he had been afflicted several years. He was away from home at the time of his death—was at Logansport, at the house of his brother-in-law. —Brother, for some time I have desired to write you, and the dear friends who read the "Signs of the Times," an account of some of my trials. But my paternal feelings have so overcome me that part of my time, like Job, I think my stroke has been heavy, and am often obliged to sit down and keep quiet, not inclined to forget the hand that dealt the blow. And, at other times, my grief and my calamity weighs so heavily about me, that my words are swallowed up. —The subject of this obituary, and MARIETTA HOON, were married March 19, 1862, at Crawfordsville,—started South on the morning train, to visit relatives. They visited her uncle in Green Castle—from there they went to Richmond to visit brother Lot Southard, another uncle of her's—and from there to Logansport to see his sister, and family. Their visit was all remarkably pleasant. The last day of their stay, and of his life, he remarked, while at dinner, that his health was much better than formerly—that he might live to be as old as his father—and further remarked that he intended to relieve his father in his business—would take the care off of him, more than ever. The same evening, March 24th, about nine o'clock, he came in the house from a short walk, apparently as well as common, took off his over-coat, sat down on the carpet, by his wife's feet, leaning his head against her lap, as if to rest. He had not sat so over a minute, when, putting his hand on his side, exclaimed: "O, my heart! laid over on the floor, with one gasp, and was no more! O, brother, the stroke was so sudden, and so soon! He lay with eyes shut, cheeks flushed, smiles on his face, as if only gone to sleep. Truly, we had to say, In the midst of life, we are in death! Restoratives were tried, but to no purpose. That life which was so full of anticipation only a few moments before, was gone! Edgar's age was twenty-five years, five months and three days—only six days married. Wednesday morning, just a week from the morning they started South, on the same train, with the same conductor, his remains were brought home in a coffin, with his young loving bride, who in one unexpected moment, was a weeping widow, by his side, clinging to her irreparable loss, with wild bereavement, tossed as with a tempest, and could not be comforted. Poor, dear daughter! We feel that her early pathway has been in the

furnace of affliction. Instead of coming, as their plan was, to her father-in-law's house, with joy and gladness, her high anticipations were dashed down, and her cup made to run over with bitterness and sorrow. Indeed, brother Beebe, we have felt, and do feel, the spirit of mourning, and do feel bereaved. But, in the midst of trial, we feel that the Lord is merciful. When we received the telegraphic despatch that our dear Edgar was no more, I thought of Job, who was perfect and upright, and one who feared God, and eschewed evil. I thought of the many despatches he received, one after another; and how his children were all taken at one stroke. But, the dear merciful Father had only taken one of mine, and had left me six. O, brother, these thoughts did help me to bear the trial with more composure, and fortitude. I think I was some what like David, or I think I understood David, when he said: God is our refuge, and strength: a very present help in trouble. Therefore, we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Like David too we say, Let Israel hope in the Lord: for with the Lord there is mercy, and plenteous redemption. He knows in his great wisdom when and where to sever our earthly ties. He teaches his children submission to his will, by giving them the spirit of reconciliation to himself, and teaches them to pray in the spirit of Christ: "Not my will, but thine be done."

Also, our little grand-child, WALTER, son of Robert F. and Angeline W. Beck, died December 28, 1862, of scarlet fever. Little Wattie was taken sick one Sunday, and the next Sunday he was dressed for the grave—laid him in his cradle, and brought him from their home, some ten miles in the country, to our house. On Monday, we laid the little one in his coffin, and after some appropriate remarks by Eld. Goben, we followed him to the grave, which had been prepared so soon, by the side of his uncle, Edgar.

And can it be, so early doom'd,
To share thy coffin and thy shroud!
And leave the home thy life illumined,
O'erhung with sorrow's dark'ning cloud?

We watched thy being's bud expand
Its charms beneath a cloudless sky;
But ere its fruitage blessed the land,
Beheld the blossom fade and die.

Sweet flower of hope, our pilgrim feet
Shall oft around thy slumbers tread,
Till side by side thy mourners meet,
Shrin'd in the mansions of the dead.

Yours, in the best of bonds,
ANN JOHNSON.

DELAWARE Co., Ohio, Feb. 19, 1863.

BROTHER BEEBE:—For the satisfaction of the friends of the deceased, please publish the following obituary: Died, Aug. 30, 1862, (at the house of her brother, Nicholas Jones, in Delaware Co., Ohio,) of heart disease, sister NANCY JONES. She was born, September 21, 1820, in Spottsylvania county, Virginia, and emigrated to Ohio in the fall of 1839. She united with the Baptists, and was baptized by the writer of this notice, in June, 1854. At the time of her death, she was a member of the First Predestinarian Baptist church called Marlboro', in Troy, Delaware county, Ohio, and esteemed highly, always filling her place in the church when she could do so. Her death seemed to be heavy stroke to her brethren and sisters. But we have this to comfort us, she died in the triumph of that faith which overcomes the world, and in hope of eternal life, which God, who can not lie, promised before the world began. She retained her mental powers until the last, and bid all the friends around her farewell. She was steadfast and unshaken, of a sound mind, and blessed with an unusual understanding of divine things, so that when she came in contact with error, she was not moved by it. Her experience, written in verse, by herself, was handed me soon after she

was baptized, which I desire you to publish, in connection with this, also the acrostic, written by her. She was a reader of the "Signs of the Times," and very much pleased with them. When she died, she left a request for me to write this notice, and send it to you for publication in the "Signs of the Times." She has left many relatives and friends to mourn our loss, for I do not know that she had any enemies; she seemed to be known only to be loved. I attended her funeral, and preached to a large and attentive congregation. After which, her body was deposited in the bosom of its mother earth, to await the resurrection morning, when it shall be conformed to the likeness of Jesus, and be satisfied.

Dear sister, after thee we mourn,
While to the dust thy flesh is borne;
And after thee we soon must go,
And leave our sorrows here below.

Thy spirit's gain'd the land of rest,
And thou art dwelling with the blest;
For He who wash'd thee with his blood,
Hath call'd thee home, to rest with God.

JOHN H. BIGGS.

EXPERIENCE OF THE DECEASED—WRITTEN BY HERSELF.

Come, all who love the Savior's word,
And join with me to praise the Lord;
For He my soul hath not forgot,
He is the same, and changes not.

Come, now attend, and I will tell
The time and place I know so well,
Where I was brought my sins to see—
My helpless state and misery.

My sins and grief appear'd so great,
Low on the ground I fell prostrate,
And there I did the Lord implore,
That I might "Go and sin no more."

For, O! I thought he'd on me frown,
And sink me lower than the ground;
I could not then in justice see
How mercy could extend to me.

My cry was—Lord, what shall I do?
For I have sinned against thee so,
That if thou send'st me down to hell,
I know that I deserve it well.

My condemnation seem'd so just,
Yet for my sins I was distressed;
For I had sinn'd against that God
Who is most Holy, Just and Good

It seem'd that I could plainly see
His streaming blood, and agony;
And then it was that I look'd up
And seem'd to catch a gleam of hope.

But, O! my sins did then arise,
And hid the vision from my eyes;
For, on the ground I still did lie,
And thought the Lord would pass me by.

My trouble did the more increase,
As I arose and left the place;
For several days it did remain,
And all my prayers and tears seem'd vain

All glory be to God above,
Then I was made to taste his love;
On Mercy's wing, deliverance flew,
And all things seem'd divinely new.

O, Lamb of God! what love divine!
Can such a happy lot be mine?
All lovely then did Christ appear,
The chief among ten thousand fair.

I felt so happy and secure,
I thought that I should sin no more;
But, O! my sorrow and surprise,
When doubts and fears began to rise.

I thought if I were born again,
Those doubts and fears would not remain;
But soon I was by Christians taught,
'Tis not by sight, but FAITH, we walk.

My little hope did then revive,
And still upon that hope I live;
Although it often seems so small,
That I can hardly hope at all.

The praise is due to God alone,
I plead no merit of my own;
I know if I am saved at last,
I'll be a sinner saved by grace.

WRITTEN, JULY 7, 1854.

ACROSTIC.

Now brethren and sisters, who love my dear Lord,
And feel a deep interest in his precious blood,
Never fear what the world or Satan can do—
Christ Jesus, your Leader, will bring you safe through.
Yes, He is our Guide, our Hope, and our All.
Just think of His sufferings to save thee from thrall.
On Him all the sins of His people were laid:
Now He is exalted who for them once died.
Ever praise His dear name, and trust in His word,
Salvation's by grace, and is all of the Lord!

[N. B. We have inserted this lengthy composition at the request of our esteemed brother, Eld. J. H. Biggs, because it was written by the deceased sister, and gives an account of her christian experience, but we shall have to beg our correspondents to consider that our Obituary Department is very much crowded. Should we occupy as much room in recording the death of all whose obituaries are sent us for insertion, we would crowd from our columns much matter of more vital importance to the living. Our columns are open, and we cheerfully insert the announcement of the death of the friends of our readers: but to enable us to do so, let it be remembered that they must be short. A verse or two of appropriate poetry will not be refused—only let it be poetry, not merely rhymes or acrostics.—Ed.]

JABES, Kentucky, Feb. 10, 1863.

BROTHER BEEBE:—Amidst the commotions and horrors of civil war, by which we have been surrounded for nearly the past two years, many of our dear brethren and sisters have left a wicked and an ungodly world, a world full of violence, oppression and blood, for the glorious regions of eternal repose, to bask in the smiles of their dear Redeemer, forever and ever. Among the rest, I am requested, by brother Enoch P. Wood, of Christian county, to inform you of the death of his dear companion, our beloved sister, SUSANNAH WOOD, who departed this life November 26, 1862. Our dear departed sister was the daughter of Jacob Morris, of Christian county, and was born September 19, 1820, and consequently, at the time of her death, she was in her forty-third year. Her father's family being Methodists, she was raised in that order, until after her marriage with brother W., which took place, January 17, 1839, she became alarmed at her condition as a sinner before a righteous and holy God—all her previous views of salvation, grounded upon creature effortism and instrumentality, fell to the ground, and she concluded that she was without God, and without hope in the world: but the gracious promise that, I will never leave you, nor forsake you, was mercifully applied to her. She received a hope that God for Christ's sake had forgiven her sins. She shortly after related her experience to the Predestinarian Baptist church, at Muddy Fork, Trigg county, and was baptized by our lamented brother, Eld. P. S. Nance, at the time pastor of the church. I have had an intimate acquaintance with her for many years, and am bound to bear witness to her pious and orderly deportment as a member of the church of God here in this world. Having served the Muddy Fork for some years, I would frequently preach at brother Wood's, at her request: and I think she truly appreciated the great truths of the gospel, more particularly in the last few years of her life she seemed more and more devoted to the cause. I do not now recollect that her seat was ever vacant in the church since I have attended them. If it was, I know it was providential. The last time I ever saw her, was at the meeting-house, on the first Sunday in November, before her

death, appearing then that she had the promise of many days: but, alas! we mortals know but little of the dispensations of Divine Providence, here in this state of things. She was taken suddenly sick and died in a few days, perfectly resigned to the Divine will, to depart and be with Christ, which is far better. With my dear brother Wood, and the family, I do most deeply sympathize. He has lost a dear wife, the children a devoted mother, and the church a precious member. But, we desire to bow in humble resignation, and say, Our Father's will be done. In conclusion: Brother Beebe, we are called to mourn over the state of Zion, in these parts, amid our coldness the fellowship of the churches appears, in a great measure, to be sundered and severed, and many that used to go with us up to the house of the Lord, we see them no more. I often feel to cry out, O Lord, have mercy upon us, and build up the waste places, if in thy gracious will. In the depths of tribulation, your unworthy brother,
JOHN H. GAMMON.

"Mark the perfect man, and behold the upright: for the end of that man is peace."—Psa. xxxvii 37.

MR. EDITOR:—It becomes my mournful duty to announce to you, and the readers of your paper, many of whom were acquainted with him, the death of Elder JOSEPH ARMSTRONG, who died at his late residence, in Appanoose county, Iowa, November 28, 1862. Eld. Armstrong was born in Fayette county, Kentucky, in 1797. He removed to this State in 1817, and was married in 1820, and in 1856 removed to Iowa, where he finished his earthly career. Eld. Armstrong was brought up in the faith and practice of the Presbyterian church, but not being satisfied among them, he sought, and found, a home among the Regular Baptists. He was united to that church shortly after removing to this section, and by them set apart to the work of the ministry, and has been an able defender of the doctrine of said church ever since. The Baptists can well speak of him as being one among their ablest Elders, consistent, zealous, uncompromising, which is one of their peculiarities in contending for the faith once delivered to the saints. Few have lived more useful lives, or been more respected, than brother Armstrong. He was exemplary in every relation of life: as a husband, tender, faithful and affectionate: as a parent, he trained his children up in the way they should go, and, both by precept and example, inculcated those principles of honesty, integrity and virtue, which he desired they should imitate. As a pastor, he was highly esteemed by his brethren, and quite a popular preacher, even among those who dissented from his views. As he lived, so he died. He fought the good fight, he kept the faith, and he has gone to receive that crown of life which was laid up for him, and not for him only, but for all them who love the appearing of our Lord. And I heard a voice from heaven saying, Blessed are the dead who die in the Lord.
G. W. M.

DELPHI, N. Y., Feb. 8, 1862.

BROTHER BEEBE:—The church in Delphi are again called to mourning. Died, January 7, 1863, Deacon ELANSON WATKINS, aged fifty-eight years. His disease was consumption. He had been failing for about two years, but kept about, until the last month of his life. Brother W. was a rare man, of even temper, and persevering energy in all he undertook. He was only known to be respected. He was sound in the faith, and steadfast in his christian course. Ever mindful of the interests of the church. He met the king of terrors with christian fortitude, and taking leave of his dear family, breathed out his life, and passed to the mansions of the blessed, leaving the companion of his youth, with a son, and a daughter, to mourn, together with the church.

Also, died, January 30, 1863, ASAHEL WADSWORTH, aged 84 years. Brother W. had lived to a great age, and won the

esteem and confidence of his brethren. He was an old veteran of the cross, that never bowed to modern idols. His sickness was short—only four days.

Also, died, CLARISA WADSWORTH, aged 81 years, wife of the above named, January 31, 1863, of seven days sickness. She was a sister beloved—sound in faith. They had lived together sixty-two years, and in their death they were not divided. We laid them both in one grave. So the Lord has called home six of our number in one year.
J. P. SMITH.

FABUS, N. Y., Feb. 12, 1863.

BROTHER BEEBE:—Please confer a favor publishing the following obituaries: Died, at Smithville Flats, N. Y., November 8, 1861, ASENATH, wife of Ira Whitmarsh, and daughter of Asahel and Clarisa Wadsworth, aged forty-six years and ten months. Leaving a husband, and one child, to mourn the loss of a good wife, and kind mother. Her illness was very short, during which she was deprived of her reason.

In Lebanon, N. Y., May 2, 1862, of diphtheria, NELLIE, only child of Sullivan and Fanny Sabin, and great-grand-child of Asahel and Clarisa Wadsworth, aged four years and seven months.

In Nelson, N. Y., June 28, 1862, LOVICK, wife of Alvin Wadsworth, and (by marriage) grand-child of Asahel and Clarisa Wadsworth, aged thirty-nine years. She left a husband, and four children, to mourn the loss of an affectionate wife, and mother. Her sufferings were great, which she bore with christian fortitude, saying that,

"Jesus can make a dying bed,
Feel soft as downy pillows are."

She was known only to be loved.

Your unworthy sister,
CORNELIA A. STOWELL.

DIED—December 14, 1862, at Columbus, Ohio, of small pox, JOHN B. WEBSTER, son of Joseph E. and Samantha Webster, aged twenty years, two months and twenty days. The subject of this notice had enlisted in the service of his country, in September last. An appropriate discourse was preached on his funeral occasion, at Liberty, Susquehanna county, Penn., on January 18th, 1863, by Eld. John Donaldson, from Col. i. 27.

WEST MILFORD, Feb. 11, 1863.

ELD. BEEBE—DEAR BROTHER:—Please publish the death of my daughter. Died, February 1st, after a short illness, of inflammation of the brain, JANE ELIZABETH PAYNE, youngest daughter of James and Catharine Payne, aged nineteen years, eleven months and four days. We greatly mourn her loss, but believe it be her gain. Yours, as ever,

JAMES PAYNE.

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Miscellaneous Department.

GIDEON'S ARMY.

WHEN Gideon took his army down
To drink from out the stream,
And watched them (as the Lord had bid),
A difference soon was seen.

Some in the hollow of their hand
A little water took;
The greater number bowed them down
And drank from out the brook.

That army is a type of those
Who *know* and *love* the Lord,
And those who but *profess* to know
And *love* him but in *word*.

For he whom God himself hath taught
Knows that the mighty stream
Of earthly pleasure, wealth, or fame,
Hath nought to comfort him.

In worldly things he does but sip
As duty may demand,
With caution takes a little in
The hollow of his hand.

That river only, whose pure streams
Make glad the sons of God,
Can strengthen and refresh the soul
Redeemed by Jesus' blood.

While they who but profess the Lord,
With hearts from him estranged,
Their taste, like Moab, still remains;
Their scent is yet unchanged.

The gains, the pleasures of this life
Alone they care to win,
To these, their gods, behold they kneel!
Bow down, and drink therein.

Of Gideon's army, 't was the few
Who merely turned aside,
And lapped the water from their hands,
With little satisfied.

Yes, 't was the few whom God declared
Should fight, and they alone; [draughts
Whilst those who bowed to drink full
Turned each man to his home.

So none e'er fight the fight of faith,
Save *God's despised few*; [prove,
And thro' their King they'll conquerors
And more than conquerors too.

Gospel (England) Standard. R. H. B.

HOPES OF HEAVEN.

"WE've no abiding city here."
This may distress the worlding's mind;
But should not cost the saint a tear,
Who hopes a better rest to find.

"We've no abiding city here."
Sad truth, were this to be our home;
But let this thought our spirits cheer,
"We seek a city yet to come."

"We've no abiding city here."
Then let us live as pilgrims do;
Let not the world our rest appear,
But let us haste from all below.

"We've no abiding city here."
We seek a city out of sight;
Zion is 't name—we'll soon be there—
It shines with everlasting light.

Zion! Jehovah is her strength!
Secure she smiles at all her foes;
And weary travelers at length
Within her sacred walls repose.

O! sweet abode of peace and love!
Where pilgrims freed from toil are blest;
Had we the pinions of a dove,
We'd fly to thee and be at rest.

But, hush, my soul! nor dare repine:
The time my God appoints is best:
While here to do His will be mine:
And His to fix my time of rest.

For the Signs of the Times.

A Scriptural View of the Present Unhappy WAR.

BY PRYOR PLANK.

IN eighteen hundred and sixty-one,
War with the South and North begun;
And now, in eighteen and sixty-three,
The end as yet we can not see.

When first we heard that Sumter fell,
We knew the end no man could tell;
And now 't is plain for all to see,
The truth of this in sixty-three.

At first, some said it soon would end,
On this we surely might depend;
While others thought that it might last
Until one year at least was past.

But those who seemed to know the best,
Were found to differ with the rest;
The end they thought we need not fix,
Before the close of sixty-six.

They pointed to God's holy book,
And bade us o'er its pages look;
For there the prophets seem to fix
Babylon's fall near sixty-six.

The prophet Daniel seems to view,
And likewise also Joel too,
The coming of the present war,
And what our God intends it for.

In fact, the prophets, one and all,
Say Babylon must shortly fall;
For her inventions now have slain
All those who do the truth maintain.

And now we notice Paul comes in,
And tells us of "The Man of Sin;"
And we believe he is the one,
The prophets call "Great Babylon."

We also think he is the Beast
Whom John beheld so much increased,
That he went out with power again,
And filled the land with Zion's slain.

And he had power, John also says,
To slaughter God's Two Witnesses;
For these two prophets long had been
A torment to "The man of Sin."

And now they're killed, he doth rejoice,
And send gifts round with cheerful voice;
For he is proud that they are slain,
And has no thought they'll rise again.

But soon Jehovah calls aloud,
And up to heaven in a cloud,
They do ascend with rapturous lay,
Which fills their foes with great dismay.

And then an angel from the throne,
Comes out and with melodious tone,
Says, Babylon now wrap'd in gloom,
Has surely met her final doom.

Then Babylon will surely be
Like a mill stone cast in the sea,
And there sink down to rise no more,
And vex God's saints as heretofore.

Now here 't is plain for us to see,
John with the prophets doth agree;
For likewise he doth seem to fix,
The time for this near sixty-six.

If any one this truth denies,
We point them to the prophecies;
For there this fact doth seem to be
With prophecy in harmony.

And now, dear brethren, we will say,
Although the Beast doth now you slay;
Ere long thy God will bid thee rise,
According to the prophecies.

Then, brethren, do not fear his rage,
For God has been in every age
His peoples Shield, and he will be
Thy Shield to all eternity.

DONIPHAN Co., Kansas, Jan. 17, 1863.

Old School Meetings.

BROTHER BEEBE:—Please give notice that the Church at Mount Gilead, have concluded (the Lord willing) to hold a Yearly Meeting at their meeting house, to begin on FRIDAY before the 2d Saturday in April, 1863, and continue three days. Brethren and sisters, of our faith and order, are affectionately invited to attend. We have the promise of Eld. J. F. JOHNSON, and a partial promise of Eld. THOMAS P. DUDLEY, and we also invite our ministering brethren generally to attend. Those coming (if any) from the free States will take the boat from Cincinnati to Maysville, where they will call on brother RICHARD POWER, and on Thursday evening take the stage to Mount Gilead, a distance from Maysville of twelve miles. At Mount Gilead they will be met and provided for. Yours, most truly, J. H. WALLINGFORD.

Miscellaneous Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2 00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to MRS. DR. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.

WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame: I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be. Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a Finely Furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6½, 6¾, 7 and 7½ octaves, we continue to make with all the Late Improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded. BOARDMAN, GRAY & CO., Manufacturers, Albany, N. Y.

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THE "SIGNS OF THE TIMES,"

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., MARCH 15, 1863.

NO. 6.

Correspondence of the Signs of the Times.

NEAR SALEM, Oregon, Jan. 16, 1863.

BROTHER BEEBE:—I will, if agreeable to you, comply with my promise, made in a former communication published in the "Signs of the Times," which was, that if my life was spared, I would, at some future time, give my views on the XXth chapter of the book of Revelation, concerning the binding of the dragon, and the thousand years reign of Christ with his saints: the resurrection, and final judgment, &c. But first, I beg leave to make some general remarks on the book of Revelation. The book commences: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John," &c. I am aware that many there are who think that the book of Revelation is so mysterious that the wisest christian on earth can not comprehend it, consequently we have no right to meddle with it. Very well. The wisest christian on earth can not comprehend the whole of the other scriptures—then according to the same argument we have no right to meddle with any scripture. But the book of Revelation is among the "All scripture (which) is given by inspiration of God: and is profitable for doctrine, for reproof, for correction, and instruction in righteousness," &c. I do not profess to comprehend the whole of Revelation, neither do I the whole of the other scriptures; but I do profess to comprehend at least a small portion of the book of Revelation; and although I do not believe that any one member of the church of Christ does comprehend the whole of Revelation, yet I do believe that the whole of Revelation is comprehended by the church of Christ; one member may comprehend one portion, and another member another, until the whole is comprehended. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants," (plural,) all his servants,—now if we are his servants, and can not comprehend it, it was not shown to us. The above I offer as an apology for writing on Revelation. I will now offer some general views: We read of a book sealed with seven seals, of seven angels having seven trumpets, and of seven angels having seven vials full of the wrath of God, each of these sevens signifying a full number. The opening of the seven seals occupy the space of time from the setting up of the gospel kingdom, till the revelation of the Man of Sin, or until the man of sin was seated in the Temple of God, which took place at the opening of the seventh seal, when there was silence in heaven (the gospel heaven or church) for the space of half an hour. This was the termination of the day of Revelation, but the things

revealed were all that God intended for the good of his people throughout all subsequent time; that is, all that God intended to make known was revealed during the opening of the seven seals until time shall be no more. I will now write more particularly in reference to the book, Rev. v: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." In reading this verse, the comma is often transposed, and the verse is thereby made to read that the book was written within, and sealed on the back side; but, if the reader will examine the verse, he will find but one pause in it, which occurs as stated above. Then the true rendering is: The book that was written within was also written on the back side, and the book thus written was sealed with seven seals, which book is the bible, the Old and New Testament scriptures, which are but one book. That which was written on the back side was not sealed, which was the Old Testament, the law and the prophets, which the Lord Jesus says were until John, which were read in the Jewish synagogues every sabbath day, consequently were written on the back side: but that which was written within, was sealed with seven seals, which was the New Testament, which was not manifested while the first testament was yet standing, which none other than the Lord Jesus could reveal, or make known the glorious mystery of redemption. Hence, the apostle says, Rom. xvi. 25, 26: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." And again, Eph. iii. 4-6: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs," &c. Thus the reader can see that there were things hidden, or sealed, under the shadowy dispensation, which were revealed under the gospel. There is another sense in which it may be said the book was written within and on the back side: The first covenant was written on tables of stone, which was external. The second, or new covenant, is written in fleshly tables of the heart. The apostle to the Hebrews, ix. 10, 11, describes it thus: "Which stood only in meats and drinks, and divers washing, and carnal ordinances imposed on them until the time of reformation," i. e., (the law of ceremonies.) "But Christ being come an high priest of good things to come, by

a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats, and calves, but by his own blood, He entered in once into the holy place, having obtained eternal redemption for us." The writer of the Apocalypse says, chapter v. 4: "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain," &c. Verse seven: "And he came and took the book out of the right hand of him that sat upon the throne: and when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hath redeemed us to God by thy blood, out of every kindred, tongue, people, and nation." Here is the same thing set forth in this song as already quoted from Eph. iii. 5, 6. Which in other ages was not made known to the sons of men, but is now revealed: that the Gentiles should be fellow heirs, and of the same body, &c. And Paul to the church at Colosse, i. 26, calls it the Mystery which hath been hid from ages, and from generations, (consequently was sealed,) but now is made manifest to his saints. The Lamb that hath been slain opened those seven seals, seal by seal, till the whole scheme of redemption was completely made known to his people. I would like to comment on the opening of each seal, but room would fail me. Suffice it to say, that at the opening of the first seal, The white horse, and he that sat on him having a bow; and a crown being given him: and he went forth conquering and to conquer, clearly indicate the introduction of the gospel and its success. At the opening of the second seal, The red horse, and he that sat on him having power to take peace from the earth, set forth the great persecution for the gospel sake, &c. At the opening of the fifth seal, the souls under the altar of them that were slain for the word of God, crying for vengeance, and the reply that they must rest yet a little season, until their fellow servants also, and that their brethren that should be killed, as they were, should be fulfilled, show that the cup of iniquity of Jerusalem and Judea was not yet full at the opening of the fifth seal, they had yet other servants of the Lord to kill before they were ripe for destruction. But at the opening

of the sixth seal is the time when their iniquity is full, and God avenges the blood of his servants at the hand of the inhabitants of Jerusalem and Judea, in their utter dispersion and destruction as a nation. Hence the writer says: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun (emblematical of the gospel) became black as sack-cloth of hair," (the disciples in obedience to the command of Christ, left the city, and fled into the mountains, hence the light of the gospel sun was utterly extinguished.) "And the moon (the emblem of the law) became as blood, (having expired, being slain, or disregarded,) and the stars of heaven (the scribes and priests of the Jewish heaven) fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." "And the heaven (Jewish heaven) departed as a scroll when it is rolled together," &c. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" It is only necessary to refer the reader to Luke xxiii. 28-30: Jesus addressed certain who bewailed and lamented him, when he was led away to be crucified, as, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming (the days of calamity when Jerusalem shall be destroyed) in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." The Lord Jesus was beyond a doubt in this passage referring to the time, when Jerusalem should be destroyed, and uses nearly the same expression as used Rev. vi. 16. I beg leave before entering upon the opening of the seventh seal to make a few remarks relative to the four and twenty elders, and the four beasts, which the Lamb, which hath been slain, stood in the midst of (as already quoted in this article) what they represent, &c. By referring to Rev. iv. 4, to the end of the chapter, we have them described thus: "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The four and twenty elders, according to my limited understanding, represent the twelve patriarchs, and the twelve apostles—and they represent all of the descendants of Jacob,

who are called out of darkness into the kingdom of God's Son. This is beautifully set forth in the description of the New Jerusalem. Rev. xxi. 10-14, the writer says: "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the west, three gates; on the north, three gates; and on the south, three gates." (To this agree the words of the Lord Jesus as recorded, Luke xiii. 29: "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.") "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." These twelve tribes, and the twelve apostles, make the four and twenty elders, who represent all the children of Jacob, who enter through the gates into the city. The four beasts represent all the Gentile believers; that is, the four and twenty elders, and the four beasts, represent that great multitude that John saw which no man could number, of all nations, and kindreds, and peoples, and tongues, standing before the throne, and before the Lamb. Precisely where the four beasts and the four and twenty elders were standing, or seated. Again: The Gentiles were considered by the Jews an unclean people, hence they were by them denominated unclean beasts; this is clearly set forth in Peter's vision when God sent him to preach to Cornelius, who was a Gentile, there was a great sheet let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. These represented the Gentile people: let the reader compare these with the description of the four beasts, Rev. iv. 7: "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." And when the voice said, "Rise, Peter, kill and eat, he said, Not so Lord, for I have never eaten any thing that is common or unclean." Again: Isaiah, xi., speaking in prophecy of the gospel kingdom, says, verse sixth, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and fatling together; and a little child shall lead them," &c. Verse tenth: "And in that day there shall be a root of Jesse, which shall stand for an ensign for the people: to it shall the Gentiles seek: and his rest shall be glorious." That is the gospel rest. It is very observable that those beasts dwelling with the lamb, lying down with the kid, &c., clearly represent the bringing in of the Gentiles into the gospel kingdom, as clearly set forth in Rev. iv. 6, under the figure of four beasts being in the midst and round about the throne, which are represented as saying night and day: "Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The sixth verse commences: "And before the throne there

was a sea of glass like unto crystal," which represents the purity of the apostolic church. For want of room, I must stop. I find that I have followed my pen instead of my promise made at the commencement of this article.

[To be continued.]

JOHN STIPP.

GEORGETOWN, Kentucky, Feb. 19, 1863.

"Will brother J. F. Johnson, of Kentucky, give his views on the number seven, as the term is used in the scriptures? What are we to understand by it? There has been a great deal said about the seven golden candlesticks, but the term seven was not explained to my satisfaction. It has been spoken of as a perfect number, but I want to know what we are to understand from it."

"JOHN CRIFIELD."

Brother Beebe, I find the foregoing request in the 14th number of the past volume of the "Signs of the Times." Past experience proves to me that I can not render satisfaction to all the readers of the "Signs of the Times," in my attempts to answer their requests, through that medium for my views on passages of the holy scriptures. I have received several private letters within the last few months: some commendatory, and others, adverse to the views I have heretofore given through the "Signs of the Times." Permit me here to say, that I am pleased that the columns of our periodical have been open for the discussion of the various subjects upon which we have written, if that discussion is conducted in a proper spirit, and that those who may see that I err, instead of my displeasure, will receive my hearty thanks for the detection of my errors through the same medium in which they are circulated. Whether I really know what we are to understand from the number seven as it is used in the scriptures, is a matter for those scriptures to decide, and for my brethren to judge when I shall have given them my views. The word seven, and its derivatives, are used perhaps over three hundred times in the holy scriptures; far exceeding in frequency that of any other number, which circumstance alone would induce us to suppose that an importance is attached to it, above that of other numbers. Cruden, Butterworth, and Brown, all define it to be "A number of perfection," and they are the only theological lexicographers I have examined respecting it. Admitting those authors to be correct in their definition of the term, let us endeavor to examine it according to their description, and in the light of scripture. In the second chapter of Genesis, and second verse, the number is first alluded to, where it is said: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from his work which he had made." Concluding that seven is "a number of perfection," I suppose that we have here exhibited the perfection of God's creation as to time, manner, matter, and every thing else pertaining thereto. His wisdom, His power, His glory, and His eternal God-head, were conspicuously developed on the seventh day. What a miraculous display of the perfection of the Deity was portrayed on that day! Above us, the sun, "Which is as a bride-groom coming out of his chamber, and rejoiceth as a strong man to run a race," flings out from his golden face myriads of brilliant beams, spreading over the wide domain of God's creation a lustrous flood of effulgence to lay open to view and decorate with beauty the wide expanse and great variety of herbage and animalcules as they drifted in untold multitudes from the prolific breath

of the Almighty, when he spake and it was done, commanded and it stood fast. In that lucid flood we behold the perfection of creation in all the verdure and beautiful scenery that surrounds us, in every crawling insect, rambling beast, and fluttering fowl that we behold. Yonder, in the watery world, the aqueous tribes equally exhibit the perfection of the work of God. Ranged in perfect order from the lowest up to the highest grade—all, all occupying the precise location, or moving in the exact sphere in which the perfection of His wisdom in His undeviating counsel and immutable decree had ordered, so that the sweet singer of Israel was constrained to cry out with rapture, "All thy works shall praise thee, O Lord, and thy saints shall bless thee." With profound adoration and ineffable delight, with hearts attuned with sweetest concord, and voices swelling the noblest strains of melody, caroling the high praises of the Great Creator, "The morning stars sang together, and all the sons of God shouted for joy" in view of the perfection of the handiwork of God. The same perfection is seen in the fair-faced moon as she majestically moves onward in her nocturnal journey—the quivering stars, whether stationary, or rolling along their shining pathway in their respective orbits, although they may glide onward with the rapidity of the electric flash, and although myriads of them were flung like flaming meteors from His Almighty hand, each one under the directory of the perfect law of nature's God, has traced the line marked out by the finger of perfection, so that, in all the thousands of years that have gone by, not one has been known to conflict with its fellow. Thus the "number of perfection" evinces the perfect time, the perfect manner, and the perfect order in which the perfect works of God are seen as accomplished by the hand of perfection.

Perfection is seen in the works of His hand, in the spheres that they move, in the order they stand—
Perfection rules regent, Jehovah must reign
In the heavens, the earth, and the wide spreading main.

Again: To prove the perfection of His providence, and His purposes, concerning the children of Israel in the land of Egypt, Pharaoh is made to see in his dreams seven well-favored kine fat-fleshed, and seven ill-favored ones lean-fleshed, the latter eating up the former; and seven ears of corn to come up upon one stock, rank and good, and seven blasted ones upon another, blasted with the east wind, the latter devouring the former; which Joseph interprets to be seven years of plenty and seven of famine, the latter consuming the production of the former; thus opening the way for the transition of the Israelites to Egypt, where the Lord perfected all His works there concerning them. In the giving of the law to His people Israel, and in their obedience of His statutes, He particularizes the seventh day; the seventh week, the seventh month, the seventh year, and the seven times seven or forty and ninth year, as a memorial and testimonial of the perfection of His work, of His rest, and of all His works of perfection concerning them. Exodus xx. 10; Deut. xvi. 9; Num. xxix. 1; Luke xxv. 4-8. Exhibiting the perfection of His conquests in their behalf, He drives out seven nations before them mightier than they, Deut. vii. 1, causing them to flee seven ways, xxviii.

7. And when he led Joshua and his hosts before the strong-walled city of Jerico, to illustrate the perfection of the victory there, seven priests, bearing seven trumpets, were to compass the city seven days, and on the seventh seven times, blowing upon their trumpets. Josh. vi. 4-16. If indeed, our authors are correct, that the Lord designed, and the Jews regarded, the number seven as "a number of perfection," we shall find, of course, that where he uses it, or, where they use it under his supervision, that perfection will be exhibited in connection with the use of the term. And, is not that perfection clearly manifest in the circumstances thus far alluded to? Next: Let us refer to a few of the many cases where the term is used in relation to the sacerdotal order, the altar, offerings, sacrifices, and purifications, connected with that order. In the first place: Aaron's habiliments were to consist of seven articles. The coat, the robe of the ephod, the breast-plate, the girdle, the mitre, and the holy crown upon the mitre. The son that succeeded him in the high priest's office when he came into the congregation to minister in the holy place in his father's stead, was to put on those seven articles seven days; and seven days were necessary to make an atonement and sanctify the altar upon which the offerings were to be made. Ex. xxix. 5, 6, 30-37, and Lev. xvi. 19. Again: The blood of the bullock, which Aaron was to offer for himself, and house, was to be sprinkled upon the mercy seat seven times. Lev. xvi. 14. Time would fail me to mention the different instances in which the number seven is used in the purifications, offerings, and sacrifices, and in regard to the time of those rituals. In the cleansing of the leper, the priest was to sprinkle him with the blood of the bleeding bird seven times, then the leper was to tarry out of his tent seven days, and the seventh day to shave off his hair; and a part of the offering which he was to make, was "a log of oil," a portion of which the priest was to sprinkle before the Lord seven times. Lev. xiv. 7-9, 16-27. The Syrian General (Naaman) was commanded by Elisha, the prophet, to wash in the Jordan seven times, and the result was a perfect cleansing of his leprosy. 2 Kings v. 10-14. When David and his hosts went to the house of Obed Edom to bring to the house of David the ark of the Lord, the Levites offered seven bullocks and seven rams; and when Hezekiah had thoroughly cleansed the house of the Lord, he ordered to be offered for the kingdom, for the sanctuary, and for Judah, seven bullocks, seven rams, seven lambs, and seven he goats. 2 Chron. xxix. 21. All these, and numerous other texts of the same class which might be adduced, evidently stand as so many prominent directories to the one great propitiatory sacrifice that was offered on Calvary, and which "PERFECTED FOREVER" them that are sanctified." In connection with the foregoing texts, we might contemplate upon the seventh day on which God rested, and on which he commanded the twelve tribes to rest, as indicative of the perfect rest that remains for his people. To illustrate the perfection of God's work as to the time, manner, &c., of his dealings in reference to that people, a holy convocation was inaugurated for the seventh month, and with-

in the same a feast of seven days. Lev. xxiii. 24; Num. xxix. 1-12. In this holy convocation in the month Abib, which was the seventh month of the civil year, the feast of the Passover was observed by Moses, Deut. xv. 1, and in the month Ethanim, which is the seventh of the sacred year, the same feast was observed by Solomon when he assembled the elders of Israel, the heads of the tribes, fathers, &c., to bring up the ark of the covenant of the Lord from the city of David to the house of the Lord, which Solomon built, 1 Kings viii. 1, 2, to memorialize the paschal lamb, the exit from Egyptian bondage, and point to the Lamb of God, the perfect sacrifice that perfected his people forever. In the seventh year, to indicate the "perfect law of liberty," and the rest which God vouchsafes to his people, every Hebrew that had been sold into bondage was to be peremptorily released, the land, servants, beasts, all were to rest. Not only was the seventh year thus to be celebrated, but the Lord said, "And thou shalt remember seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." Then came the year of general release or grand sabbatical year, when not only the Jews, and hired servants, were to be released, who had been sold into bondage, but all debts were to be canceled, all lands, and other property, that had been alienated, were to be restored to the tribes, or families, to which they formerly belonged; when the great trump of jubilee was to sound, and the Lord said, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Lev. xxv. 2-16. Thus, we see typically and beautifully portrayed the perfect release of the people of God from the bondage of sin, the perfect liquidation of every claim that stood against them, and the perfect rest that remains for them. Moreover, the church, to exhibit the spotless purity with which Christ has enrobed her, is comparable to "a candlestick of pure gold;" and, in Zech. iv. 2, as having attached to it seven lamps, and seven pipes, to exhibit the perfection of the light as it radiates from the lamps, and produced by the blazing oil, conducted through the seven pipes to the seven lamps at their terminus, from the bowl upon the top of it, which I suppose represents Christ, united to the church as her Head, and from whom emanates all the effulgence of the "Father of lights," in all its pristine purity and perfection. Then again to remind us of the perfection of the instruction which his words afford her, they are compared to silver purified seven times. Psalms xii. 6. Still further to elicit the perfection of the church and the light afforded her, her seven branches in Asia are presented as seven golden candlesticks, and her seven servants as seven stars in the right hand of the "Alpha and Omega," to reflect, not their own light, but that of the "SUN of Righteousness," as the literal stars do the rays of the sun in the firmament. Rev. i. 12-20. But we are not to suppose that seven as used in the scriptures always

brings to view that definite number. It is often used to show a perfect fulness or sufficiency, as in Zech. iii. 9, "Behold the stone that I have laid before Joshua: upon one stone shall be seven eyes;" showing, as I suppose, the full, complete, and perfect vision of the BRANCH, the foundation stone; and, in Rev. v. 6, the Lamb was seen "Having seven horns and seven eyes, which are the seven Spirits of God." Here, I think, is evinced the perfection of his power in the horns: the perfection of his vision in the eyes: all to exhibit the perfection of the work of the Spirit. Again: To show the perfect and final overthrow of the enemies of God and his people, John saw seven angels with seven trumpets to sound the alarm at the approach of the terrible judgments of God. Rev. viii. 2-6. A mighty angel came down from heaven clothed with a cloud, and when he had cried, seven thunders uttered their voices. Rev. x. 3. To consummate the dreadful destruction, another sign is seen in heaven great and marvelous, seven angels having the seven last plagues of God, in which is filled up the wrath of God: "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen," &c. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. Rev. xv. 1, 6, 7. But I am extending my remarks too far, and must look out for a lighting place. Volumes might be written on the subject. A cursory review and I shall have done: I have endeavored to elucidate, in my feeble way, some of the perfections of God in his works of creation, providence and grace. The entrance of sin into the world presents an opportunity for a sublime and conspicuous display of the latter. Therein is exemplified the counterpart of God's perfection. Man, the crowning piece of creation, engulfs himself, and all his race, into the dark abyss of sin—of imperfection. And, from the time he sets out on his dreary and wayward journey, whether by sea or land, imperfection trails in his wake, or follows in his footsteps. The thoughts and imaginations of his heart are all imperfect—his words, his works, his ways, all, all imperfect. But God ordained to over-rule all this to the development of his own glory—"To the praise of the glory of his grace;" for says David, "All thy works shall praise thee, O Lord," and, "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." The salvation of his people from their sins shall unfold the perfection of his grace,—the destruction of his enemies, by his power, shall disclose the glory of his justice. O, my brethren, while we lament the imperfection of our depraved nature, and our works, let us rejoice in the Lord, and exult in His toward us, "For by one offering he hath perfected forever them that are sanctified." Still, it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is. That will be perfection enough for us. "Now we see through a glass darkly: but then face to face." Now we know in part only, "But when that which is perfect is come, then that which is in part (or imperfect) shall be done away." Then, "Let us go on unto

perfection; for thither shall we all appear at last." Our Savior will appear the second time without sin unto salvation. Yes, "He that shall come will come, and will not tarry." "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." That brightness, that divine effulgence shall dissipate the gloom—sweep away, as with Archangels' wings, all the rubbish of imperfection: therefore, each one may confidently say, "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever; forsake not the works of thine own hands."

With unabated affection, your brother in tribulation,

J. F. JOHNSON.

RIKER HOLLOW, N. Y., Feb. 15, 1863.

MUCH RESPECTED ELDER BEEBE:—I have had an impression for some time to write what I hope and trust are some of the Lord's dealings with one of his poor creatures, and while reading to-day the experience of some of his dear children, I felt constrained to say like one of old, "Come and hear, all ye that fear God, and I will declare what he has done for my soul."—I was born, January 21, 1827, and grew up, like all of Adam's posterity, a sinner against God, not desiring a knowledge of his ways, and saying in my heart, I will not have this man, Christ Jesus, to reign over me. Although at times I had some serious thoughts about death, and the judgment; yet for the most of the time my mind was engrossed with the vanities, allurements and pleasures which this vain world affords to a carnal mind which is not subject to the law of God, neither indeed can be. Thus I lived until my twenty-first year, and was married to an amiable young lady, (Fanny Louisa Ketch,) with whom I indulged the fond anticipation of spending my days on earth in prosperity and happiness. In the spring of 1851, Elder Brown came to our place and preached in the afternoon of a week day, from words which it seems I never shall forget: "O, my dove, which art in the cliffs of the rock: in the secret places of the stairs, let me see thy countenance: let me hear thy voice; for sweet is thy voice, and thy countenance is comely." I enquired in my mind what he was going to do with such a text. But before I was aware, the tears were rolling down my cheeks. I saw myself a poor lost sinner: a vile and ruined creature; no Jesus, no Savior for me. I looked around on Christians: O, said I, You are safe in the Rock, Christ Jesus, that was cleft for all his people. O, thought I, you do not realize how well off you are. You are safe, and you shall one day stand around the throne of God, and sing the praise of him who has redeemed you, and made your robes white in his own blood. But, alas! what will become of me? Unless Jesus has mercy on me I am lost forever. In a few days he preached again from these words: "And now if ye will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the right hand, or to the left." Gen. xiv. 49. After preaching, my sister, Mrs. Hill, and her daughter, related their experience, and followed

their Lord and Master in the ordinance of baptism. But I was left out. O, thought I, would to God he would call me. O, call me also! Draw me by the cords of thy love, and how gladly would I run after thee. But no, I thought I was not called to be one of that number that was to compose the church, the bride, the Lamb's wife. Thus I did go mourning over hill and dale, for weeks, and months, and years. The burden of my heart was, God, be merciful to me, a sinner. But it seemed to me that he would not hear my cry. Some times I thought of the brute creation, they had no souls, and when they died they would not have to be punished; for them there would be no hereafter. I would gladly have exchanged places with my team: but that could not be.

What after death for me remains,
But endless joy, or hellish pains,
Through all eternity?"

Some times I thought of Jesus going up into the mountain, and called unto him whom he would, and they came unto him. I saw that salvation was entirely in his hands: and some times resolved to think no more about it, but try to enjoy myself as well as I could in the things of this life. But the thought would no sooner pass my mind, than I would grasp with all my might and say—Lord, do not let me go, for unless thou dost have mercy on me, I must forever perish. I thought of the words of the poet—

"When thou, my righteous Judge shall come
To take thy ransom'd people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who always am afraid to die,
Be found at thy right hand?"

I love to meet thy people now,
When they before thy face do bow,
Though vilest of them all.
But can I bear the piercing thought—
What if my name should be left out!
When thou for them shalt call?

O Lord, prevent it by thy grace,
Be thou my only hiding place,
In that most solemn day."

After awhile, my trouble seemed to wane away, and my mind became comparatively easy in regard to the future, insomuch that I exceedingly enjoyed myself in the society of my wife, and children, and my relatives, and friends. But, alas! alas! I did not know of the bitter cup that was about to be administered to me, which I must drink to the very dregs. In February, 1858, we were all taken sick, and I thought, What if I should never get well! Am I prepared to die? Immediately these words came with great force to my mind, "Call upon me in the day of trouble, and I will hear thee: and thou shalt glorify me." "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God; for thou shalt yet praise him," &c. After a sickness of about two weeks, my wife closed her eyes on all earthly things, and her ransomed spirit took its flight, as I trust, to a far better world, where there will be no sickness, no death: and where sorrow and mourning will not be known. O! how lonely did every thing appear to me. I cared nothing for the things of the world, for they were all passing away. I had lost the dearest idol of my heart, and I desired not to live. Five days after, my little boy, of three years, followed his mother, and he too was laid in the tomb, where their bodies will remain until the resurrection morn, when the Lord shall descend from heaven with a shout, and the voice of the Archangel, and the trump of God, when the dead in Christ shall rise first. This little family, which

so short a time before, was so happy, now torn asunder, by the ruthless hand of death, and just one-half its members laid in the grave. But, amidst these trying scenes, I was enabled to lean upon Jesus, and could say, "Shall not the Judge of all the earth do right?" The Lord gave, and the Lord hath taken away. He hath taken only what he gave, and I am glad they were spared to me so long. The summer after this, I was working in the field, and thinking of what my exercises had been, and what I had been called to pass through, and some thing seemed to say to me, Go tell it to the church. What shall I tell them? Go tell them what great things the Lord has done for you: how he has supported you under all your trials, and given you to hope in his mercy. My heart was immediately inclined to the church at South Dansville. There, thought I, is a people who know some thing of the plague of their own hearts, that have tasted the wormwood and the gall, who know that the Lord is gracious. A few weeks after this, I went there, and heard the Elder preach about Solomon's temple: how the timber was all prepared in the forest, and the stones at the quarry: and brought and put together without the sound of axe or hammer. So in like manner were those who compose the spiritual building of God's house taken from the quarry of nature, fitted and prepared for the Master's use, the mind drawn to God's people, his church. O! thought I, am I of that number that shall compose that building, whose God is the Lord? It can not be that one so vile as I, should have a place among the people of God. Thus I was tossed to and fro, finding no rest for the sole of my feet. I returned home without breaking my mind to the church at that time. Nearly a year afterwards, some thing seemed to say almost in audible words, "Arise and be baptized." What does this mean? I enquired. "Arise and be baptized," again sounded in my ear. And, O my brother, I had such a view of the glorious plan of salvation through the crucified and risen Redeemer, and that the saints were chosen in him from the foundation of the world, that they should be holy and without blame before him in love, that I could say with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," &c. "Whom I shall see for myself, and mine eyes shall behold, and not another." I went to the church-meeting, and related, in much weakness and trembling, the substance of what I have now written. I was received, and baptized, September, 1859, by Eld. N. D. Rector.

AUGUSTUS WELD.

FAYETTE Co., Ohio, Feb. 8, 1863.

ELD. G. BEEBE:—In the providence of God, I am once more permitted to pen a few thoughts (to the elect of God scattered abroad as far as your paper has permission to circulate) concerning the precious truths of a precious book relative to a precious people, and their precious Redeemer. Brother, such as I have give I unto you and the brethren, and you are to be the judge whether to print it, or not, or to devote the room and time it would occupy to more important matter. The words I have selected to write some thing from, are found, Luke ix. 36, and read

thus: "This is my beloved Son: hear him." That this voice, that came out of the cloud, on the mount, where Jesus was transfigured, came from God the Father, all will readily admit. There it came to Peter, James, and John. But did it stop there? Surely not. Is it not to all the disciples of Jesus, from that time to the end of time? I trow it is. In that case, brother, or sister, wherever you may be, it is to you and I, if we have followed Jesus in regeneration—but to no others will it apply. Brethren, are we willing to obey the Father's command, and hear the "Beloved Son," or would we sooner be conformed to the world, and hear a popular and philosophical something from theological D. D.'s, those polished agents of pride and covetousness, called by large salaries, and qualified by men, to preach to please those who are in the gall of bitterness, and bonds of iniquity? I feel sensible that I can answer for every quickened sinner to whom this scrawl may come: I think all would answer, We would hear Jesus: He that spake as never man spake: He that taught with authority, and not as the Scribes. This is the Teacher we would hear. And this Teacher says, "Whatsoever is highly esteemed among men, is abomination in the sight of God." Therefore, having proof that popularity is diametrically opposite to the religion of Jesus, we would eschew it, as one of the evils of the Wicked one. Paul says, If I preach to please men, I will not be the servant of Jesus Christ. Again, he says, My preaching is not after men, neither have I learned it of men, but by the revelation of Jesus Christ. This Beloved Son whom we are commanded to hear, says, That the words that I speak unto you they are spirit, and they are life. John vi. 63. They have been spirit, and they have been life, to all the regenerate children of promise; for, we read in Acts that the promise is to you and to your children, and to all that are afar off: even as many as the Lord our God shall call. This written, dead letter of the gospel, would not reach these: but this great Preceptor's words, which are spirit and which are life, reaches them: and, as dead Lazarus, they come forth: and, as he was restored to his friends, so they are restored to the church, to the Lord's friends, to the kindred of Jesus. Lazarus was restored to the Jews, and was again under the covenant of works. The Savior's family are made free from that bondage, and placed under the new covenant of grace—here the Beloved Son says, Whosoever the Son maketh free, shall be free indeed. They are free from the law, and under grace, and now servants of Jesus. And he says, My yoke is easy, and my burden is light. Their service is now from choice: they serve now as heirs serve a kind parent, and not as serving a hard master. Their bondage is turned to freedom. The rebel is now a child, the guilty, condemned criminal released. The beggar exalted to a throne, in union with the Son of God, and he is equal with the Father. Well may we exclaim, Was ever mercy so great? Was ever love like this? O! child of mercy and grace, does not this unmerited love and mercy, and honor unparalleled, bring you low? Does it not bring you, like weeping Mary, to Jesus' feet? O, says one, My heart is so hard—

I would, but can't repent,
Though I endeavor oft—
This stony heart will ne'er relent,
Till Jesus makes it soft.

Another says—

O could I but believe,
Then all would easy be:
I would, but can not, Lord, relieve,
My help must come from thee.

O! how little is my faith! says one. I often fear that I am not a child. I often can say, as David did, in personating the Savior, My God! My God! Why hast thou forsaken me? One says, I once could say with David, He hath taken me out of an horrible pit, and placed my feet upon a rock, and put a new song in my mouth, even praise to our God. But this time of the singing of birds passes by: the voice of the turtle is hushed: the Sun is hidden, and I begin to mourn. But, brethren, beloved for Jesus' sake, let us obey the heavenly injunction, and hear the Beloved Son; he is a Physician that never fails to cure; his cordials reach the soul as well as the body; his antidotes never fail to cure the poison of sin; his words and spirit, and they are life; he has left in his last will and testament encouragement to all the desponding, to all the laboring and heavy laden, to the peace makers, the mourners, to those who hunger and thirst after righteousness, to the poor in spirit, &c. Such disciples alone will hear him; such as have been made sensible of their lost condition, such as feel the plague of sin and its guilty nature before the purity and holiness of God. Brethren, is this our case? If so, let us take encouragement from him; let us go to Jesus and hear him. He says, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Are we then poor in spirit? Can we do anything, spiritually, without his aid? Can we have faith, the gift of God, except he gives it? Can we repent, and love without him? We think not. Then are we poor indeed. Well then, if so, ours is the kingdom of heaven. Is not this enough? Hear him again, Blessed are they that mourn, for they shall be comforted. Do we mourn that we are no more conformed to the image of Jesus? Do mourn, coldness and barrenness, a hard heart, and a wandering mind, then according to that blessed promise we shall be comforted? Does he speak in vain? Or can not we believe, because he tells us the truth? Do any of us hunger, and thirst after righteousness? Such he says are Blessed; for they shall be filled. Is it so brethren? Then why not believe it? O, brethren, one will say, I know that heaven and earth will pass away before one jot or tittle of his word will fail. Yet I feel too unworthy—my faith is so weak—like that of poor doubting Thomas—he must appear to me before I can cry out, My Lord! and my God! Or like the two disciples passing from Jerusalem to Emmaus, My eyes are holden, till he is known to me in the breaking of bread; or in blessing the food. Brethren, as the compass of a letter is always a narrow space, in the which to treat on the boundless theme of Salvation by grace, I must now turn to that part of our Lord's household called Dryland Baptists, and we will see if the dear Redeemer has, in his Will, bequeathed any thing to them. Is not this a word from the Beloved Son to you, Take my yoke upon you, and learn of me? Dear brother, or sister,—I fain would call you,—have you been laboring, and

are you heavy laden? Has Jesus released you from that burden? If so, take the yoke upon you, and learn of him. If you have seen yourself sin-defiled, and been thus burdened, and pressed down by a weight of guilt, been released from that burden, and been enabled to realize these words, taught through, (Peter in ii. 7,) Unto you therefore which believe, he is precious. If you have tasted that he is gracious, why not obey him? Why not take the yoke upon you, and learn of him? Are you ashamed to follow this meek and lowly Jesus in his example laid down for you to follow? Do you not feel able to turn your backs on this world, to flee from Sodom, and set your face toward Jerusalem? Count the cost before you begin to build, dig deep, build on the Rock. But what says the poet on the subject to those who wish to get better before they become dutiful children—

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him.

You want brighter evidences of his love. You want this *Sun of Righteousness* to warm your hearts, before you can venture forth. You want to hear the voice of the turtle—you want the winter to be over and gone, before you can say, So be it. His people shall be a willing people in the day of his power. If he chooses he will say, Follow me, and your natural will will be slain—you will not resist, though bound with these grave clothes of the world, the flesh, and the devil, you will be loosed, like Lazarus, to go to your Friend, that sticketh closer than a brother. Than you will follow Jesus, and learn of him. Than you will find his yoke is easy, and his burden is light. Than you will find rest to your soul. Than your friends will rejoice at the prodigal's return, and their hearts will dance with joy. I might add more, but not knowing that this will be profitable, I will close.

Brother Beebe, this scrawl is very deficient, but a little vessel will not hold much at one time. Farewell.

WILLIAM D. ENGLE.

NEW LONDON, Penn., March 4, 1863.

DEAR BROTHER BEEBE:—As I have seen much in the "Signs of the Times" about whether you would be able to continue the publication of them, and I have felt a good deal concerned about it, but have come to the conclusion, humbly speaking, that the "Signs of the Times" will be printed, and circulated, as a medium of correspondence for the Old School Baptists. I am much pleased with the liberality of the brethren and friends in sustaining you through these trying times. In the name of the church at London Tract, I will say that we have agreed to raise as much as we can for the support of the "Signs of the Times," and present it to you at our Association, and recommend our sister churches in the Delaware Association to join us in our undertaking, if they feel so inclined. Brother Beebe, I wish you to publish these lines, and hope they will have the desired effect.

With love to all the household of faith, I remain your brother, if I can claim the title,
JOSIAH W. DANCE.

Will Eld. J. F. Johnson, of Kentucky, give his views on Luke xix 10, and oblige an enquirer after truth?
HENDERSON, Knox Co., Indiana.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1863.

DEAR BROTHER BEEBE:—If it is not too much trouble, I would like to have your views on Isaiah xl. 20, "He that is so impoverished that he hath no oblation, chooseth a tree that will not rot: he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved." Brother Beebe, may you long be spared to wield "The sword of the Lord and of Gideon." My Christian love to you, and your family. From an old subscriber, and brother in Christ.

THOMAS J. SHINN.

DAYTON, Ohio, December 16, 1862.

REPLY.—The propensity of mankind to run into idolatry has not been confined to any period, nation or tribe, since the introduction of sin into the world. The depravity of our fallen nature inclines our sinful hearts to pursue whatever is hostile to the principles of holiness, and in opposition to God. Man, even in his alienation from God and holiness, is naturally a religious being, irrepressibly inclined to venerate or worship some thing. The carnal mind being enmity to God, it is not in subjection to his law, neither indeed can it be. Being ignorant of the true God and eternal life, they can have no fear of God before their eyes; and the wild imaginations of their deceitful hearts lead them to claim the right to worship and adore the gods of their own imagination. This principle of idolatry began to be developed in the religion of Cain, the first born son of Adam. Destitute of that faith by which his brother offered unto God a more perfect and acceptable offering, he, without regard to divine authority, presumed to offer that which he had obtained from the earth by the labor of his own hands, directed by the judgment of his own depraved mind. As he had neither heart or desire to unite in the devotions or offerings of faith, with his brother Abel, to the true God, as dictated by his Spirit, his offering was dictated by an opposite spirit, to the idol of his vain and wicked imagination, and was, therefore, a palpable act of idolatry. Such also is the nature of all manner of will-worship in every age; as Christ said to the woman of Samaria, "Ye worship ye know not what," &c. And to the idolatrous Jews he said, "In vain do ye worship me, teaching for doctrines the commandments of men." Jude says of all false religionists, "Wo unto them, for they have gone in the way of Cain." Not only in his way in his partiality for a strange god, and an earthly offering of what the true God had not authorized, but also in his persecuting and murderous opposition to the truth as exemplified in his brother and in the offering which he made.

The carnal Israelites, notwithstanding all the temporal deliverances and wonders which the true God had wrought for them, were frequently detected in acts of flagrant idolatry. So strongly was that spirit of will-worship developed in them, that not even the dreadful majesty of God displayed at Mount Sinai, with that fiery mount still in their view, could deter them from appropriating their Egyptian spoils to make for them a golden calf, to which they ascribed the glory of their deliverance from the house of bondage. Priest and people were alike involved in the abomination.

In this chapter, the prophet proclaims a message of comfort to God's people—a proclamation of pardon, deliverance and

salvation from the mouth of the Lord, and calls the cities of Judah to behold their God. Behold him as contrasted with *all flesh*, which is grass. His glory which fills all heaven with ecstatic rapture, contrasted with the glory or goodliness of man, which fades and withers like the flowers of the field. Behold him also as contrasted with the gods of human production, and of these there is a motely diversity. The rich lavish gold out of the bag: "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains." But they are not all of them able to provide for themselves gods of gold, or even silver, and the poor must content themselves with less expensive materials. "He that is so impoverished that he hath no oblation;" no gold, no silver, nor even brass, or iron, seeks for the most imperishable wood. He "chooseth a tree that will not rot." The poor as well as the rich betray a fixed design to go permanently into their idolatry. If they designed their idols only for a season, they would manifest less anxiety for imperishable materials. On these gods they stake their hope for prosperity in this life, and their expectation for immortality in the world to come; they have no other hope for time or eternity. The poor man, if he can not vie with his aristocratic neighbor in a costly god, still desires to have one that will last long; for he entertains no fear that he will ever require any other. But, poor deluded wretch, where will he find a tree that will not rot? Even the gold, the silver, the costly stones, monopolized by the wealthy, must perish, decay, and final dissolution is indelibly stamped on all earthly things. Still the search for a tree that will not rot is no more vain or delusive than the hope of salvation from any other than the true and living God. But the poor deluded idolator makes a selection, chooseth a tree, and as this prophet elsewhere describes his folly, he scores and hews the timber, and with a part of it he kindles a fire, cooks his food, and warms himself, and exultingly says, Aha! I am warm: I have seen the fire, and with the residue he maketh himself a god, prostrates himself before it, and worships the works of his own hands. He has not the wisdom or sagacity to reason with himself on the absurdity of his course, or to consider that a part of his god he has burned, but vainly relies on the residue of the same tree to be his god.

But all idolatrous worshipers show a decided preference for a splendid kind of religion. Their idol must be dressed up, and decorated, according to the means commanded by the worshipers. "He seeketh unto him a cunning workman to prepare a graven image that shall not be moved. He desires to make his religion as permanent as possible, and the artist is employed to engrave the block of wood with such devices as may indicate the imaginary attributes which the idolator thinks a god should possess. And to make the figure so imposing in appearance as to fascinate the beholder with reverence for it, that it may never be superseded, or removed from the position assigned by its maker.

How strikingly illustrative is this description of idol-making, of the modern forms of idolatry. Those who know not

the true God, in setting up their idols, will choose the kind of religion which suits best their own fancy, whether it be Pagan, Mahometan, Papal, or Protestant, that kind which they imagine will last the longest, or will not rot; and having chosen their tree, they look out next to find an artful, cunning theologian, or priest, or clergyman, who has acquired the honors of the Academy or College, and studied the art of theological engraving in some worldly school of divinity, to hew and square, trim and engrave his block, so as to make it look as nearly as possible like what the idolator thinks religion should be; and to set up such an imaginary god in and over his religion as he fancies a god ought to be. The more cunning and artful the hireling employed may be, the more flattering, in the eyes of the idolator, is the prospect that his god will not be moved. That it will resist the force of truth, withstand the searching glare of light, and defy the omnipotence of divine revelation to remove it.

Not only have the polished graduates of theological schools been employed to make false and fashionable religion permanent, and their idol popular, but they often invoke the aid of kings and potentates of the earth, and rely upon the arm of human power to establish their god, where they choose to place him. The fiery oven of the king of Babylon was but a type of the cruel persecution resorted to by all manner of false religionists, and deluded will-worshipers to establish their gods, and their idolatry.

One thing is very clear in the history of idolatry in all ages of the world: No system of false religion has ever set up a god that was able to rule or govern its worshipers: all idol god's must act only as they are acted upon. The Arminian's god is supposed to work only by *means* and instrumentalities. He can absolutely save nobody without their consent and co-operation. The modern missionary god can only go to heathen lands as he is carried there by his agents. He has no funds except they be supplied by the liberality of men, no men competent to execute his desires, unless they be qualified and furnished by his devotees. He is said to desire to do much, but is over-ruled, restricted, kept back, and retarded by the apathy and covetousness of capitalists on whom he depends. These fashionable gods can not foreknow, predestinate or do their pleasure (if they have any) either in the armies of heaven, or among the inhabitants of earth. But what a contrast! "O Zion that bringest good tidings, get thee up into the high mountain. O Jerusalem that bringest good tidings, lift up thy voice with strength: lift it up: be not afraid; say unto the cities of Judah, Behold thy God!" How vast the contrast, how amazing the difference! "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: (not be led by his flock.) He shall gather the lambs with his arm, and carry them in his bosom." He does not depend on them to carry him, nor leave them to perish in their wanderings, nor to hold on to him, or fall from grace, and perish. Yea, He "shall gently lead those that are with young." He will not be led by them, nor by any other be-

ings or influences. It is the God of Zion, "Who hath measured the waters in the hollow of his hand, and meted out with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Well may the prophet, by the word of the Lord, demand, "Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him?" We know who directs the gods of human production, and who are their counsellors. We know who mark out the work, make the calculations, pass their resolutions, and then bid their gods follow up with blessings what they have projected. Who tell their gods when to come, where to go, what to do, and how to do it. But, "With whom took he (Zion's God) counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold the nations are as a drop of the bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing, and they are counted to him, less than nothing, and vanity. To whom then will ye liken God? Or what likeness will ye compare unto him? Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundation of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing, he maketh the judges of the earth as vanity." "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." The decree has gone forth from the throne of God, saying, "They shall all go to confusion together who are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: he shall not be ashamed, nor confounded in a world without end."

Then, brethren, lift up the voice with strength, and say to the cities of Judah, Behold thy God.

"This awful God is ours,
Our Father and our love;
He shall send down his heavenly power,
And carry us above."

CORRECTION.—The Delaware River Association is to be held with the Southampton Church, in Bucks Co., Pennsylvania, about seventeen miles north of the city of Philadelphia, commencing on Wednesday before the first Sunday in June, (June 3, 1863,) and continue three days, instead of Kingwood, N. J., as we had incorrectly stated in our preceding number.

CHANGE OF RESIDENCE.—Brother Beebe, it may be proper, and I feel it my duty, to say to you, and all my friends, relatives, and the churches whom it may concern, that, if nothing in providence prevents, we shall move to Hamilton, Butler Co., Ohio, on the 3d or 4th of this month,

(March.) Brother Beebe will please change my address from Richmond, Indiana, to Hamilton, Butler county, Ohio. You will please give this a place in the "Signs of the Times." I am, as ever, your brother, in hope of eternal life,
LOTT SOUTHARD.
Richmond, Ind., March 1, 1863.

Obituary Notices.

DIED—At his late residence, at Mount Salem, Sussex county, N. J., February 27, 1863, **MOSES D. ROGERS, Esq.**, aged about eighty years. He professed to have a hope in Jesus many years ago, and although for the last thirty or forty years a warm friend to the Old School Baptists, he never took his place among them by baptism. He has left an aged widow, and one daughter to mourn their bereavement. At the request of sister Rogers, his widow, a discourse was preached on the occasion of his funeral, at Mt. Salem meeting-house, March 2, by Elder G. Beebe, from 1 Cor. xv. 20.

Since the above was in type, we are informed also of the sudden departure of sister ROGERS, wife of Moses D. Rogers, Esq., who survived her husband only about one week; their age was nearly the same. Both departed suddenly, and although pressed with the weight of years and incidental infirmities, they were both able to walk about, and attend to their domestic affairs, until within a day or two of their departure. Of her precise age, or of her given name, we are not informed. "Death, like an overflowing stream, Sweeps us away, our life's a dream, An empty show, a morning flower, Cut down and withered in an hour."

DIED—In Mamakating, N. Y., February 28, 1863, **MRS. MARGARET CREAMER**, in the sixty-fourth year of her age. She had long professed to entertain a hope of immortality, through Jesus Christ; and, we are informed, she died in the triumphs of faith, greatly rejoicing in the opening prospect before her. Her funeral was attended at the New Vernon meeting-house March 3, and a discourse was preached on the occasion by Elder G. Beebe, from 1 Thessalonians v. 10.

DIED—At his late residence, in Kirkwood, N. Y., January 20, 1863, after a short illness of inflammation of the bowels, **JOSHUA NEWBERRY**, formerly of Orange county, N. Y., aged seventy years, two months and eighteen days.

DIED—At Waterborough, Maine, Feb. 10, 1863, **CHARLES**, son of Daniel C. Randall, aged two years and fifteen days.

DIED—February 18, 1863, in LaGrand, Marshal county, Iowa, of whooping cough, **BYRON FRANKLIN**, son of Justus and Sarah Worcester, aged nine weeks and two days.
 Byron, forever blest
 Your rest shall be,
 Redeemed and set free,
 On Canaan's happy shore,
 Now and forever more.

JUSTUS WORCESTER.

DIED—At his late residence, in Olive, N. Y., October 31, 1862, **Mr. Lockwood**, aged seventy-years, one month and thirteen days. Sister Lockwood writes us: "I am left a poor lonely widow. Mr. Lockwood was taken sick on the last Wednesday in May, 1862. Little did I think it was to be his last sickness. He linger-

ed along about three weeks before he was confined to his bed. From that time he continued to fail, and wasted away until he became a mere skeleton. On the last day of October at half past eleven o'clock, p. m., his spirit took its flight. After he was taken sick, he said he would not live through September, and so it proved, for thirty minutes before October came in, he departed this life. He bore his illness with a great degree of patience, and died in the faith of the gospel, as held by the Old School Baptists, for which he was a strong advocate. He relied alone for salvation on the blood and righteousness of the Lord Jesus Christ. At his funeral, a discourse was preached by Eld. J. Winchel, after which, his remains were conveyed to that bourne from whence no traveler returns." **DEBORAH LOCKWOOD.**

DIED—On Saturday evening, February 14, 1863, in Henry Co., Indiana, **FLORENCE**, daughter of Josiah M. and Rachel Hickman, aged about eight and a half years. Her disease appeared to be inflammation of the stomach and bowels. She was sick only four days, but during the last two days she suffered greatly. During her sickness she exhibited great patience. She was unusually quiet in her disposition, and in some respects was a remarkable child, generally preferring the company of her seniors to those of her own age. From some of her remarks a few days previous to her death, her friends are led to believe she had some presentment of the same. She was a precious child to us all, and only those who have experienced such a loss, can realize the depth of the affliction. Yet each one of her surviving friends must acknowledge—

"It is the Lord who gives me all,
 My wealth, my friends, my ease;
 And of his bounties may recall
 Whatever part he please."
 Still it is hard to give her up. But we confidently trust that—

"Her soul has now taken its flight
 To mansions of glory above—
 To mingle with angels of light,
 And dwell in the kingdom of love."
 This hope is our consolation in our deepest affliction:

"Then let us forbear to complain,
 That she is now gone from our sight;
 We soon shall behold her again,
 With new and redoubled delight."

J. M. HICKMAN.
Henry Co., Ind., Feb. 26, 1863.

DIED—At Cooksburgh, July 14, 1862, **ISAAC P.**, son of Jehiel and Maria Hunt, aged twenty-two years.

The warm sunny days of midsummer,
 yet;
 Were fast ripening the grain for the har-
 And the soul of our loved one was ripening
 For eternity. Slowly, but surely, he fades
 Away. The hectic cheek, the blue eyes
 With their unnatural brightness seeming
 to look

Far away beyond the clouds to that bright
 home

Where kindred spirits beckoned him; the
 firm

Manly step, changed to that of feeble
 age, all

Warned us that the time of parting drew
 on

Apace. He felt no fear of Death, but
 calmly

And without a murmur, laid aside all
 Bright, youthful aspirations, and resigned
 Himself to his Father's will. Silent,
 Motionless, without life he lies. The freed
 Spirit returns to God who gave it. O,
 the

Agony, the fearful agony of that hour!
 Years flow, and hearts are almost broken:
 Yet he afflicts not his children willingly.

Not my will, but thine, O Lord, be done.
J. H.

At Roxbury, N. Y., of consumption,
 August 22, 1860, **Mrs. LOVINA BYINGTON**,
 wife of George Byington, and daughter of
 Jehiel and Maria Hunt, aged thirty-two

years. The deceased was, for several years, a great sufferer, but she bore her afflictions with great cheerfulness, and patience; and, although she never made a public profession of religion, we hope, and believe, that our loss is her eternal gain.

January 11, 1860, at Cooksburgh, N. Y., **MELVIN**, youngest son of Jehiel and Maria Hunt, in the 18th year of his age.

Away! grim Death! set not thy seal
 Upon this noble brow;
 O! leave us this, the youngest one,
 We can not spare him now.

Go now, but when long years have passed,
 And youth and strength are spent,
 The flashing eye its lustre lost.
 With age this form is bent;

When hopes and aspirations high,
 That fill his manly breast,
 Have all been realized, and he
 Longs for thy quiet rest.

When come thy mandate to fulfill,
 We'll in submission bow:
 But not in youth's bright happy morn,
 We can not spare him now.

Alas! alas! 't is all in vain,
 In vain my pleading cry,
 And must we part to meet no more?
 O, must my brother die?

The hands are calmly folded down,
 The beating heart is still!
 May we in faith and trusting love,
 Bow to thy righteous will.

Enable us, O Lord,
 Thy goodness to proclaim.
 Our Father gives, he takes away—
 Blest be his holy name.

JENNIE.

Cooksburgh, N. Y., March 1, 1863.

BROTHER BEEBE—By the request of the friends of the departed, it seems to devolve upon me to write for publication, in the "Signs of the Times," the obituary notices of the following persons:

"Died, of small-pox, **JOHN F. RIGGS**, on the 9th day of November, 1862, aged fourteen months.

Also, **MARTHA RIGGS**, died on the 22d day of November, 1862, with small-pox, aged eight years, one month and twenty-six days.

Likewise, **HENRY RIGGS**, died with same disease, on the 23d day of November, 1862, aged fourteen years, five months and twenty-three days.

All children of Samuel and Grace Riggs, of Pulaski county, Indiana, which seemed a stroke heavy indeed; but still Mr. Riggs has a deeper draught of sorrow to drink. On the 4th day of December, 1862, his wife, **GRACE RIGGS**, departed this life, with sore throat, and congestion of the bowels, aged thirty-one years, nine months and twenty days. She was born in Halifax, England, came to this country, with her brother-in-law, when about eleven years old. She was not a member of any church, but took a deep interest in reading the "Signs of the Times;" and led a pious and exemplary life—loved and respected by all who were her associates. Her husband, and three children, are bereft of an affectionate companion, and kind mother. Eld. Ransom Riggs, and Sarah Riggs, his wife, parents of Samuel Riggs, hearing of his sore bereavement, sought to comfort him, by visiting him in his afflictions. But how soon are all our hopes and calculations blighted! A very short time after they arrived at their son's residence, Mrs. Riggs was taken sick with sore throat and inflammation, which soon terminated her mortal existence, which was on the 8th day of January, 1863. At the time of her death she was sixty-seven years and six months of age. She was born in Sheffield, Massachusetts, and moved to New York in her youth, and was there married to Ransom Riggs. She had been a member of the Old School Baptists, for many years previous to her death. Her course was orderly and upright as a church member, a kind mother, and was highly esteemed by those who knew her best. She left a husband, and

seven children, to mourn her loss. The bereaved husband paid his last respects to his departed consort by bringing her from his son's residence to his own, a distance of some one hundred and forty miles, and laid her remains in the family burying ground,—with strength to do this he was blessed.

He immediately took sick, and in less than one week he breathed his last, calmly and serenely, having a strong desire to depart and be with Jesus, which is far better. His work seemed done, and he had no ties to bind him here. He died on the 16th day of January, 1863, of sore throat, and erysipelas, aged seventy-three years, ten months and ten days. He was born in Connecticut, and moved to Genesee county, N. Y., in the twelfth year of his age—was afterwards married to the subject of the foregoing notice—he united with the Old School Baptists about forty-five years ago—was baptized by Elder McBride, of New York—afterwards he removed, with his family, to Decatur Co., Indiana—was ordained while living in that county—afterwards he moved to Johnson county, Indiana, where he died. He was known for many years to be a zealous advocate for truth, and firm opposer of Missionism, Two-seedism, and other isms, which it was his lot have to contend with. When his departure seemed nigh, he was comforted with the assurance that he had fought the good fight, he had kept the faith, hence death had no terrors, the sting was gone!

How sweet they sleep who sink to rest,
 Reclining on their Savior's breast.

To attempt to give a history of his ministerial labors, would be superfluous: for all the Regular Baptists in Central Indiana, part of Ohio, and Illinois, have had the privilege of hearing him preach the gospel of the Son of God. His christian walk corresponded with his teaching. He leaves some children, although not all members of the Baptist or Church of Christ. Yet they are all moral and upright citizens—an honor to their parents, and a blessing to the community in which they reside.

Religion was his chief concern,
 And its effects to prove—
 A night and day he sought to learn
 Some proof of Jesus' love:
 O Lord, he cried, I'm poor—
 May I thy aid engage:

Reveal to babes what is in store,
 If Jesus is their pledge,—
 Glory to God, this pledge is sure—
 Good news, both far and nigh,
 Salvation's come, he did endure!
 Then shall we mourn and sigh?

P. K. PARR.
Franklin, Indiana, March 5, 1863.

DEAR BROTHER BEEBE—Please insert the death of **ELIJAH GODFREY**, who died November 9, 1862, at the residence of his son, John K. Godfrey, in Parma, Michigan, in the triumphs of faith, at the age of seventy-six and a half years. Brother Godfrey was never a talking man, but always was steadfast in the doctrine of God our Savior. He united with the Baptist church when, I believe, he was not more than fifteen or sixteen years old; was baptized into the fellowship of the Deepark church, now New Vernon, by Eld. Benjamin Montanye, and remained a member of that church until about the beginning of the year 1826, when he, with his family, removed to Benton, Yates county, N. Y., and the same year, in December, went to Stafford, Genesee Co., N. Y., where he, and his wife, gave up their letters to the Baptist church in that town, and afterwards walked with the church for about ten years, when the flood of missionism, tract, and other societies, had so swept away all the ancient land-marks of our order, that he,

and his wife, could no longer walk in fellowship with the church, they caused the undersigned to draw up a paper setting forth the reasons of their non-fellowship, and of their desire to be no longer considered of their number—this paper was sent to the "Signs of the Times," and was published at the time, I think, in the summer of 1837—whereupon the church took a vote upon the case, and formally excluded them. From this time to the period of his death—more than twenty-five years—he had no connection with any church, but his heart was with the Old School Baptists. As the infirmities of age crept on him, he retired from all active pursuits of life, and spent his time in visiting from place to place, among his numerous children. I was informed that when his last illness came on, he prayed much audibly for several days, and I judge from what was communicated to me, that he was then in darkness, with a heart filled with sadness. But he became calm and bore his sufferings with a christian confidence, and resignation. A short time before his departure he exclaimed, "I am going home," and he soon fell asleep in Jesus.

W. B. SLAWSON.

Columbus, Wis., March 5, 1863.

DEAR BROTHER:—I feel always anxious to get the "Signs of the Times," and watch the post-office some times for more than a week before I receive them. I have no other conference with brethren but through this medium. When we move six and a half miles away, (which we intended to do to-day, but for the sudden and severe illness of my wife,) I shall be worse off still. If I could find any body in our region that had the least palate for reading them, I would urge them to subscribe. But, I can not ask one to pay his money for what he does not like. I am sure it takes no less a personage than God himself to make an Old School Baptist: and if I were to make one, a proselyte, he would mock on the first occasion that he found some thing that was left out of the formula, when he adopted the faith. But when God makes one, he does it through cups of bitterness, and such soul yearnings for the light and glory of God's countenance, that he can not forget it to turn aside with those who are "rich and increased with goods," and "whose eyes stand out with fatness." He is sure that God gave his blessing to him, when there was not only no help left in him, but the help of all but the arm of God, was vain and idle to him, and that even, though mighty to save, he saw and believed it was impossible in his case. Hence I have a good reason for not being a proselytizer. W. B. S.

BROTHER BEEBE:—Please publish, for the information and satisfaction of relatives and friends in different States where she has lived, the obituary of my mother, Mrs. HANNAH SANFORD, who departed this life, on Saturday, December 13, 1862, aged a few months short of eighty-four years. She was a daughter of Enoch Hubbell, born in Newtown, Connecticut, and there married Cyrenus Sanford, and soon afterwards moved to Middletown, Delaware county, N. Y., where she lived more than thirty years. A few years after locating in that sparsely populated, but dense forest, from undoubted evidence which she had been often heard to give, she experienced a well grounded hope, through grace, and soon afterwards united with the Baptist church, of which old father William Warren was pastor, where, for many years, she enjoyed the unshaken confidence of that church, as an humble follower of the Redeemer. In the fall of 1834, she emigrated to the western wiles of the Prairie State, where she lived to see another wilderness transformed to a densely populated country, in a briefer space of time than was known in the history of the world. She also lived to see a family of ten children, seven sons and three daughters, all grown up, and settled in life. Since that, two sons, and one daughter,

have died before her death. She lived to see all her children, excepting, it may be, one, brought, by regenerating grace, into the fold of Christ, and three of her sons licensed to exercise gifts in public. One has been released, by death, the other two of us are hobbling along, and trying to preach Jesus. She was a woman of great endurance, possessing great strength of body and mind, for one of her age. Since the division of the Old and New School Baptists, she has maintained a decided stand in defence of the truth, according to the old land-marks, always manifesting great concern for the welfare of Zion. She never used glasses, and seldom a cane. Although she did not join a church after removing to the West, yet her seat was seldom vacant, except when providentially hindered from meeting with the brethren. Her last sickness was short, and mostly the effects of old age. She could walk two or three miles, and back, during the last year. Of her, it may be said, She lived to a good old age, and was gathered home like a shock of corn fully ripe. A funeral was preached on the occasion, by Eld. H. Smith, to an attentive and solemn audience, from Rev. xiv. 3. The discourse was very appropriate to the occasion.

Your unworthy brother, in the bonds of the gospel, A. SANFORD.

Polo, Illinois, March 1, 1863.

BROTHER BEEBE:—Departed this life, at her place of residence, near Union, Boone county, Kentucky, on the 19th of January, 1863, Mrs. JANE SHELTON BRISTOW, who was born near Charlottesville, Albermarle county, Virginia, December 17, 1776, consequently her age was eighty-six years, one month and two days. The deceased experienced a hope in Christ when in her thirteenth year. The writer of this obituary has heard this departed saint so often describe the pine thicket in an old field in Virginia, near her father's house, where Jesus first showed his lovely face to her, that the spot looks quite familiar to my mind's eye. She had gone, as she thought, for the last time, to implore the Lord for mercy, and if mercy could not be extended to one so vile, her desire was to be kept from sinning any more against such a good and holy God. As she was emerging from the thicket, Jesus unveiled himself to her as the chiefest among ten thousand and altogether lovely. The sun was just rising, gilding the lofty pine tops with his golden beams, and it really appeared to her that all creation was praising God with her, and she thought she was forever done with sin and trouble, and should spend her life in praising that Jesus that had done so much for her. But, ah! her seventy years travel in this wilderness land where she experienced as many sore trials as but seldom falls to a lot of mortality, she was taught very many different lessons. Yet I have heard her say she wanted no other Savior, desired no other plan of salvation than was revealed to her that morning. In the same year, 1789, her father, Julius Clarkson, moved to Bourbon county, Kentucky, then almost a wilderness, where they had many hardships to encounter, though she loved to talk of those times to her descendants, in her last days. She was married when in her eighteenth year to James Bristow, and became the mother of thirteen children. Her husband, and nine children, were gone long before her. The remaining four, together with grand children, great grand children, and great great grand children, were with her during her last illness: many relatives and friends were anxious to pay her every attention, for she was greatly beloved by all that knew her. She was a most remarkably industrious energetic woman,—could go about and attend to her domestic concerns—regularly attended her church meetings, at Sardis, unless illness, or extreme bad weather, prevented her. She also retained her mind and memory in a very great degree, to the very last.

Since last October, she declined rapidly, though still able to walk about the house, she seemed to feel sure the time of her departure was close at hand, and talked of death, and the grave, as calmly as of visiting a friend. Nine days previous to her death, she was violently attacked with pneumonia, her sufferings were great, and worst of all, the Savior seemed to hide his face from her. I have never seen any one appear to feel so sensibly their sinfulness and entire helplessness. Prayer that came from the depth of her heart was constantly on her tongue; and, when not speaking aloud, her lips were whispering prayer, confessing herself a sinful worm, and pleading for mercy, for patience and reconciliation to God's righteous will. She begged those around, in whom she had confidence, to pray that she might be released from suffering. The morning previous to her death, I was leaning over her, she raised her hands and said, Come, Lord Jesus: O, come quickly. The last words she spoke, were, Blessed Jesus, have mercy on me, a poor sinner, and take me home to thyself. In a few moments the porter, Death, opened the heavenly gate, and the worn and weary pilgrim entered into eternal rest. Although our departed mother, experienced a hope in Christ so early in life, she did not confess him before men until 1801, when she was received at Bryans, and was baptized by Eld. Ambrose Dudley. She remained a member of Bryans for many years, and her recollections of the past connected with that church, was ever dear to her heart, though she had out-lived nearly all of her contemporaries in that and all the churches, of her acquaintance. In October, 1831, her husband moved to Boone Co., Kentucky. In November, of the same year, Sardis church was constituted, she was in the constitution, where she was a beloved and respected member, until her death. She is not dead, but sleepeth.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep:
A calm an undisturb'd repose,
Unbroken by the last of foes."
Yours, in hope of eternal life,

MARY B. BRISTOW.

February 26, 1863.

BROTHER BEEBE:—By request of brother Valentine Beck, please publish, in the "Signs of the Times," the death of his wife, Mrs. MALINDA BECK, who departed this life on the first day of February, 1863, in the thirty-fifth year of her age. She has been an Old School Baptist for about seventeen years. She was raised in Pickaway county, Ohio, and married in the year 1848, and moved into this county, where she has resided, until God saw fit to call her home, and her body is conveyed to earth, by the side of seven of her little ones, who have gone before her; while one daughter, about ten or twelve years old, and her dear husband, and friends, are left to mourn their loss: but we hope that our loss is her eternal gain. Her maiden name was Malinda Williams.

D. P. DOUGLASS.

Hanover, Wisconsin, 1863.

CONTRIBUTIONS

TO SUSTAIN THE PUBLICATION OF THE SIGNS OF THE TIMES.

Mrs. Marg't Seybolt, Odisville, N. Y., 1 00
Wm. B. Robinson, Polk Patch, Ill., 50
E. D. Varnes, Illinois, 1 00
John Coleman, Eaton, Ohio, 1 00
Ebenezer Baptist Church, Baltimore, Maryland, by Dr. John Thorne, 23 00
Selah Wicks, Coxsackie, N. Y., 1 00
Jas. Blish, Griffing's Corners, N. Y., 2 00
James S. Streeter, do., do., 1 00
Contine Connelly, do., do., 1 00
Edward Edwards, Booneville, Ind., 1 00
J. E. Settle, New Hope, Kentucky, 1 00
Dea. R. Townsend, Wilton, Maine, 1 00
Fred. Gordon, South Solon, Ohio, 1 00
A. Clayton, Pool's Mill, Kentucky, 3 50
Wm. Vickerman, Trafalgar, Ind., 1 00
John Deffenbaugh Gower, Ohio, 50

Eli Cartwright, Oshkosh, Wisconsin, 1 00
Eld. Jas. Bicknell, Stanwix, N. Y., 2 00
Wm. L. Campbell, Winchester, Ill., 1 00
John T. Risler, Locktown, N. J., 1 00
Mrs. Sarah Bray, do., do., 1 00
Henry Moore, Bluff Point, Iowa, 1 00
James Skidmore, Pontiac, Michigan, 1 00
Eld. P. J. Burruss, Weston, Mo., 1 00

Total, \$49 50

N. B. Our friend, A. Roundy, to whom we accredited a donation of \$3, desires us to say that of it, one dollar each was donated by brethren George Flagg, and B. F. Flagg, of Woburn, Massachusetts.

SUBSCRIPTION RECEIPTS.

NEW-YORK—Mrs. Margaret Seybolt \$1, Moses Beebe 1, J. Williams 2, Saml. Mabey 1, Jas. T. Streeter 4, also former remittance 2, H. Cotton 1, A. Seymour 1, Eld. I. Hewitt 3, Thos. M. Graves 1, J. S. Hobbie 1, Dea. James N. Harding 1, C. Kator 1, Eld. Harvey Alling 3, James Borthwick 1, Eld. James Bicknell 10 50, Dea. William Inman 1, \$35 50

MAINE—Jesse King 1, Mrs. S. Gould 1, Eld. William Quint 11, George Lambert 2, Dea. R. Townsend 1, 16 50

NEW-JERSEY—Mahlon Hulsizer 1, Cyrus Risler (in Dec. last) 10, 11 00

PENNSYLVANIA—Eld. J. Correll 1, Thomas Runyon 1, 2 00

MARYLAND—Dr. John Thorne, 25 50

WASHINGTON, D. C.—Eld. Wm. J. Purington, 1 00

OREGON—Mordaka Lane, 1 00

KENTUCKY—J. E. Settle 2, Mary B. Bristow 1, A. Clayton 7, Emily L. Woodson 1, John Nalley 1 50, Chas. Ware 2, S. Aylor 2, 16 50

OHIO—John Clawson 2, Giles Gordon 3, James Garrard 2, Eld. J. C. Beeman 2, Jane Williamson 1, Dea. James Main 1, Lucinda Mason 1, Eld. L. B. Sherwood 2 25, 14 25

INDIANA—William B. Robinson 3 50, Edward Edwards 2, P. K. Parr 6, J. L. Jones 1, Wm. Langford 5, Eld. John Buckles 7, Henry Moore 2, Eld. G. C. Millsbaugh 7, 37 50

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MISSOURI—E. Y. Berry 1, Eld. P. J. Burruss 1, 2 00

IOWA—E. Rush 2, John Clark 5, R. S. Banks 1, 8 00

WISCONSIN—O. Salisbury 1, Doct. William B. Slawson 1, 2 00

MICHIGAN—Eld. John Fisher 1, James Skidmore 2, 3 00

Total, including donations, sale of books, &c., \$216 35

NEW AGENT—Eld. Charles Glidden, Maine.

Marriages.

January 4, 1863—By Eld. H. Alling, Mr. JAMES M. VERMILYA and Miss SARAH A. KIRK, both of Lexington, N. Y.

January 14—By the same, Mr. OGDEN B. VAN VALKENBURG and Miss MARY A. WHEELER, both of Lexington, N. Y.

January 20—By the same, Mr. GEORGE W. THOMPSON and Miss EMELINE P. ANGLE, both of Lexington, N. Y.

February 17—By the same, Mr. Wm. P. KIRK and Miss MARGARET MILLER, all of Lexington, Green county, N. Y.

March 3—By the same, Mr. ALBINES FIERO and Miss MARRILLO LAW, both of Lexington, Green county, N. Y.

February 21—By Eld. Wm. Quint, at North Berwick, Maine, Mr. WILLIAM F. JOHNSON, of Lebanon, and Miss ADA A. LIBBEY, of Sanford, Maine.

For the Signs of the Times.

Some of the Beauties of the Gospel.

DRAWN FROM THE SCRIPTURES.

BY ELI. T. HILL.

WISDOM'S WAY.

In counsel deep, as the Eternal Mind,
And lofty as the highest spheres of bliss,
Fair Wisdom drew her lines, and well design'd,
To bring poor fallen men to happiness.
With foresight clear, she saw our ruined race,
O'ercome by Satan, in the fatal hour:
She saw them captive, and in deep disgrace,
And gloomy darkness spread thro' Eden's bow'r.

THE GREAT DECREE.

But ere the deed was done,
God's purpose firm was made:
"My children shall be one,
With Christ their chosen Head.
He is the Man of my right hand,
And with Him shall my Cov'nant stand.
I'll raise His kingdom high,
O'er all things shall He reign,
In heav'n and earth and sky,
I will His throne maintain.
His name shall be remember'd well,
And heav'nly harps his glories swell."

THE HARMONY OF DIVINE ATTRIBUTES.

See Love, and Grace, and Mercy shine,
And Pow'r, and Truth, and Justice too,
These stamp their seal on every line,
That God is holy, just and true.

THE CHURCH IN HER FOUR-FOLD ASPECT.

The glimmering light of morning dawn,
Spread forth its rays both soft and mild,
Till Aaron put his garments on,
When the fair morn look'd forth and smil'd.
A presage this of days more bright,
When shades should flee before the Sun,
And he break forth in clearest light,
And rise to his Meridian noon,
With genial beams his bride to bless,
And clothe her with his righteousness.
She too shall rise in all her might,
With heav'nly banners wide unfurl'd,
And put her haughty foes to flight,
And dash, and crush a rebel world.
And by her Lord and King led on,
Through Him the conquest shall be won.

INCARNATION.

O! Bethlehem! Thou favor'd spot!
Though small, yet surely not forgot,
By Him who rules the earth.
From everlasting 't was decreed,
From thee Messiah should proceed,
And Mary give him birth.
Thrice honor'd virgin of the Lord,
To thee he hath fulfilled his word,
And made his mercy known:
From David's seed thy offspring came,
And millions yet shall know his name,
And bow before his throne.

CHRIST'S MISSION.

Hail! lovely babe! Sweet child! Blest Man!
On thee the rich anointing ran
To cause the blind to see;
To preach the gospel to the poor,
And open wide the prison door,
And set the captive free.
Thy proclamation we have heard,
With comfort have received the word,
And joy in our High Priest.
The broken hearted are thy care,
And mourning souls thy pity share,
And on thy love they feast.

COMPLETE REDEMPTION.

Redemption complete, is the song of the saints:
It dispels their deep sorrows, and soothes their
complaints:
It frees them from bondage, and sets them at
large:
For the blood of atonement confirms their dis-
charge.
With voices united, they join in the song,
They sing the Lamb slain, and their music pro-
long:
With bold acclamation, his triumphs they tell,
Who lov'd and redeem'd them from death and
from hell.

FULL SALVATION.

Salvation full! Salvation free!
For God ordain'd it so to be;
Here Father, Word and Spirit join,
To execute the grand design.
Free agency can find no place
Within this Temple of His grace;
But God has purpos'd here to shew
That He is just, and gracious too.
Can human wisdom make her boast?
No! She hath all her glory lost!
But grace, and grace alone, shall save,
And shout her vict'ry o'er the grave!

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

NOTICE TO SUBSCRIBERS.—We can no longer supply the first three numbers of the current volume to new subscribers, as we had, from prudential motives, printed but a limited quantity of extra copies;—they have all been taken up by new subscribers.

New subscribers can be supplied from No. 4, or from the time of subscribing, one year, on the same terms as though they had begun with the first numbers of the volume.

We are greatly obliged to our friends and agents for their successful efforts to increase our circulation, as also for the material aid which they have generously rendered us, and we feel greatly encouraged by the unmistakable evidences we have received, that they will not suffer the publication to fail from want of adequate support.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the express or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

Associational Meetings.

Baltimore.—Brother Beebe, please publish the following notice: The Baltimore Old School Baptist Association will be held with the Church at Black Rock, Baltimore Co., Maryland, commencing on Wednesday before the third Sunday in May next, at ten o'clock, a. m. Brethren who come from the North, or West, via of Baltimore city, Maryland, will take the morning train of cars, or the evening train (as may suit them best) at the Calvert Station, in the northern part of the city, where the friends will convey them to the neighborhood. It is the earnest wish of the brethren, and friends, that as many ministering brethren will attend the Association as consistently can.

WILLIAM J. PURINGTON.

WASHINGTON, D. C., March 5, 1863.

Delaware.—The Delaware Association will be held with the Welch Tract Church, (within one mile of the Newark Railroad station on the Philadelphia, Wilmington and Baltimore Railroad,) commencing on the last Wednesday in (27th) May, at eleven o'clock, a. m., and continue three days.

Delaware River.—The Delaware River Old School Baptist Association will be held with the Southampton Church, Bucks Co., Penn., to commence on Wednesday before the first Sunday in June, (3d,) at ten o'clock, a. m.

Warwick.—The Warwick Association will be held with the Old School Baptist Church of Middletown and Wallkill, in Orange Co., N. Y., commencing on the Wednesday after the first Sunday in June, (viz. June 1st,) at ten o'clock, a. m., and continue three days. —Note: There being five Sundays in May will make two weeks instead of one, between the commencement of the Baltimore and that of the Delaware Association. The intervention of a fifth Sunday, we presume, was not taken into consideration by the Baltimore Association when the appointment was made, as but one week was intended between the time of meeting of any two of several Associations. If the Baltimore brethren think best to alter their appointment, they will do well to inform us immediately.

Chemung.—The Chemung O. S. Baptist Association will be held with Pine Valley Church, near Horse Heads, Chemung county, N. Y., to commence on Saturday before the third Sunday in June, (viz. June 23,) at 10 o'clock, a. m.

The Western Conference of Old School Baptists of Western New York, will be held with the brethren at Riker's Hollow, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June, 1863.

Old School Meetings.

BROTHER BEEBE.—Please give notice that the Church at Mount Gilead, have concluded (the Lord willing) to hold a Yearly Meeting at their meeting-house, to begin on FRIDAY before the 2d Saturday in April, 1863, and continue three days. Brethren and sisters, of our faith and order, are affectionately invited to attend. We have the promise of Eld. J. F. JOHNSON, and a partial promise of Eld. THOMAS P. DUDLEY, and we also invite our ministering brethren generally to attend. Those coming (if any) from the free States will take the boat from Cincinnati to Maysville, where they will call on brother RICHARD POWER, and on Thursday evening take the stage to Mount Gilead, a distance from Maysville of twelve miles. At Mount Gilead they will be met and provided for.

Yours, most truly, J. H. WALLINGFORD.

POSTPONEMENT.—As I have received word from Eld. T. P. Dudley that he can not attend with us at the time appointed above, please give notice that the Old School Meeting at Mount Gilead is postponed until Friday, May 29th, and then to continue three days, at which time we have the promise of Elds. T. P. Dudley, and J. F. JOHNSON, that they will be with us.

J. H. WALLINGFORD.

Miscellaneous Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Throughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED

"MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2 00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.

WILLOW HILL, Illinois, 1862.
Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.

Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a finely furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6 1/2, 7 and 7 1/2 octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded. BOARDMAN, GRAY & CO., Manufacturers, Albany, N. Y.

Agents for the Signs of the Times.

Connecticut.—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

Canada West.—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California.—Eld. Thomas H. Owen.

Delaware.—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, John McCrone.

Indiana.—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Mills, Thomas Martin, A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois.—Elds. Thos. Threlkeld, James B. Cheno- with, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ansmus, R. C. Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, J. C. Riggins, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor.

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Kentucky.—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle.

Kansas.—A. M. Townsend.

Maine.—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Ezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts.—Elders Leonard Cox, John Vincent, and Amasa Pray.

Maryland.—William Grafton, Jas. Lownds, Esq., Baltimore city. Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woolford, Alexander Makintosh, James Jenkins, Leonard Reynolds.

Missouri.—Elds. David Lennox, Elmore G. Terry, William Davis, T. Knight, James Fellows, John Martin, James Duval, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Abraham F. Dudley, Richard M. Thomas, E. Y. Barry, George M. Beebe, Esq.

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New Hampshire.—Aaron Nichols, William Hall, N. P. Horn, Daniel Fernal.

New Jersey.—Elders Gabriel Conklin, Philander Hartwell, William H. Johnson, S. H. Stout, Cyrus Risler.

Ohio.—Elders Lewis Seitz, James Janeway, John H. Biggs, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morten, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fennel, L. B. Hanover, Esq., B. D. DuBois, Jacob Herschberger, E. Miller, William Newton, D. S. Ford, John Messmore, Jonas Roberson.

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Pennsylvania.—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, William H. Crawford, 521 North Seventh street, Philadelphia, Abner Morris.

Washington, D. C.—Eld. William J. Purington, and James Towles, Esq.

Western Virginia.—Elders William Carpenter, James Jefferson, J. S. Corder, A. W. Rogers, H. Thompson, and brother E. Kittle.

Wisconsin.—Elds. Andrew Grigg, M. Morehouse, Joseph Osborne and deacon Aaron White.

Washington Territory.—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
ON THE FIRST AND FIFTEENTH

OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed,
and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar and Fifty Cents, per year, or, if paid in advance, One Dollar.

Five Dollars, paid in advance, will secure six copies, for one year.

All moneys remitted to the Editor, will be at our risk.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., APRIL 1, 1863.

NO. 7.

For the Signs of the Times.

FEAR NOT!

"Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will keep thee: yea, I will uphold thee with the right hand of my righteousness."—Isa. xli. 10.

"Fear not, I am with thee," wherever thou art;

My grace shall support thee—I will not depart;

My arms are around thee—my promise is sure,

And on it relying thou may'st be secure.

"Fear not, I am with thee," when trials invade,

In sickness and sorrow, when faith and hope fade,

When dark clouds are o'er thee, and dangers are near,

"I will be with thee," thou needest not fear.

"Fear not, I am with thee," when tempted and tried;

My strength is sufficient—my spirit shall guard—

Shall comfort thee, and keep thee through life's chequered way,

And bring thee at last to a bright end—less day.

And when through the valley of death thou shalt go,

When the billows are rough, and the waves o'er thee flow,

"Fear not, I am with thee"—my rod and my staff

Shall comfort, sustain thee, and light up thy path.

Then look up! weary christian! since Jesus hath said,

"Fear not, I am with thee," be not dismayed;

Have faith, hope, and courage, and trust in that Friend

Who has promised to strengthen and help to the end.

Correspondence of the Signs of the Times.

Continued from page 42, No. 6.

Brother Beebe, with your permission, I will resume my comments on Revelation. I closed my last with the opening of the sixth seal, together with my views concerning what the four beasts and four and twenty elders represented. At the opening of the sixth seal, John, after speaking of the twelve thousand that were sealed of each tribe of the children of Israel, making one hundred and forty-four thousand, says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Those hundred and forty-four thousand that were sealed, were those who, when Christ was raised from the dead, were resurrected with him, or rather, "Came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Mat. xxvii. 53. For they are said, Rev. xiv. 3, "To be redeemed from the earth," i. e., from the grave. For I am persuaded that, like as the high priests under the Levitical priesthood, entered

in yearly into the holy place made with hands with the first ripe grain and grapes an offering unto the Lord, and if accepted it insured the whole crop; even so the Lord Jesus, our great High Priest, did not enter into the holy place made without hands empty, but he carried with him the first fruits of his toil, and labor, his sorrow, suffering, and death, and presented them before his Father's face. Rejoice, ye saints! for they were accepted of the Father! Hold up your heads! and raise your downcast eyes! for your redemption draweth nigh, when you, too, shall be redeemed from the earth, and be presented before your Father's face, in all the raptures of the eternal world of bliss! They were said to be "Redeemed from among men, being the first fruits unto God, and to the Lamb." Rev. xiv. 4. But the great multitude that John saw which no man could number, of all nations, &c., embrace the Jewish, with all the Gentile nations of the earth, who believe the gospel, as proclaimed by the apostles and early ministers among all nations, according to the words of the Savior, who said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end (i. e. of the Jewish nation) come." Mat. xxiv. 14. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. xviii. 1. This took place at the close of the apostolic dispensation, at the termination of the day of inspiration, and revelation; there was a cessation of gospel preaching in the gospel heaven for the space of half an hour between the opening the seventh seal and the sounding the first of the seven trumpets. The preaching of Christ and his apostles was emblematically set forth by unloosing seven seals of a book that was sealed which I, in the outset, said represented the New Testament scriptures. The sounding the seven trumpets represent the preaching of the gospel from the close of the apostolic dispensation until the kingdoms of this world become the kingdoms of our Lord and his Christ, &c. Although the day of revelation closed with the book of Revelation, still I think the dispensation did not terminate till the ascension of Constantine to the imperial throne, who united the church and state, and issued an edict that no persons should hold office throughout his dominions unless they profess christianity, which opened the flood-gates for carnal professors to flood the church. The let, spoken of by Paul, was now removed for the man of sin to be revealed, the son of perdition, &c. At which time history informs us that there was a short interval in which the gospel was not preached according to its primitive purity, of course it took a short space of time for the christians to leave Constantine's worldly church and organize

themselves into a church of Christ. At this period, in my opinion, there was silence in the gospel heaven for the space of half an hour, i. e., so far as gospel preaching was concerned. Chapter viii. 2-6, John says, "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake." During the interval, when there was silence in the gospel heaven, as it regards true gospel preaching, may we not reasonably suppose that all the saints were continually presenting themselves at God's holy altar offering unto him their prayers and supplications in behalf of Zion, seeing the deplorable situation she was then in, her walls being broken down, her way-marks removed, and the Man of Sin about to seat himself in her once holy but now polluted temple. The zeal with which they offered their prayers upon the solemn altar, is compared to fire of the altar which the angel filled the censer with, and cast it into the earth, which caused, on the part of its inhabitants, wrath, indignation, consternation, and fear, comparable to thunder, lightning, and an earthquake. For we must remember that Constantine had now changed the church into an earthly institution. But their prayers ascended up before God, i. e., God heard and answered their prayers. Verse 6: "And the seven angels which had the seven trumpets prepared themselves to sound." It was while the angels were preparing themselves to sound (the seven seals having been opened) that there was silence in heaven for the space of half an hour. I will leave it for others to say what length of time the half hour occupied. I should suppose, however, some where about seven days and an half. Verse 7: "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees were burnt up, and all green grass was burnt up." Thus began the papal persecution. The hail represented the indignation; the fire the blind zeal with which they persecuted the saints; for they were mingled with blood, the blood of the martyrs of Jesus. The fire consumed the third part of the trees, these trees were like those trees of righteousness the planting of the Lord spoken of by Isaiah, chapter lxi. 3. Those seven

angels to whom were given seven trumpets, a complete number, represent all the gospel ministers, angels, or messengers, of every age, from the apostles and their contemporaries, who out-lived the apostles, until Michael, the Archangel, who is the seventh, shall sound the last trumpet, &c. Time would fail me, were I to comment upon the sounding of each angel. I will pass on to the fifth. Chapter ix: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit, and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." This took place, in my opinion, in Martin Luther's day. He (Martin Luther) was not the angel that sounded the trumpet, but the star that fell from heaven; he may have been one of those wandering stars (spoken of by Jude) to whom is reserved the blackness of darkness forever. Verse 13. He (Luther) opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, &c. That is, he disclosed the abominations of popery by unlocking the bottomless pit, from whence originated the abominations of popery; but there came out of the smoke locusts upon the earth, those destructive insects, comparable to Lutheranism, which destroy the green trees, or, in the language of Isaiah, trees of righteousness, just as Luther did when he had hundreds of Anabaptists put to death, by drowning, and otherwise. Although it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but by whom was it commanded them? I presume by the star that fell from heaven, (Luther) the head of the innumerable train of Protestant locusts, for he produced them, for they came out of the smoke, which is the abomination of popery. He (Luther) railed out against the persecuting spirit of popery, and commanded his subjects not to persecute; but we might just as well command the natural locusts not to hurt the trees, and expect obedience, as to command those Protestant locusts not to hurt the saints; for it is the very nature of locusts to hurt trees, especially fruit-bearing trees. In like manner when Luther got the power, he persecuted the Anabaptists just the Pope had done; and, although Luther, Calvin, and Roman Catholics, differed among themselves, still they all united together to destroy the Anabaptists. Verse 7: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men," &c. The crowns on their heads were not gold, they were as it were, i. e., they resembled

gold, were counterfeit gold. Gold is used emblematically in scripture to set forth the pure doctrine of the gospel. These crowns being on their heads show that they had a head knowledge of the doctrine of grace, although it was not written in their hearts; so far as the doctrine of the bible is concerned, those early Protestants preached, professed to believe, but did not practice it, they had the form of godliness, but denied the power thereof. "And their teeth were as the teeth of lions," to rend and destroy. "And they had breast-plates as it were breast-plates of iron," hard and strong, so that the papal powers could neither break nor penetrate. "And the sound of their wings was as the sound of chariots of many horses running to battle," which denotes a war-like people. "And they had tails like unto scorpions, and there were stings in their tails." Their tails represent the latter end of their reign, when they will sting like scorpions. And their power was to hurt men, (who have not the seal of God in their foreheads,) "five months," i. e., one hundred and fifty years. "And they had a king over them, (not King Jesus, but) the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Consequently were anti-Christ, the Man of Sin, the daughters of Mystery Babylon. Verse 13: "And the sixth angel sounded," &c. During the sounding of the sixth angel, there are many things spoken of, which I believe are now fulfilled, and fulfilling such as the loosing the four angels, or messengers, of death, which I in a former communication, have commented upon. Also the prophecy-ing and slaughter of the Two Witnesses, which I, and others, have commented upon at large, all of which I will here pass by, and come to the tenth chapter: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices," &c. Verse 5: "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hands to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." If we have now come to the time of the sounding the sixth trumpet, and I believe we have, may we not suppose that the angel representing a branch of the gospel ministry, is now about to set his right foot upon the sea, and his left foot on the earth, and swear by him who liveth forever and ever, that time shall be no longer? May we not, ere long, expect to hear his voice loud as when a lion roareth in thunder tones, declare that this time shall be no longer? Do not the signs clearly indicate that there is an important epoch in the world's history about to take place? Such too, I

believe, as has never been since the creation of the universe! May we not suppose that we have now come to the eve of this time state? And may we not look forward with pleasing anticipation for that glorious time now soon to take place, when Michael, the great Archangel, the Lord Jesus Christ, shall sound the seventh the last trumpet, when those great voices in heaven shall be heard, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever?" For Paul says, 1 Thes. iv. 16, 17, "For the Lord himself shall descend from heaven with a shout with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." And also at the sounding of the seventh trumpet, The four and twenty elders, giving thanks to the Lord God Almighty says, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great, and shouldest destroy them which destroy the earth." This is the time when the little stone, cut out of the mountain, without hands, according to Nebuchadnezzar's dream, having grown so that it filled the whole earth, shall smite the image upon the feet that were of iron and clay, and break them to pieces: or, the kingdoms set up in the days of certain kings spoken of by Daniel, the prophet, shall break in pieces all these kingdoms, and it shall stand forever. [To be continued.]

JOHN STIPP.

NEAR SALEM, Oregon, Jan. 30, 1863.

For the Signs of the Times.

"Will Eld. LEONARD COX, JR., please give his views on the purpose of God in the building of this world for his elect? Or, will Eld. G. BEEBE do it, if it would not intrude on his time too much? I have seen this hinted at by Eld. Cox in the Signs of the Times, and I should like to have a good lengthy discourse on it. Please oblige an enquirer after truth."

H. J. PAYNE.

REPLY.

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations."

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isa. xiv. 26, 27.

MUCH speculation has been indulged respecting the design of God in the formation of this world, the period of its continuance, and its final destiny. According to the views of some, the whole has been a splendid failure. Man was made upright, and the world was made beautiful: but, by reason of sin, the purpose of God in creation was defeated, man became the subject of moral and eternal death, the earth was cursed for man's sake, and at some period, yet in the future, shall be utterly destroyed. The expedient of redemption such conceive to be an after thought of the Creator, to bring man back again to the condition from which he fell, and to furnish him with another and last opportunity of securing the divine favor and eternal blessedness on the condition of repentance and faith. With such, the present state is probationary, during the continuance of which each is to determine the character of his eternal state. Others assert that it was not God's design that man should always exist upon the earth—that the introduction of sin was only a necessary

part of his original plan to fit man for a higher and more perfect state of existence, and that when the present life, which is one of transient but necessary evil, shall end, all shall be made holy and happy. Such conceive that sin is not a finality—that God was not disappointed nor his plans defeated in consequence of its introduction, but rather, as a means to an end, that it shall subserve Jehovah's purpose, and result in the highest good of all the race. How far either of these speculations agree with the word of God, will, perhaps, be made to appear in the present discussion. A few things, however, are self-evident and must be premised at the outset: Had it been the Creator's design that man should continue in a state of holiness and happiness, he could as well have preserved him from the evils of the fall, as to recover him after having fallen; and the supposition that a contingency arose, against which provision had not, or could not, be made, is utterly inadmissible. That man, on his first introduction into the world, was not possessed of spiritual or eternal life, is also evident. He was of the earth, and "eternal life is the gift of God," not through Adam, but "through Jesus Christ." What the condition of man would have been, had he never sinned, it would be useless for us to conjecture: but we are distinctly told that he was incapable of spiritual perception or enjoyment. "The natural man (before sin destroyed his natural purity) receiveth not the things of God's spirit." Nor was Adam the repository of spiritual blessings for any of his posterity. Before Adam was created, Christ was made the Head of the spiritual family, and all the redeemed were reckoned in him. That God designed the salvation of his people before the foundations of the earth were laid, we need not now stop to prove. Denial of this fact is a denial of the very existence of Jehovah, for his being involves the existence of all his attributes and perfections. What we are to consider particularly is, the fact that this world was formed, Adam was created, and the existing order of things was established with direct reference to the salvation of the church of God, the display of the glory of redemption, and the development of the kingdom of the Redeemer. In other words, God has seen fit to cause the way to heaven to lie through the earth, and to bring his children through the evil of sin and the trials and sorrows of a human experience to the enjoyment of the glories of everlasting felicity, and thus to display, in the clearest possible manner, the glory of his justice, and the riches of his grace. It is not our right to ask why he has adopted this method further than he has revealed the reason in his word. It is enough for us to know that when he made the world, he designed to sustain in it, lead through it, and deliver out of it, a people who should be heirs of his everlasting glory; and in the development of the design we admire no less the wisdom which contrived than the power which executes, and exclaim with the apostle, Romans xi. 33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Let us enquire—

1. What are some of the evidences, respecting this matter, furnished by the plan of redemption?

At 2 Timothy i. 9, we read, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." At Eph. i. 3-5, we are said to be "Blessed with all spiritual blessings," "Chosen before the foundation of the world," and "Predestinated to the adoption of children in Christ Jesus." At Eph. ii. 10, we are said to be "Created in Christ Jesus unto good works, which God before ordained that we should walk in them." From these, as well as other scriptures, we learn not only that the purpose of God in the salvation of his people was prior to the creation of man upon the earth, but that Christ was constituted their Head, and that in his hands all their spiritual interests were placed. In the XLth Psalm we have a distinct recognition of these facts on the part of the Redeemer, and again in the XCIXth Psalm. Isaiah declares that "The government shall be upon his shoulder," and that "He shall see his seed, prolong his days, and the pleasure of the Lord shall prosper in his hand." In the fulness of time he came into our world "Not to do his own will but the will of the Father which sent him." Having finished this work, he ascended to the right hand of the Majesty on high. We are told, "He took on him the seed of Abraham," and both "He that sanctifieth, and they who are sanctified, are all of one," and "Because the children are partakers of flesh and blood, he himself also took part of the same." In fact, all the developments of the plan of redemption are in consequence of the pre-existent relations of the Redeemer, who necessarily possessed not more the power, than the right, to redeem. From these facts what other inference can we draw than that it was God's design to make this world the theatre of redemption, and here to display the sovereign efficacy of his almighty grace?

2. The condition in which man was created goes to establish the same fact. Had it been the design of God that man should continue in his original condition, we should expect to find some evidence of such a design in man's moral state. We have noticed some of the blessings treasured in Christ,—but what qualifications or blessings do we find treasured in Adam? He was made a "living soul," but Christ was a "quickening spirit." He was, indeed, free from sin,—but this, it involved the ignorance of evil as well as good, left him exposed to all the assaults of the tempter. Had it been the design of God to make him the head of a holy and happy race, and earth a perpetual paradise, would he not have fortified him against the dangers of temptation? It may be said, He was left to a freedom of choice. True. But how easily could he have been endowed with the power of the choice of God. The fact is, that the very condition in which man was created, no less than all the dealings of God with him in his natural state, prove, apart from the fact of redemption, that God had other designs in his creation than simply his existence in this world, or his enjoyment of the natural blessings of paradise. The law under which he was created, was a prohibition:

the provisional sentence was fearfully ominous. The apostle declares, "For if there had been a law given which could have given life, verily, righteousness should have been by the law." Gal. iii. 21. But now the righteousness of God is manifest, that what the law could not do, in that it was weak through the flesh, God sent his own Son to accomplish. Rom. viii. 3. In the connection the apostle argues the subject at length, and declares that, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. We are then forced to the conclusion that God designed the existence of man upon the earth only for the development of his own grace, and the formation of a people for his own purpose. Add to this the fact of the so early revelation of the promise—the seed of the woman shall bruise the serpent's head—and we have almost a demonstration of the design of God in creation. But, perhaps, we may be asked, Why did God design, or at least allow, the existence of moral evil, and since he had the power to prevent it, the opposition and rebellion of wicked men? It may not be for us to answer the question. One thing is certain: He does design it, and "The wrath of man shall praise him: the remainder he restrains." In the parable of the wheat and tares, the master is represented as saying, "Let both grow together until the harvest." Power is said to be given to the enemies of Christ both to continue and to persecute the church. The measure of iniquity must be filled up, and when this is accomplished, anti-Christ shall be destroyed. To the people of God it is given, on the behalf of Christ, not only to believe on his name, but also to suffer for his sake; and this no less from outward foes than inward fears and trials: from all which they are promised a certain and complete deliverance.

3. The daily experience of all the people of God goes to prove the same point. That God designed the establishment of his spiritual government before he arranged the natural government of the universe, has been already shown. If, then, it can also be shown that all things whether in nature, providence or grace, are designed for the furtherance of the interests of his spiritual kingdom, our position will have been established. That we should be able to understand all the process, is not necessary, nor to be expected, for the creature can not comprehend the Creator. It is enough that we know that "All things shall work together for good to them who love God, and are the called according to his purpose." He has said, "I will bring the blind by a way they know not, and lead them in paths they have not known; I will make darkness light before them, and crooked things straight." Though with Jacob we are ready to say, "All these things are against me:" yet we find in the result that though "Clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne." It is often urged that it is difficult to see how a system, which has so much of apparent evil in it, can be for the best; and infidelity alledges that if God had a

special regard for his children, he would not expose them to so much suffering. The answer is sometimes given that God allows, permits, or over-rides evils which he has no power to prevent. But pain is a natural evil: yet who does not say it is wisely designed? and weakness and all difficulties are evil, yet who will deny that they are conditions of success? It would not, perhaps, be difficult to show that the natural condition of Adam, even had he remained in sinless innocence, was one far inferior to that into which the children of God are now brought by divine grace. God designed they should possess a positive, and not a merely negative character. We may well question whether man would be happier, if the earth brought forth spontaneously without his effort, or whether there would be any opportunity for the development of our intellectual and moral nature, if evil had never entered the world. But we can not question that God has adopted the best method of inspiring the hearts of his people with the glorious hopes of the gospel in subjecting them to all the evils and trials of this present imperfect and mortal state. It is the knowledge of sin which gives peculiar sweetness to our discoveries of the gospel, and at no time does a believer more fully value the glory of redemption by our Lord Jesus Christ than when most burdened with a sense of his own indwelling corruption. It is by inward spiritual trials and conflicts that he comes to learn the power and efficacy of Almighty grace. He finds God's strength made perfect in his weakness: His promise good in the deepest trial: "When thou passest through the waters, I will be with thee." It is his method of working faith, patience, and every grace in the hearts of his children,—so that, at times at least, they are able to say, "Our present light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It is this very discipline which makes the promise and prospect of the future so glorious, and which leads the child of grace to desire to be "clothed upon with his house which is from heaven." What connection we shall by and by discover between the trials and evils of this world, and the glory which is to be revealed, we can now only conjecture; but while we know that the present suffering makes the anticipation sweeter, may we not say it will also make the fruition more glorious? then, when it shall be said, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb?" There is yet another thought in this connection, which is worthy of notice: All the purposes of God tend directly to the fulfilling of his word, the ingathering of his people, and the establishment of his everlasting kingdom. No weapon formed against his people can prosper. Persecution has but scattered the seeds of truth, and the most violent opposition, designed for the overthrow of his church, has but tended to its establishment and increase. And where now are Babylon and Assyria, Greece and Rome? Where now is that religious organization which once ruled the kings of the earth, and made the nations drunk with the wine of her fornications? which shed the blood of martyrs, and exalted

herself above all that are called gods! Their power is broken—but the stone which Daniel saw cut out of the mountains without hands—the kingdom which the God of heaven has set up—shall still wax great and fill the whole earth. Of the increase of his government and his kingdom, there shall be no end, all other kingdoms and people on earth do but continue for a season, till their mission is accomplished, and their pride is broken. The day of anti-Christ is foretold, and his doom is certain. But, "Israel shall be saved in the Lord; she shall not be ashamed nor confounded, world without end."

4. The earth itself, in its present condition, is to continue only until the purpose of God respecting his elect is fulfilled. What its final destiny shall be, is not to our present purpose to enquire; but we are assured by the apostle Peter that like as the "Long suffering of God once waited in the days of Noah," so the "Heavens and earth which are now kept in store, reserved unto fire and the perdition of ungodly men." He declares, "The Lord is not slack concerning his promises, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." In fact, it is to this event that all the promises directly point, and which binds us to the conclusion that it is for the sake of his elect that the world now stands, and that when the last vessel of mercy shall be gathered in, the top stone of the building shall be laid, then the staging shall be taken down, the mystery of God shall be finished, and time shall be no longer. Our Savior has taught us, Mat. xxiv. 22, that God sometimes shortens the period of trial for the sake of his elect, and the declaration of John, Rev. vi. 11, concerning the cry of those who were slain for the word of God, is to the same point. But we will not dwell upon the general fact: there are a few particulars which claim our special attention:

The earth, in its present condition, is but the temporary abode of the people of God—"Here we have no continuing city or abiding place." "We that are in this tabernacle do groan being burdened," "Earnestly desiring to be clothed upon with our house which is from heaven." In this state the children of God are said to be "strangers and pilgrims," "seeking a better country, that is, a heavenly," "a city which hath foundations, whose builder and maker is God." Whatever attachments they may form here, are but transitory, and even all their spiritual enjoyments, consoling and blissful, as they sometimes are, do but lead them more ardently to anticipate the termination of their earthly journey. "If in this life only (said an apostle) we have hope in Christ, we are of all men most miserable." But the assurance of our Savior is, "I go to prepare a place for you, and if I go away, I will come again and receive you unto myself, that where I am ye may be also." The present state of trial, weakness, imperfection, and sin, is to come to an end. It is this which enables the believer to bear with greater patience the evils of the present. True, it is a blessed thought that God designs present discipline for our good, and whom he loveth he correcteth. But yet more blissful the thought that these trials shall cease!

The conflict with sin shall end! The weakness of faith shall give place to perfect vision! We shall see as we are seen, and know as we are known! In the best moments of the believer on earth, how conscious is he of limited power, dull apprehensions, and cold affections! But, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

How little of God's gracious, or even of his natural government, are we able to comprehend in this mortal and imperfect state! The moment we begin to contemplate the wonders of redemption, we feel that the theme is too vast for our present limited powers. But the time is to come when we shall no more "See through a glass darkly, but face to face." The mysteries of divine providence, too, which here baffle all our investigation, shall then be unfolded to our view! evil no longer triumphant, and truth no longer prostrate! and sin, too, the present worst foe of the child of God, forever done away! Thrice blissful period! when the now toiling, sorrowing child of grace shall no longer groan under this body of sin and death, no longer mourn his unbelief and unlikeness to God, no longer bemoan his separation from those he loves above all earthly joys and hopes! Oh! blissful home! when all the now scattered and tried, but ransomed sons of God, shall be gathered to their Father's house above! One after another we see them leave our blest society on earth, and bear them to the house appointed for all the living. We mourn their absence, but we know they are not lost, but gone before. Yet a little while we wait in the present darkness, and sorrow, and tears, and lo! the glad morning of the resurrection! and our fondest hopes are fully realized.

Who does not feel and rejoice, whose heart has known the sweetness of redeeming love, that the great object God had in view in the formation of this world, in all the wondrous displays of his power and grace, in all the discipline and travel of his children here, was but the revelation of that grand and glorious day when death shall loose its power, when sin shall be utterly destroyed, when darkness shall give place to light, and when all the mourning of earth shall be ended? Methinks I hear the exultant song of the myriad host of the redeemed, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Farewell, forever, to all the weakness of mortality. The mission of earth is accomplished. "There shall be no night there," neither sickness, nor pain, nor will there be need of the light of the sun or the moon, for the Lord God is the light of the place. "They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

How heartless is that philosophy, and how cheerless that false rendering of the scriptures, which would spiritualize and symbolize these glorious statements of the word of God! There can be no question that faith even now actualizes and enjoys the earnest of these blissful hopes in a gospel state: but so much the more is it certain they shall be fully realized.

We are not of those who believe that the transactions of the garden of Eden are an allegory, the great facts of redemption an idea or a dogma, and the prospect of a resurrection a poetical fiction or a dream! To the child of God all these are living realities, written in the history of the past, attested with all the earnestness of his own daily experience, and witnessed to his heart by the power and energy of God's spirit. He reads on the page of history the repeated attestation of the fact that God governs among the nations, and that his counsel shall stand, and he will do all his pleasure. He finds the most undoubted evidence that all his dealings with the children of men have had direct influence to the safety and protection of his church, and he rejoices that, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

How consoling to the tried and sorrowing believer, amid all the conflicts of life, and the fears and sorrows of his own heart, that the design of God in the salvation of his elect never delays, is never hindered! Every rising and setting sun attests his faithfulness to this single purpose. Could God for one moment forget his design concerning his people, the universe would rush to its primeval chaos! How sublime the thought that he is occupied in the mighty affairs of his universal government, rising up and putting down kingdoms and empires, and administering to the necessities of the smallest insect on earth, for the single purpose of gathering, directing and saving his elect! How wonderful the operations of his hand concerning Israel of old, from the time that Joseph was sold into Egypt till they were brought into their own land! And what if we could see the hand of God, in all arrangements of his providence and grace, as it affects the guidance and salvation of even a single soul! Elijah was fed by ravens: Jesus must needs go through Samaria, to meet one woman of that country: Philip was sent into the desert to comfort and instruct a solitary Eunuch! But these are only single illustrations of the assiduous care of him who calleth the stars by their name, who knoweth the condition and wants of all his people, who orders all the affairs of his government for their good, and who has said, "Fear not, thou worm Jacob, and ye men of Israel; I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness." In the midst of all the peril of the present time, and the heavy cloud which now covers our beloved land, how consoling the thought, God's care for his people faileth not! The storm may beat, the waves dash high, but he directs amid the darkness, and will guide his people safely home.

His dealings may be dark and mysterious to us, but true faith is content to trust the event in his hand. He doeth all things well. We need not be curious nor anxious to pry into matters he has not revealed, nor to speculate on causes or results he has not declared. It is enough for the renewed soul to know that his hand is stretched out upon all the nations. He has said, "All are yours, things present, or things to come; life or death." What can separate us from the love of God which is in Christ Jesus our Lord?

If God is so intimately concerned in all the affairs of human life, and administers the concerns of his universal government with a view to the salvation of his people, is it possible for them to lack any needed good?

The existence of the world at the present moment, is an evidence of God's faithfulness to his promise, and an assurance that not one tittle of his word shall fail. His purposes are ripening fast: His word is rapidly fulfilling: The hosts of error seem to gather for the final conflict: But the battle is the Lord's, and the victory is sure. Thanks be to God.

LEONARD COX, JR.

WHITESIDE CO., Illinois, March 9, 1863.

BROTHER BEEBE:—With heartfelt gratitude to God, I once more attempt to write some of the exercises of my mind to the household of God. Beloved of God, called to be saints, though scattered far and near throughout this vale of tears. I take great satisfaction and comfort in reading the editorials, with the communications of the saints, which come to me through our esteemed medium, the "Signs of the Times." I should be unwilling to do without them; for I prize them next to my bible. We read that they that feared the Lord, spake often one to another, and the Lord hearkened and heard it; and through the "Signs of the Times" we also may speak with even those we can not see, and whom, perhaps, we never shall see in the flesh. But, if we are Christ's, we are all one in him. The apostle admonishes us, "Not to forsake the assembling of ourselves together, as the manner of some is;" but he says, "Exhorting one another, and much more as ye see the day approaching." This admonition was, and is, addressed to those who have been called of God, and who have received, like precious faith, through the righteousness of God, and our Savior Jesus Christ. Then the application of the admonition is to all of that class now, and in all subsequent ages. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God (or the church of God) may be perfect, thoroughly furnished unto all good works.

The present is certainly a dark and gloomy day in our national affairs, and how long we shall be permitted to worship God unmolested, under our own vine and fig tree, the Lord only knows. But of one thing we are certain, our God is at the helm. Therefore, will not we fear, though the earth be moved, though the mountains be carried into the midst of the sea. God is the supreme Ruler of the universe; and he doeth all things well. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Our national calamities are among the all things, and some good will come out of them to God's people. We read that a lion roared on Samson, and the spirit of the Lord came mightily upon Samson, and he rent the lion as he would have rent a kid, and he had nothing in his hand. And afterwards he went to the carcass of the lion, and found therein a swarm of bees and honey, and he took of the honey and did eat. We also read that God in ancient times scourged nations for their wickedness, and, in some

cases, destroyed them; and could they have deserved judgments more than we at the present? God is unchangable. He has always had a chosen and peculiar people, and was, and is, ever watchful over them. Just Lot, and his family, were commanded to go out of Sodom, and not to look back: but Lot's wife, being anxious, as I suppose, to see what would become of the city, looked back, and she became a pillar of salt. Christ said to one of his disciples, "Let the dead bury their dead, but follow thou me." Paul said to his son, Timothy, "Who (meaning God) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." We sometimes hear the popular religionists proclaim from the pulpit that if the sinner will begin and do his part, that God will have mercy on him, and save him. But, blessed be God, he *hath* saved (in the past tense). Yes, he hath saved us in Christ Jesus before the world began: before dust was fashioned into man. But the question may be asked, Who hath he saved? We reply, The whole bride of Christ, embracing all for whom Christ died. They were saved and called according to God's purpose and grace which was given us in Christ before the world began; but is now made manifest by the appearing of our Savior Jesus Christ. Now, in the end of the world hath he appeared to put away sin by the sacrifice of himself. When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons: and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father. Then the redeemed are called with an holy calling. It is holy, because it is according to his own purpose and grace. It is effectual, because he has all power in earth and heaven. He said to Lazarus, Come forth; and he that was dead came forth. Lazarus certainly did not begin the work himself; for he was dead; and when made alive, he was still bound hand and foot with grave clothes, and his face was bound about with a napkin. He was in no condition to help himself. Jesus said to them who stood by, Loose him, and let him go. Then he was set free. And whom the Son makes free shall be free indeed. No less power than that which Jesus manifested in raising up Lazarus from the dead can quicken and raise up one that is dead in sins; they also are bound hand and feet, and as dead to all spiritual life as Lazarus was to temporal life. Jesus said, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. And it is not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. These precious gifts were treasured up in Christ for his bride, that he might adorn her in them, and present her to himself without spot or blemish, a glorious church. Jesus said to his church, I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also. What a glorious promise! How precious! They are pre-

cious to him, and he is precious to them. He is in them, and they are in him; and he is in the Father, and the Father is in him. Here is perfect unity. Then, Who shall lay anything to the charge of God's elect? It is God that justifieth. Truly, God hath done great things for us, whereof we are glad. May he enable us to heed the admonition of the apostle, and hold fast the profession of our faith without wavering; for faithful is he that hath promised. O! let us consider one another to provoke unto love and good works: by assembling together, admonishing, and exhorting one another. Although we may feel weak and unworthy, God is our strength and our righteousness. Yea, he is our All. We are living in perilous times; but God has promised to be with us in all our troubles. He is faithful that has promised. Good old Daniel found him faithful, when he was in the lion's den; and the three worthies, when in the fiery furnace.

Again: We read that they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, &c. The eagle soars very high, and so does the child of grace when God renews his spiritual strength, and manifests to him his presence, and makes him feel strong in the Lord. Then he mounts up far above all things of earth, and enjoys a peace which the world can not give nor take away. When we are in darkness as to spiritual things, we have nowhere else to trust, but in God. He is the great source and fountain of light, life and comfort. And we can say with the psalmist, Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him. That is a blessed hope! And when, like a ship, we are tossed on the rough ocean of mortal life, our hope is to us as an anchor of the soul, both sure and steadfast; and it is cast within the veil; and the cable is so strong that it can not be broken. For ye are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time.

Brother Beebe, I have written more than I expected to when I began: but the theme is so glorious, I hardly know when or where to stop. You will dispose of this as you think best. May God bless you, and yours; and when you have fought the good fight, and finished your course, there is laid up in heaven for you a crown of righteousness, which the Lord, the righteous Judge, shall give you at that day; and, not to you only, but unto all them also who love his appearing.

Yours, with christian love,

CATHARINE SANFORD.

CIRCLEVILLE, Ohio, March 1, 1863.

DEAR BROTHER BEEBE:—As my sheet is not full, I will try to give you a sketch of my life. I was born January 12, 1839, and enjoyed good health until I was twenty-one years of age. I was in the State of Illinois. I attended a large meeting of the Methodists, and at nights they would prepare their mourner's bench, and several went to it; but I said to myself, I would not be cheated by it; for I felt myself better than any of them. But in a few days, as I was at my work, something seemed to say to me, What is a sinner? I made light of it, and tried to persuade myself that I was not one. But this weighed on my mind, until I began to reflect on

how I had spent my days. Then, if ever, I saw what an undone wretch I was, and felt that I was near the gates of hell. I then resolved to reform, and do better, and pray: and, perhaps, God would have mercy on me. But something seemed to say that I would have to cry out, as Peter did, when trying to walk on the water, "Lord, save: I perish!" I tried to pray: but there seemed to be a thick cloud hanging heavily over me, shutting out my prayers, that they could not ascend to God. I then began to fear that I was lost. My sins seemed to accumulate on me, and I could see nothing but sin in all I had ever done. My load and burden became so heavy that I wanted to read the bible, but I felt too much condemned to take that holy book into my hands. I continued to feel worse and worse, until one night, I went to my room to go to bed, when I thought my bed would be in hell before the rising of another sun. Then I bowed down on my knees to try to pray; and, if ever a poor soul tried to pray, I think I did; but it seemed to do no good. Then I gave up, that I must sink down to hell, and I felt satisfied that it was just; but still I begged of the Lord, if there was any mercy in store for me, that he would bestow it. At that moment it seemed to me that all my trouble was removed from me, and my poor soul was constrained to shout for joy. I thought there was hope even for such an undone sinner as I. Then I thought I would join the church, which I had once hated, and then I thought I should have no more trouble. But it was sometime before there was any Baptist meeting near, and I began to fear that I was deceived. When I looked at those whom I regarded as christians, and then at myself, I feared that I had been deceived. Not long after this, I received a letter from home, informing me that my father was no more; and, as I was the only son, my mother desired me to come home. I returned: and afterwards took her to the Turkey Run church, of which she was a member. I felt an inclination to join that church, and be baptized; but when I looked at my walk, it seemed to me that I was not a fit subject to hold a name or place with such a band of christians. I often went away from the church with a heavy heart. Thus I continued to travel on for more than two years. On Thursday before the first Sunday in June, brother Lossing came along and asked me to go to Frankfort with him, and as we went by the way of Chillicothe, brother Lossing preached at brother Haggard's on Friday night. I thought I would, on our way, relate to him some of my exercises; but I deferred it until we started on Saturday to the church, where I thought that everybody saw that something was wrong with me. Then I tried to relate some of my feelings, and told him I would like to be baptized, if I were only a fit subject. He told me that God's children generally felt themselves to be unfit. Finally, I went before the church and told them some of my experience, and I was received, and baptized, on Sunday, and was once more made to feel happy; not thinking that there was any thing good in me; but rejoicing in that mighty Savior who had raised me out of the horrible pit, and established my goings, and who had given me a hope, which, although

it seemed small, is a great help to such a poor worm as I am.

I will close, for I fear you will be tired of this poor scribble. Dispose of it as you think best.

Yours, in brotherly love,

REASON WELLS.

De KOTA, Wisconsin, Feb. 27, 1863.

DEAR BROTHER BEEBE:—The time has arrived for me to send my remittance for your most valuable paper, the "Signs of the Times," for it seems to me that I can not do without it. The times here are very hard, but I would rather do without some of the necessities of this world, than to be deprived of them; for they contain all the gospel preaching I have. True, there a plenty of the Do and Live preaching, but I can not feed upon it. But how precious is the doctrine of Christ my Savior! There was no guile found in his mouth! But, "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." He is our Prophet, Priest, and King; yea, he is our All in all. In Isaiah lii. 1, we read, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." Therefore, my people shall know my name: therefore, they shall know in that day that I am he that doth speak; behold, it is I. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth." "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." "For thy Maker is thy husband, the Lord of hosts is his name, and thy Redeemer is the Holy One of Israel: the Lord of the whole earth shall he be called."

Dear brethren, and sisters, you certainly do express my feelings in your communications, better than I can. I have many ups and downs, many troubles and trials, fears, doubts, and temptations, but I am well persuaded that the Lord knoweth them that are his; and I do believe he will keep them from drinking in the false doctrines that are in the world; and deliver them from all the temptations of Satan, and bring them off conquerors, and more than conquerors, through him that has loved them, and given himself for them. I am well persuaded that neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor angels, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. He has all power, in heaven and on earth, and has said, "My counsel shall stand, and I will do all my pleasure." I know that in me, that is, in my flesh, dwelleth no good thing. For to will is present with me, but how to perform that which is good I find not. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. For the good that I would, I do not; but the evil which I would not, that I do. O, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind, I myself serve the law of God; but with the flesh, the law of sin. It seems to me, if my brethren

and sisters could see my wicked heart as I feel it, they could hardly own me as a sister; for if I am indeed a child of grace, I am the least of all.

May the Lord keep all his dear children and cause them to walk in all the ordinances of his house blameless, is the prayer of this unworthy writer.

And may the blessings of our glorious High Priest be with and upon you, brother Beebe, and with all his people every where, is my sincere desire.

Yours, in the best of bonds,

ORPAH SALISBURY.

GREEN'S FORK, Indiana, March 1, 1863.

BROTHER BEEBE:—We, none of us, think we could get along well without our most inestimable paper, the "Signs of the Times;" for it brings us good news, which gladdens our poor desponding hearts, especially in this time of trouble. I think, my dear brother, the time is not far distant when the saints shall be severely tried. Our nation is greatly distressed now, where we are drifting to, the Lord only can know. But in the midst of all this national commotion, let all the saints of the Most High God sing praise and give thanks to him, for his mercy endureth forever. Although we may have many sore trials to encounter, he is able to succour all who trust in him.

Dear brother, I have thought if there ever was a time when the old lovers of the truth ought to be firmly united, it is now. May their prayers in unison ascend to the Lord of Hosts, imploring his favor, and that he may in great mercy restore peace and prosperity to our distracted country. But above all things, that we may be reconciled to the will of our Heavenly Father in all things. Many vain prayers are offered, and we are informed that we ask and receive not because we ask amiss; but the Spirit maketh intercession for us according to the will of God. When we ask not according to the will of God, we ask amiss, and our prayers are vain: for, God worketh all things after the counsel of his own will. Then if our prayers are according to his will, they will be certainly answered. O, how important it is that God's people should pray in the spirit, then our prayers will be aright, fervent, and effectual, for the Spirit helpeth our infirmities. O, brethren, God has a will and a purpose, and had before the mountains were brought forth, or the hills were fashioned, and I think, sometimes, that will is being accomplished. One jot or tittle of it can not fail till all is accomplished. Is the time near at hand? As it was in the days of Noah, so shall be the coming of the Son of man. How was it then? We are told that the wickedness of man was great, and God determined to destroy the earth with the flood. How is it now? Truly, now the wickedness of man is great indeed: Is this the time referred to when Christ should come in the clouds of heaven to take vengeance on them that know not God, and be admired in all them that love his appearing. For unto them that look for him shall he appear without sin unto salvation; and all his saints shall be changed, and fashioned like unto his glorious body; and they shall be caught up and meet their Lord in the air, and be forever with the Lord.

Taking this view of things, let us be patient, bear all our crosses and afflictions with fortitude, looking to Jesus, the auth-

or and finisher of our faith, who for the joy that was set before him, endured the cross and despised the shame. He will enable all his saints to outride the storm, and finally to rest where wars and commotions can no more disturb our peace forever more, even forever and ever.

JAMES MARTINDALE.

THE INFINITY OF GOD.

THE starry heavens, by measured law
Of science, man knew not,
When SOLOMON creation saw,
Through POWER, by God begot.

He understood, the "heaven of heavens,"
Could not the Lord contain;
For, rising in the scale to sevens,
Beyond would still remain.

Far off in the starry depths concealed,
Beyond the glass-helped eye,
Begins the pathway to the field,
Where opes the boundless sky.

Suppose our glass's scope, a SPHERE
Of space—God fills the bound,
And with his present thought, is there—
I AM, in all around.

Yea, at this bound he just begins
His grand displays of MIND;
For, on to infinite he reigns,
And fills up all behind.

He sees, with present eye, the past,
And every thing to come;
While space, his garment, 'round him cast,
He fills, and makes his home.

He moves the notes at his command,
And bids them when abide;
And in the "hollow of his hand"
The WORLDS full grandly ride.

On! on! he sweeps to infinite,
And still his throne is here;
And though he has no compass yet,
He centers every where.

"The nations are a drop," confined,
While vast the ocean swells,
To fill the scale of matter, mind,
Where God, the Ruler dwells.

An effort to conceive his might;
Our dizzy thoughts make faint;
And shuts the glimmer of our sight,
Within a line's* restraint.

O man! thou animalcule, brought
To microscopic view!

How would'st thou not be left forgot,
Were God not atoms through?

Man! what's the measure of thy days?
But as the sparks which die;
And all thy strength as soon decays,
As sparks that upward fly.

Dear brother Beebe, if you think the above are fit for a place in your paper, they are at your disposal. I am aware that they contain nothing which points to Jesus, our Lord and Savior; and, perhaps, even a Methodist might say as much to exalt God as a Creator. But I can assure you they were not written to please any body, and nothing that occupied my mind at the time they were composed, (June 2, 1861,) was withheld for fear of offending anybody. Because I did not hint at salvation through Christ, our Redeemer, was not because I did not feel its importance; nor because I was not then rejoicing in it, with joy unspeakable and full of glory, but because the Lord did not so lead me at the time, (shut up from the society of men, and receiving, as I believe, persecution and much bodily injury, for the truth's sake,) and I seemed only to make the lines (with a pencil on the margin of a newspaper, while tied to a seat with a strap, for twelve successive days,) as the reflex of my thoughts, then fastened deeply upon the subject. Although I feel no delicacy in reverting to the scenes of the

* The twelfth part of an inch.

five and a half years I spent in the Lunatic Asylum, I think the time has not arrived when it would be profitable to do so. Yet, as it has been the pleasure of God to bless me there, I am persuaded that he had a purpose of love to me, in sending me there, as well as a purpose of glory and honor to his own great name. When the time shall come that he has set, I am confident he will call forth the circumstances, and the history of the whole matter for his own honor, and the upbuilding of his church, and people. Perhaps you will regard this as an insane idea, the fruit of a bewildered imagination. If so, I can offer you no proof to the contrary, at present, and feel entirely satisfied to wait the Lord's time for doing his own work, and correcting errors where errors exist. I am very lonely here, in Wisconsin, my brother, not a soul in the State have I seen (save the wife of Eld. Morehouse, in Boscobel, one hundred or more miles away) that seems to have the least taste for God's truth, or his plan of saving sinners from hell. From enjoying almost the constant presence of God in my soul for over three years, I have grown dark and sorrowful, and yet am not cast down. I lack the light of God's countenance, but yet I have no doubts, and but for the example of PETER, I do not know but I should almost think it impossible that I ever should have. My sins, however, weigh heavily on me, and I groan within myself, being burdened. I feel the great power of Satan in leading me almost a captive some times; and I often think it would console my spirit to pour my complaints and the confession of my sins into the heart of some brother beloved. But the providence of God refuses me this, and I bow to his purpose in me, believing he has a purpose in me to save me, and honor himself with the glory for his Son's sake. Affectionately your brother in the Lord,

W. B. SLAWSON.

COLUMBUS, Wisconsin, February 14, 1863.

P. S. To-day being Lord's day, we have no mail, and, as I have no place to go to meeting, and no one to hold converse with on things pertaining to the kingdom of Christ, I may write a word more, but as I can not hope it will be of any profit to you, I almost feel ashamed to trouble you with the reading. However, I will try to form my letters so plainly that it will not take you long to do it. I was right glad to greet the name of our venerable brother TROTTER in the last number of the "Signs of the Times." His mind yet seems clear, and his ability to edify unimpaired. His frank confession that his views of what are the Two Witnesses have changed, is only the index of an honest heart. That he accords with brother OWEN, and others, seems now to leave but little discrepancy of views among us. So far as I am concerned, I adopt, on this head, the same view with those brethren,—not because God led me into it first, but because I receive their views as of the Lord, while my spirit bears witness, through or with the spirit of God, that that is a right view. I can not say I have ever had much light on the Revelation myself, and but for the visible majesty of, even the letter of the testimony there written, I should often turn from it with a barren mind. But where I have had but a slight clue to the specific import of what was written, I have been so enamored with the majesty

in which it was clothed, that I have had a feast of fat things upon that only. At some day, to be hereafter manifested, I believe the Lord will cause the scales to drop from my eyes, and open to my vision the fulness (according to my measure) of the glories therein contained, as well as the direful curses so wonderfully there portrayed. But at present I find the water is too deep for me to wade, and I leave the whole subject to those on whom it has pleased God to bestow more light. I would try to get some subscribers for you, but I know not on whom I should call. You know that Old School Baptists are not proselytizers, believing they can not save themselves from wrath, so neither can they help others, when they can not help themselves. If God shall open the hearts of any, and lead them to seek their *kindred*, then may the Lord open our hearts to embrace them in the arms of our affection, and give them freely our love, for the truth's sake. I wish it were in my power to send you a remittance for the support of the "Signs of the Times," but I have it not to send. Even what I have sent you for my own, and my daughter's subscription, was the surplus of the traveling expenses allowed me from St. Louis to Columbus. I hope, however, to be able to keep my subscription paid in advance. I should be glad to see you, but wait with patience the Lord's time.

W. B. S.

VOLUNTOWN, CONN., March 22, 1862.

BROTHER BEEBE—DEAR SIR:—I enclose one dollar for the "Signs of the Times," for payment for the present volume. I also enclose one dollar toward helping a little toward sustaining its publication. My wife says she had rather do with one meal of victuals a day than to be deprived of the privilege of reading it. You may be assured it is a very welcome messenger indeed. I have waited, hoping to get a few new subscribers, but as yet have failed. My means are very limited, or I could do much more toward its support. I am glad to learn that the "Signs of the Times" will be sustained. Your editorials are truly soul cheering, as well as the articles from the pens of your correspondents. I am much pleased with your remarks on the "Invitations of the Gospel," in No. 5, of the present volume. It seems to me no one who has been a reader of the scriptures, and is a true christian, can gainsay one word of that article. It is a subject that has often occupied my attention considerably, and especially when I have heard some of our Do and Live clergy address the unconverted.

Our family have been afflicted with sickness during most of the past winter, but, by the blessing of God, we are now convalescent, yet not all entirely in usual health. We would praise God for his mercies to us, and hope we may be enabled to serve him more dutifully than ever.

My wife, though a stranger in the flesh to you and your family, wishes to unite with me in sending christian love and regards to yourself and family.

In haste, from your unworthy friend,
WILLIAM C. STANTON.

MONTGOMERY CO., Indiana, March 1, 1863.
Continued from page 29, No. 4.

DEAR BROTHER BEEBE:—As I broke off my former letter abruptly, I feel a desire to now finish my relation of the manner in which I was led along. I soon began to

have doubts, and I labored along until the fall of 1857. My father, and brother, with myself, went to the West, where I remained one year; and, when there, I heard no preaching that pointed me to the Lamb of God, who taketh away the sins of the world; and, during the winter, I wrote to my much esteemed brother, John Brady, whom I had so often heard preach, and stated to him some of the exercises of my mind; and he, in reply, pointed me to that God who alone can cleanse from all sin and pollution. In the spring of 1858, my brother died, and this laid with some weight on my mind, and I returned home, and found my mother sinking with consumption. I remained at home, and, on the 26th of May, I was called to her bedside to see her breathe her last. Although she was a kind mother to me, and I loved her dearly, for she had often spoken words of comfort to me when we were alone, yet I did not mourn as they who have no hope; for I felt as though I had a little hope, and little as it seemed to be, I could say, The Lord's will be done, and not ours. But how can I give her up? Alas! she has gone! never to return! But when her spirit took its flight, something seemed to say to me, Where she is gone, you also shall go and meet her, where sickness and death can never come. But I still went on, neglecting to do my duty; for I sometimes felt that it was duty to go to the church and tell them what were my exercises. I loved to hear them talk, and to converse with them; but the *old man*, which still remained with me, wrestled hard against the *new man*, and made me fear that I was altogether deceived. Thus I continued for some ten long years. I thought, O, that I could be as I was before I felt this weight. Thus I was led along, and mine seemed to be an *outside case*; and, of all men, I was the most miserable. But the Lord works all things after the counsel of his own will. On the third Sunday in last July, my sister told me she was going to take her clothes with her to go to the water. I then told her, for the first time, and for the first that I had told any one, that I had any thoughts of going before the church. But, blessed be God, that was the happiest day of all my life. After the preaching was over, the door was opened for the reception of members, and my sister went forward, and I was then made a willing subject to take up my cross and follow the Redeemer. My sister had not got seated, when I became willing to follow in the footsteps of the flock, and after she had related the reason of her hope, I felt willing to talk, and it was a pleasure to me to tell what reason I had to hope the Lord had had compassion on me, a poor unworthy sinner. After receiving welcome of the church, we went to the water, and were there buried in baptism. My sister, and I, both went down into the water, and were buried, and then came straightway up out of the water, after the manner of Philip and the Eunuch. Acts viii. 38. Since that time my mind has been more settled, and contented. Still, I sometimes have doubts and troubles, but they soon disappear, and all is calm again.

Brother Beebe, do with this as you think best; I am but a poor writer; but as you have published a part of my experience, I would like to have the brethren see the balance.

Yours, in brotherly love,

P. L. JONES.

HANCOCK Co., Illinois, Feb. 24, 1863.

DEAR BROTHER IN CHRIST:—I am not willing that the "Signs of the Times" should go down for lack of support, although I am more favored than some of our brethren, as I live near to four of our churches, the farthest ten miles off, and the nearest four. We have a dark and trying time in our national affairs; the cloud which hangs over us is dark and gloomy: but I wish to be still, believing, as I do, that God still reigns, and he will do all his pleasure. I think it does my soul good to hear from our Baptist brethren, both North and South; for they are all united in Christ, and under his banner, notwithstanding the strife that disturbs our social intercourse. We are all under the same spiritual King, and our interest is the same. Take courage brethren, our King has never quit the field, and he never will, till the last sheep is gathered into his fold; and then the earth shall depart as a scroll, as there will be no farther use for it. Fight on, brethren, and sisters, our cause is worth fighting for. We have an individual inheritance, of which none can rob us, unless they can first dethrone Jehovah; and, as long as our treasury is secure in him, a portion of what it contains is ours. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Our God is jealous for his glory, and he will chastise his children for their disobedience. Dear children of God, as you desire to be happy in this present world, try to walk in obedience to Christ, observe and obey all the commandments which he has laid down. Preserve good order in the house of God; study well your text book, the bible; it will point out to you the way of pleasantness, and all the paths of peace. Dear brethren, and sisters, when it is well with you, remember poor unworthy me at the throne of grace. Brother Beebe, I have written more than I intended, do with it as your better judgment dictates.

Your poor unworthy brother, I hope, in Christ,
THOMAS WRISTEN.

N. B. As I have never troubled you for your views before, I will venture now to ask your views on Songs v. 9. T. W.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1863.

REMARKS ON SONGS V. 9.

REPLY TO BROTHER THOMAS WRISTEN.

"What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?"

It is generally admitted that, in this song of songs, the pen of inspiration is employed to set forth the glory of Christ, and the beauty of his church, under the figure of the *beloved* and the *spouse*, the bride-groom and the bride, and the spiritual communications of Christ and the church, their mutual love and heavenly intercourse, which are exemplified, portrayed and illustrated by the strongest, and yet most endearing figures, which nature can afford. The frequent use which has been made in various parts of both the Old and New Testaments of the same figure, to set forth the union and relationship of Christ and the church, by Isaiah, David, Jeremiah, and nearly all the prophets, by John the Baptist, and the apostle John, by Paul, and even by our Savior, himself, are amply sufficient

to satisfy all candid enquirers after the truth, that Christ, and the church, are intended in our text by the beloved, and the fairest among women. God himself declares that he has espoused the church to himself in righteousness, in faithfulness and in indissoluble union, and by his prophets assures her that her Maker is her husband: the Lord of hosts is his name, and her Redeemer is the Holy One of Israel: the God of the whole earth shall be called. Throughout this song of songs the relationship, the love, the high appreciation of each other, is strikingly set forth; but, in our text, the daughters of Jerusalem demand of the spouse wherein her beloved is more than another beloved.

The first important point we will notice, is the acknowledged beauty of the spouse, surpassing all other women in her loveliness, and commanding the admiration of all the daughters of Jerusalem: "O thou fairest among women!" We are led to enquire after her incomparable beauty, saying with the amazed daughters, "Return, return, O Shulamite: return, return, that we may look upon thee." Song vi. 13. And in our investigation, let us hear from her own lips, what she can say for herself: "I am black," she says. A color not much admired for beauty; until very recently at least it has been regarded as the very opposite of beauty. And so indeed the Spouse herself regards her own color as loathsome, revolting, and degrading, and in humble confession she acknowledges that she is as black as the filthy tents of Kedar, because the Sun had looked upon her. But this humiliating complexion is only applicable to her as a polluted sinner, as she stands in her earthly relation to an earthly Adam. As a servant of sin, a slave to vice, a guilty, wretched, helpless convict, condemned by the law of God, and under sentence of death. In all her nature vile, and as long as her connection with the earth shall endure, she is environed by the tents of Kedar, and has to feel the deep mortification of a black and unsightly complexion. It can not then be that in her carnal and earthly nature she excels in beauty. But the secret is told when her God informs her that she is comely through the comeliness which he has put upon her.

"Defil'd and loathsome as we are,
He makes us white, and calls us fair,
Adorns us with a heavenly dress,—
His robe of perfect righteousness."

And then she can say not only that she is in her depraved nature black as the tents of Kedar, but in her Savior's righteousness, as white and comely as the spotless curtains of Solomon. Now she can greatly rejoice in the Lord, and her soul can be joyful in the God of her salvation, who has clothed her with the garments of salvation, and covered her with the robe of righteousness. Washed and cleansed in the fountain of her Savior's blood, purified as gold, refined as silver, beautified and adorned with jewels, her garments are of wrought gold, and she is all glorious within, as she is brought unto the King in raiment of fine needle-work; clothed with the Sun, and elevated above the moon, and wearing on her head a crown of twelve stars. Well may she now, glorying only in her beloved, challenge comparison, as she "Looketh forth as

the morning," just emerging from the blackness of night, "fair as the moon, clear as the sun, and terrible as an army with banners." O thou fairest among women! "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency."

This description of the spouse, we presume, has special reference to her in her gospel organization, and as presented in her primitive faith and order. The daughters of Jerusalem, under the Sinaitic covenant, like Leah, were tender eyed: who "Could not steadfastly look to the end of that which is abolished." 2 Cor. iii. 13. But, she is, like Rachel, well favored and beautified. Having blessed eyes which can see what kings and prophets have desired to see, but were not able. In the vision which John saw, the bride the Lamb's wife, descended from God out of heaven, adorned as a bride prepared for her husband. To her is well awarded the superlative degree of beauty, as the very fairest among women. Compared with three-score queens, and four-score concubines, she stands pre-eminent as the only one of her mother, the chief one of her that bare her. And compared with the richly attired mistress of abominations, who, with her harlot brood of daughters, has intoxicated all the kings and governments of the earth with her fascinating trappings, and wanton allurements, how supremely excellent does she appear in her heavenly charms. Compare the two, and although the world have given a verdict in favor of her who sat upon a scarlet colored beast, and reigned over the kings of the earth, and in whose skirts was found the blood of slaughtered millions. How revolting does that devouring vulture appear, when contrasted with the harmless dove of our Redeemer, the one a ravenous wolf forever howling for blood, drenching the earth with human gore, whose house is the way to hell, going down to the chambers of death. The other in angel form of loveliness, breathing only, Peace on earth, and good will toward men; the hedious ugliness of the one is in all respects the opposite of the transcendent loveliness of the other. Not only is the spouse more lovely than the mother of harlots and abominations of the earth, but beyond all comparison more beautiful than any of her harlot daughters. Although, as we have admitted, the world may admire anti-Christ in all her diversified departments above the church of the living God, it is because the world has drank deeply of the golden cup of her abominations; therefore, in their intoxication, they love sin and hate holiness. They love all the characteristics of that harlot family, Arminianism, will-worship, hatred, variance, wrath, strifes, seditious heresies, murders, adultery, thefts, witchcraft, priestcraft, &c., and have no ability to appreciate the glory of the kingdom of Christ. They can not discover why, or wherein, the church of God, as organized by our Lord Jesus Christ, is more fair than those who wear the alluring attire of harlots; but this is because none but such as are born again can see the kingdom of God. To the unregenerated, the women (churches as they profess to be) which reject the gospel of peace, the doctrine and ordinances of God, our Savior, and

hold the doctrines of men, and and doctrines of devils, who teach for doctrines the commandments of men, with imposing show of Sabbath schools, mission societies, worldly pomp and vain glory, have greater attractions.

Neither the Jewish church, nor any other religious organization, can compare with the church of God in her gospel establishment. She is pronounced the perfection of beauty, and out of her God himself hath shined. For God is in the midst of her, she shall not be moved; for God will help her, and that right early. He is a wall of fire around about, and the glory in the midst of her. This constitutes her supreme glory; she never pretended to have any other beauty, or superior comeliness.

"Her beauty this, her heavenly dress,
Jesus the Lord, her righteousness."
Identified with Christ, her Head and Husband, she is a partaker of him, of his divine nature; and she is made the righteousness of God himself in him. She is not only adorned with superlative beauty, but she is, in all respects, prepared for her Husband. His law is written in her heart, his love is shed abroad in her spirit; his spirit and his mind are imparted to her, and his image is stamped on her, and thus she is made the very fairest among women.

But what is her beloved, and wherein, or in what particulars, does he excel other beloveds? All other religious bodies have their beloveds, to whom they manifest their partiality. The daughters of Jerusalem, under the Levitical priesthood, as wedded to Moses, or the law, had to recognize a husband, who was stern and inexorable in his demands, lavish in his curses, and never known to bestow any blessings. Always condemning, and exposing all their faults, demanding every thing, but supplying nothing, and utterly unable to either justify, or to give life, with neither ability or disposition to give them a kid, with which to make merry. Sternly ruling with an iron rod, demanding perfect, unremitting and perpetual obedience to his every precept, and for the slightest breach or delinquency, consigning the convicted to wrath, condemnation, and death.

The Beloved of the gospel church is the very opposite in all these particulars. He supplies all, and demands nothing as a condition, or consideration. He is merciful to her unrighteousness, and her sins, and iniquities he will remember no more. He not only can, and has given her eternal life, and pledged his veracity that she shall never perish, but he is himself her righteousness, her sanctification, and her redemption. He never curses, but always blesses her. He has made a feast of fat things for her to feast upon, with wines on the less well refined. He has brought her to the banqueting house, and his banner over her is love.

But the disparity between her beloved and the beloved of the daughters of the uncircumcised, is still greater. Although all false religionists, or legalists, or what claim to be wedded to the law, in modern parlance, are called Arminians, yet Moses, or the law spurns them, admits no affinity. They can not approach him without being stoned to death, or thrust through with darts. All the diversified daughters, or departments of anti-Christ, claim that the Lord Jesus Christ is their beloved; but, in works they deny him,

and not only in their works, but in their doctrine, order, and ordinances, and in their persecution of his people. Like the carnal Israelites, who professed to be looking and waiting for, and desiring the coming of the promised Messiah, when the Son of God made his advent, it was soon discovered that he was not the Christ they desired. So with all the daughters of the uncircumcised in the present day, they have painted, in their vain imaginations, that kind of a Messiah that would suit their unregenerated hearts, but their imaginations paint such a being as the murderous Jews were looking for; but they have no knowledge, conception, or love for such a Christ as God has, by his Spirit, revealed in the hearts of his children, and such as the inspired scriptures testify our Redeemer to be.

Some, and perhaps the greater portion of them, describe such an imaginary Savior, as has attempted to do more than he can accomplish, who desires greatly to save everybody, has died alike to redeem everybody, has done all that he can to procure the salvation of everybody, but would succeed in saving very few, if unaided in the work by the plans, inventions, contributions, and activity, of men. They portray one who can go only where they carry him, and do only what they do for him. Or, to use their own words, he works by instrumentalities, means, &c., in saving sinners. Thus they attribute to their imaginary Christ the same and no more than the Pagans attributed to their stocks and stones. And they imagine that the Savior is pleased, and even delighted, with them for their zeal in teaching for doctrines the commandments of men; and that he is highly honored by the improvements they have made on his doctrine and ordinances. And, whereas, his kingdom was not of this world, they have fixed up what they imagine his kingdom ought to be, and have made it altogether a worldly concern. His kingdom, no man without being born again, could see. But they have assigned to him a kingdom which is visible to the unregenerate. And his kingdom, his religion, his doctrine were so offensive that he was hated, his religion opposed, and his doctrine controverted, and blasphemed, by all unrenewed men; they suppose that they have made such improvements, that the world admires, loves, and are ready to endorse, and defend his kingdom, embrace and commend his religion, support and preach his doctrine, not as set forth in the holy scriptures, but as improved by their wisdom, and adapted to the taste and disposition of unconverted men.

The spouse of Christ can confidently claim that her Beloved is a real, full, complete sovereign and almighty Savior, while all other beloveds are only imaginary. Their rock is not as our Rock, our enemies themselves being judges: for they do not claim for their rock the attributes which belong to our Beloved. They do not pretend to believe their beloved is the Mighty God, the Everlasting Father, and the Prince of Peace,—that he has all power in heaven and earth; that he doeth his pleasure in the armies of heaven, and among the inhabitants of earth; that he is of one mind, and none can change him. In all these, and in every divine attribute and eternal excellence, the Beloved of the spouse is more than any other beloved

It is the delightful employment of the spouse to extol and praise her Beloved, and to testify that he is Glorious in holiness, fearful in praises, doing wonders. She loves to tell how far he excels all others; for he is altogether lovely, and the chief among ten thousand. Being filled with his love, she is sick of all other objects, sick of self, sick of the vanities of the world, sick of wandering from him, and can only be cured by the light of his countenance. She says she is sick of love. When one is sick of love, or love-sick, nothing short of the presence and enjoyment of the object of that love can possibly relieve them. And it is certainly so with the church, when mourning the absence of her Beloved; there is not another being, or object, in heaven, or earth, that will satisfy her. Palaces would be gloomy prisons to her in his absence—but in his presence, there is fulness of joy, and at his right hand pleasures forevermore.

Donations and Subscription Receipts.

CONTRIBUTIONS

TO SUSTAIN THE PUBLICATION OF THE SIGNS OF THE TIMES.

Elijah Laytham, May's Lick, Ky.,	\$1 00
Eld. T. P. Dudley, Lexington, do.,	4 00
Wm. B. Tarlton, do., do.,	1 00
James Vories, Campbellsburg, Ky.,	2 00
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Mrs. Fanny Benedict, Warwick, N.Y.,	1 00
V. Leonard, Covington, Indiana,	1 00
Gen. William C. Stanton, Pendleton Hill, Connecticut,	1 00
Miss Matilda E. H. Welch, Sikesville, Maryland,	1 00
Total.....	\$29 00

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Missouri—J. M. Stout 2, and former remittance received: E. Y. Barry 1 25, S. Cooper 1,.....	4 25
Iowa—R. R. Reeve 1, Mrs. M. A. Young 1, Sarah Reel 1,.....	3 00
Wisconsin—Eusebius Bainbridge.....	6 00

Total amount since our last issue, including donations, sale of hymn books, and subscription payments,.....\$177 25

THE EVERLASTING TASK FOR THE ARMENIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

Associational Meetings.

Baltimore Association.—Change of Time.—Brother Beebe, as we were not aware that there will be five Sundays in the next May, our Association was published in our last Minutes to begin the next session, as usual, on Wednesday before the third Sunday of that month. But as it was the established understanding that but one week should intervene between the time of commencing the Baltimore and the Delaware, the Delaware and the Warwick, respectively, I take the responsibility on myself of changing the time of our meeting this year from the Wednesday before the third to the Wednesday before the fourth Sunday. You will, therefore, publish that the Baltimore Old School Baptist Association will meet this year with the Church at Black Rock, Baltimore county, Maryland, on Wednesday, the 20th day of May, 1863, at ten o'clock, a. m., and continue three days. Ministers, and other brethren, and friends, coming by public conveyance through Baltimore city, will take thence the Northern Central Railroad, at the Calvert station Baltimore, to Cockeysville, (fifteen miles) on Tuesday, the 19th, and they will be met, on their arrival at Cockeysville, with conveyances to take them to our homes, and to the meeting. We specially request the attendance of our ministering brethren.

LEWIS R. COLE.
BLACK ROCK, Maryland, March 23, 1863.

Delaware.—The Delaware Association will be held with the Welch Tract Church, (within one mile of the Newark Railroad station on the Philadelphia, Wilmington and Baltimore Railroad,) commencing on the last Wednesday in (27th) May, at eleven o'clock, a. m., and continue three days.

Delaware River.—The Delaware River Old School Baptist Association will be held with the Southampton Church, Bucks Co., Penn., to commence on Wednesday before the first Sunday in June, (3d,) at ten o'clock, a. m.

Warwick.—The Warwick Association will be held with the Old School Baptist Church of Middletown and Wallkill, in Orange Co., N. Y., commencing on the Wednesday after the first Sunday in June, (viz. June 11th,) at ten o'clock, a. m., and continue three days.

Chemung.—The Chemung O. S. Baptist Association will be held with Pine Valley Church, near Horse Heads, Chemung county, N. Y., to commence on Saturday before the third Sunday in June, (viz. June 21st,) at 10 o'clock, a. m.

The Western Conference of Old School Baptists of Western New York, will be held with the brethren at Riker's Hollow, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June, 1863.

Old School Meetings.

BROTHER BEEBE.—Please give notice that the Church at Mount Gilead, have concluded (the Lord willing) to hold a Yearly Meeting at their meeting house, to begin on FRIDAY before the 2d Saturday in April, 1863, and continue three days. Brethren and sisters, of our faith and order, are affectionately invited to attend. We have the promise of Eld. J. F. JOHNSON, and a partial promise of Eld. THOMAS P. DUDLEY, and we also invite our ministering brethren generally to attend. Those coming (if any) from the free States will take the boat from Cincinnati to Maysville, where they will call on brother RICHARD POWER, and on Thursday evening take the stage to Mount Gilead, a distance from Maysville of twelve miles. At Mount Gilead they will be met and provided for. Yours, most truly, J. H. WALLINGFORD.

POSTPONEMENT.—As I have received word from Eld. T. P. Dudley that he can not attend with us at the time appointed above, please give notice that the Old School Meeting at Mount Gilead is postponed until Friday, May 29th, and then to continue three days, at which time we have the promise of Elds. T. P. DDDLEY, and J. F. JOHNSON, that they will be with us.
J. H. WALLINGFORD.

Miscellaneous Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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TESTIMONIAL.

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., APRIL 15, 1863.

NO. 8.

Correspondence of the Signs of the Times.

To those who are the Called According to
THE PURPOSE OF GOD.

Dear Brethren and Sisters:

BEING confined at home, through the winter, I have resolved to write a few thoughts for your meditation. Knowing that the dear children of God have many trials to encounter, as they pass through this sin-polluted world.

Dear brethren, hearken to the words of the apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." The dear Savior, when here in the flesh, on the great errand of our salvation, had much hardness to endure. And, as the poet sings—

His way was much rougher and harder than mine,
Did Christ the Lord suffer, and shall I repine?

When we consider what sufferings Christ endured for our sake, it should hush to silence all our murmurings, and constrain us in love and gratitude, to try to praise God for his abounding love, mercy and grace, which is manifested in the unspeakable gift of his dear Son. For, in this was the love of God manifested towards us, in that, while we were yet sinners, Christ died for us. Yes, it was for us he left the glory which he had with the Father before the world was, and took on him, not the nature of angels, but the seed of Abraham—was made flesh and dwelt among us—lived a life of obedience to God's holy law—for us endured the scoffs, persecutions, and temptations, of wicked men and devils—bore the reproaches of a hard-hearted, stiff-necked, and wicked nation, and all the scorn they could heap on him. Turn to Isaiah liii. where the prophet had a full view of his sufferings, and of the glory that should follow. The prophet testifies:

"He is despised and rejected; a man of sorrow and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."

To the same truth the apostle Peter bears testimony, saying that:

"He was disallowed of men, but chosen of God and precious. Unto you, therefore, which believe he is precious."

Yes, says the poor trembling child of God, The name of Jesus is the sweetest sound that ever saluted my ear; and the most lovely sight that was ever presented to the vision of my faith. Surely he is precious. But the prophet continues, Surely he hath borne our griefs and carried our sorrows. My Father's children, we have no griefs or sorrows, which Jesus has not borne. None that he has not felt. And not only our griefs and sorrows, but our Redeemer has borne the weighty load

of all our sins; for, "The Lord hath laid on him the iniquity of us all." He was oppressed, and he was afflicted, yet he opened not his mouth: Although he had done no violence, neither was there any deceit found in his mouth: Yet it pleased the Lord to bruise him: His soul was made an offering for sin, and the pleasure of the Lord prospered in his hands—and it is said, "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Follow Jesus from the cradle to the cross, and you will see him pressed like a cart laden with sheaves: Hear him praying on the mount, "O my Father, if thou be willing, let this cup pass: nevertheless, not my will, but thine be done." What must have been the agony of the Savior when he sweat as it were great drops of blood falling down to the ground? Here let me remark, dear brethren, when we feel oppressed and our spirit bowed within us—when we feel that God is about to visit his judgment upon us, and that our cup is mingled with wormwood and gall, then we are apt to cry for mercy, and as our Savior did, "If it be possible, let this cup pass:" but how hard it is for us to add in the words of the meek and lowly Son of God, "Nevertheless, not my will, but thy will be done." O! how hard it is for us to submit to the will of God! Yet we know that all things work together for good to them that love God: to them who are the called according to his purpose. But let us take a view of our Redeemer on Calvary, where he suffered the penalty of the law, for our sins. See him on the cross, his hands, his feet torn with the rugged nails, his temples crowned with thorns! See him mocked and spit upon, and when he thirsted, they gave him vinegar mingled with gall to drink! And while this dreadful scene was transpiring, the sun withdrew his light, as though blushing to behold the deed which wicked men were eager to accomplish! His dreadful sufferings at length drew to a close: He cried, "It is finished!" and gave up the ghost! Yes, dear brethren the great work of Redemption was accomplished—the law fulfilled in its jots and tittles. Justice was satisfied—the penalty for our sins was paid, and all God's people completely and forever redeemed from all their iniquities. Hence, it is in Jesus Christ, and in him alone, we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

We pass from the scene of Calvary, and the accomplishment of the great work of Redemption, to speak of some of the fiery trials which the people of God are called to pass through:

The Savior, in instructing his disciples, said to them, "Marvel not if the world

hate you; it hated me also." Again, "In the world ye shall have tribulation, but in me ye shall have peace." And the apostle assures us that, "If any man will live godly in Christ Jesus, he shall suffer persecution."

Dear brethren, the same spirit that is in the world now was in the world in the days of Christ and the apostles, and the same dislike for and opposition to the truth now as then. Therefore, the more earnestly we contend for the faith which was once delivered to the saints, the more persecution we may expect. The world never did, nor ever will, love the glorious doctrine of Salvation alone by grace; therefore, think it not strange if they should persecute you, even unto death. The same things have been done to the prophets, to the Redeemer, and to the apostles, and to many others of the dear children of God. But let us rejoice that we are partakers of the sufferings of the Savior; for it is an evidence that we are led by the spirit of God; and as many as are led by the spirit of God, they are the sons of God. And if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together. With the apostle we may well reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.

But there is yet another cause for many of the trials which we have to pass through: We have a carnal mind, which is enmity against God, and a corrupt earthly nature which is like the troubled sea, continually casting up mire and dirt, and a heart that is deceitful above all things, and desperately wicked. And from the time we are born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever, we are involved in a warfare that will never cease, until the *old man*, with his corruptions and lusts, shall be put off, with all that is mortal and earthly. Till then the lusts of the flesh will war against the spirit, and rising like a mighty army in battle array against the law of the spirit of life. But the spirit of life shall finally take possession of the field, and put all our lusts to flight. Till then our carnal lusts will lurk around and seek to get advantage, and at times they seem ready to bring us into captivity to the law of sin which is in our members. Unbelief arises with all its besetting sins—our faith grows weak and inactive—our love grows cold, and we are sorely tempted to give up all for lost. But God is still watching over his people, and he will not suffer them to be tempted above what they are able to bear, but will with the temptation make a way to escape.

Now, beloved, let us review the kind dealings of God, as exemplified in the case of one of his disciples:

After the death of our Redeemer, when the disciples were assembled together, and the doors were shut for fear of the Jews, Jesus having risen from the dead, came and stood in their midst, and said unto them, Peace be unto you; and he shewed unto them his hands, and his side; then were the disciples glad, when they saw the Lord. But Thomas was not with them at that time. And when the other disciples said to Thomas, We have seen the Lord, he said to them, Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe. But after eight days, his disciples were again within, and poor unbelieving Thomas was with them. Then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you. He then said to his unbelieving disciple—Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing. But Thomas answered, My Lord, and my God. The dear children of God are often pressed down with trials, or shut out by unbelief, so that they have very little, if any, enjoyment; but the faithful disciples of the Lamb will still continue to assemble together, as did the disciples of old; and Jesus often appears in their midst in his glory, and they are made glad when they see the Lord, with exceeding joy. Then they will speak of the glory of his kingdom, and talk of his power. Then they feel the triumphant victory of faith over their doubts and unbelief, driving the dark and gloomy clouds away, and they can testify to the truth, that in his presence there is fulness of joy, and at his right hand pleasures forevermore. But the poor soul that is shut out by unbelief, goes for many days, having no enjoyment, no views of the precious Savior. He feels indeed as though he were alone: but still the dear Savior is watching over him all the time, and in his own time will show himself to his poor wandering child that he is him that was dead, and is alive forevermore, that he ever liveth to make intercession for his people. Then, in the language of Thomas, he exclaims, My Lord, and my God! And with the psalmist he cries, Whom have I heaven but thee, and there is none on earth that I desire beside thee. Thus we witness the kind care of our Redeemer towards his poor wandering children. He leads them in the paths of righteousness, for his name's sake. He reveals to them his glory, and makes them glad with exceeding joy. Such joy as the world knows not of, and can neither give or take away; for it belongs only to the believer.

Then, dear bretheren and sisters, one and all, take courage. Remember, that he that is in you is greater than him that

is in the world. Our Savior is strong, mighty and able to save unto the uttermost all them that come unto God by him: seeing that he ever lives to make intercession for them. And he has said, "All that the Father giveth me shall come unto me: and him that cometh unto me, I will in no wise cast out."

Now, may the great God and our Savior Jesus Christ be with and shield you from all harm, is the prayer of one who loves you.

My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns.

Now, brother Beebe, I submit the foregoing to your better judgment: if you think proper, give it a place in the "Signs of the Times:" but if not, forbear, and all will be satisfactory with me.

I remain your brother, in hope of eternal life,
WILLIAM BROOKS.

BROWN Co., Ohio, Feb. 12, 1863.

PORT GIBSON, Indiana, March 26, 1863.

DEAR BROTHER BEEBE:—Some time in January last, I remitted you Ten Dollars, one dollar for myself,* and two dollars for brother J. H. Skelton, one for last year, and one for the present, with seven new subscribers: the receipt of which I have not seen acknowledged in your paper. I have supposed that the omission has been an oversight, as the paper has been coming to all, as far as I know, since the 1st of February. The reason I mention this matter is, that the brethren may know that I have sent their money, as well as their names.

Since I wrote you last, I have visited some of the churches in the Danville, and also in the White Water Associations. The churches that I visited, I found in peace and fellowship, with some degree of religious feeling among them.

The first church I visited, was the Danville, in Danville, which is the county seat of Hendricks county, Indiana. This church numbers about one hundred and thirty-five members: is well organized, and disciplined: having among its members, some of age and experience, in the house of God. Brother E. W. Thomas is the pastor, who I regard as an able and efficient minister of Jesus Christ.

After spending two days at this church, brother Thomas and I visited the Mount Zion church, five miles north of Danville. This church, as I was informed, had been constituted only two and a half years, on twenty or twenty-five members: it now numbers about fifty. Although this church were few in number, and weak in point of money and means, yet they have about the best meeting-house I was in during my trip. During our stay at this church, which was about two days and nights, eight were added to the church by experience, and my thoughts were that the Lord would bring in many more soon.

From here we went to the Mount Pleasant church, which is about five miles west of Danville. At this church, we had a very lively meeting of two days. The brethren of this church are in peace among themselves: but have been, since the breaking out of the war, in quite a cool state, religiously. Nevertheless during the meeting the church became warmed up in their feelings, and manifested

strong desires to see the cause prosper again. This church numbers about eighty members. They have had up for consideration the building of a new meeting house, but had almost given the matter up, until our visit, when the subject was revived, and three of the brethren agreed to subscribe one hundred dollars each. I left them making preparations to build, during the present spring and summer, a good and substantial house.

From this church, we went to Danville, from there to Cartersburg. Here we took the cars to Indianapolis. From there we took the cars to Acton, where Elder Thomas lives. The next day I visited brother Thomas' church, and tried to preach. We had a good meeting. I tried to preach at this church some four times. The church received two by experience during the meeting. This church numbers somewhere between seventy and eighty members. At this church I became acquainted with Eld. Ransdel, a minister of the White Water Association. From this church I took the cars for home, where I arrived safe, and finding all well, I was made to thank God for his kindness and mercy to me and mine.

Every visit I have ever made among our brethren, it has but increased my desire to become more and more acquainted with them. I have greatly desired to see and hear preach many of our brethren in the ministry, who have become men of talent, as well as distinguished for their devotion to the Lord, and his truth; but unfortunately there is no probability of our ever meeting in this time world, unless many little, trifling, and unimportant barriers that is now in the way, which has caused non-fellowship to be declared one with another, be removed out of the way, or borne with for the sake of a general union, and universal good of a common cause. My age in the ministry, and other circumstances, have prevented me from forming as extensive an acquaintance with the Old School Baptists, as many of my brethren; but I have traveled in Ohio, Kentucky, Illinois, and right smart in Indiana; and I have never found an Old School Baptist church, or an Association, but believed in special atonement, effectual calling, final perseverance of the saints, believer's baptism by immersion, the union of Christ and his church, &c., &c. These form a part of the great leading and fundamental principles of the gospel, doctrinally; and have found Old School Baptists holding and preaching these sentiments. It is too well known to need a remark that there is no difference between us on the subject of experimental teachings of God's holy spirit. If these things are so, and as far as my knowledge extends, they are, should we not cultivate peace and union, one with another, rather than seek to deride, and make a brother an offender for a word?

Should we not strive to meet together in an associated capacity, in some way, at some time, that we might form a better acquaintance, and a better knowledge of each other's soundness in the faith?

We all see what the division of our States has caused, and no man, unless he is an enemy to his country, but what would be willing to sacrifice any personal consideration for the purpose of restoring peace to our once happy but now divided and distracted country. So great is the

desire to see peace restored, in an honorable, equitable manner, in the minds of many, that they would be willing to hold out the olive branch even to REBELS. How much more should you and I, and all who love the peace of Zion, seek to compromise and bring together the different churches and Associations of Old School Baptists in the United States, and for the purpose of accomplishing this desirable end, as far as practicable, I would be willing, and indeed am in favor of a general association being held, composed of all the Old School Baptist preachers in the United States, who can produce a certificate of good standing in their church, or the Association to which they belong, to meet at some suitable time, and place, to be fixed upon in the future. These suggestions may, and no doubt will, be thought visionary with many brethren; but, nevertheless, such desires I have had for years. If I am wrong, I desire your correction; for if I know my own heart, I desire nothing but the peace and welfare of the church of God. If these suggestions deserve any notice, I would like to hear from all your correspondents, if not, let it perish. For one, I would be willing to meet any Association of this character, in any central place in the United States.

With my best wishes for your success in the publication of the "Signs of the Times," and your labors in the ministry,

I remain your affectionate brother,

JAMES STRICKLAND.

SULLIVAN, Indiana, Feb. 15, 1863.

BROTHER BEEBE:—By request, I will write you an account of my experience, and if you think it is in any wise a gospel experience, or worthy of a place in the "Signs of the Times," you are requested to publish it: but if not, lay it aside.

I was born in Sullivan county, Indiana, April 23, 1832. My parents were poor, and I did not have the opportunities which many have. My parents had no bible in their house; and, if my memory serves me right, I never looked into a bible until I was in the sixteenth year of my age. My mother was, at that time, a widow, and belonged to a people who did not believe in godliness or religious experience. I had often heard of religious experience, but I was told that it was only a whim of the brain, or mere imagination. I never heard a christian experience related until after my translation from darkness to light. When I was in my nineteenth year, I attended a protracted meeting, held by a people who called themselves Christians, but they were, by other denominations, called Campbellites. During that meeting I was made to see that I was a sinner, and that I had trampled the mercies of God under my feet; and I felt that I was a very great sinner, and felt willing to do any thing in my power to have my sins pardoned. I thought at that time I could do something to merit salvation; but I afterwards found that I was mistaken. I attended meetings very regularly, and was told that if I would join the church and be immersed, then the Lord would pardon my sins. So I went forward and was baptized and received into the church, and began to do and live. But my convictions soon wore off, and I found that I loved sin as well as ever. But I thought it made but lit-

tle difference, if the church did not find it out. I continued on in this way about three years, and being ignorant of God's righteousness, and going about to establish my own righteousness, and I concluded that all christians were like myself, and concluded there was no reality in religion. I then went back to the world: some of the members of the church said I had fallen from grace: but if so, I had fallen from what I never had. But it had happened to me according to the true proverb, The dog had returned to his vomit, and the sow that was washed to wallowing in the mire. If the washing of the sow had changed her to a sheep, she would not have returned to wallow in the mire; and if baptism had changed my state, I would not have gone back to the world. After I got back into the world again, I took great delight in sin, and my last state was worse than the first. I remained in the world for about four years, when I was again convicted of sin, and felt that I was one of the greatest sinners in the world, and my soul was in great trouble. I went back to the church to try to find some relief, but all in vain; for I felt worse than I did before. I felt that I was mocking God, and would certainly be destroyed. I then moved from Sullivan to Knox county, with my wife and three children. I thought everybody knew how bad I was, and if I could get among strangers, I would feel better satisfied. But it did me no good. I commenced reading the bible, hoping to obtain some relief; but the more I read, the worse I felt. I continued in this condition about nineteen months, and at last concluded that I was going to loose my reason. I thought I had read, or struggled too hard; but still I could not avoid struggling; for I thought I was surely doomed to hell, and I could neither work, nor sleep, with any comfort. Frequently I have heard the clock strike every hour of the night. I dreaded the approach of night, and often feared that I should not live to see the morning. I prayed by night and by day; but all seemed to do no good. One Saturday night I thought I could not live much longer if I got no relief. I arose on Sunday morning, everything looked dark and gloomy. There was meeting that day about one mile from where I lived. I attended, hoping to get some relief; but I failed; there was no comfort there for me. I returned home with a sad heart; I thought there was no mercy for me—that I must be lost forever. That evening I thought I would take a walk to see if I could not draw off my mind from the contemplation of my wretched state; for I felt convinced that if I should die and go to hell, my condemnation would be just. When I set out, every thing looked dark and gloomy. I took a little path that led through a grove of timber; but instead of drawing off my mind from my situation as I walked on with my head bowed down, these words were suggested to me:

You should pray more earnestly: for this is the work of the Lord: he will now reveal himself to you.

In a moment I was on my knees praying God to have mercy on me a sinner; and I bless his name, he did reveal himself to me. I arose from my kneeling position, my burden that so long had weighed me down to the dust, was all

* As we find brother STRICKLAND'S subscription credited for this year, we presume the \$10 was duly received. If there be any omission in crediting the other names, when informed of their names and address, we will correct all such omissions.

gone, and so I felt as though I could almost fly. Every thing looked light, and I felt as though I were in a new world. I can not express the joy I felt at that time. My mourning was turned to rejoicing, and my joy was unspeakable and full of glory.

I had never heard a christian experience related, and there was a Methodist meeting that evening near where I lived, and I attended, and heard some of them tell their experience, and it seemed to suit my case so well, that I thought that was the church for me. The minister was present, and at the close of the meeting, they gave an opportunity for any to join, so I went forward and joined the church, not knowing their rules; but I soon found them to be contrary to what I believed to be right. I soon became dissatisfied, and could not feel at home with them. So I began to attend the Baptist meetings, which suited me much better than the Methodist had, and I felt that I could make my home with them. I now belong to the Zion Baptist church, in Sullivan county, Indiana, which was constituted November 15th, 1862.

Brother Beebe, when the Lord first revealed himself to me, I thought I should never see any more trouble; but I soon found that I was greatly mistaken. I have had many troubles, and have often had to go back to my old experience for relief. It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly. We are his workmanship, created in Christ Jesus unto good works. I do not believe that the unregenerated sinner can do any thing that is acceptable in the sight of God. And our new birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. I believe in salvation by grace. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. The plan of salvation is glorious: it is a free gift bestowed on us through our Lord Jesus Christ. Who can fully describe the glorious liberty of the children of God?

But there is a period coming when we shall be set free from all our corruptions, and infirmities: when we shall see the King in his beauty, and then shall we be like him, for we shall see him as he is, and we shall then freely mingle with angels and glorified saints in glory, and free to explore the regions of immortality and love, and it will be our privilege then to praise our blessed Savior in the world without end.

Then let us lift up our heads and rejoice! looking for and hastening to the coming of the great and blessed day; knowing that he will come and receive us to himself, that where he is, there shall all his children be also. Our race will soon be accomplished, and we shall finally awake with his likeness, and enjoy his presence forever and ever.

I feel, brother Beebe, to leave this with you, to dispose of it as you may think best, and I shall be satisfied.

GEORGE W. MARLOW.

AT HOME, near Salvisa, Ky., Feb. 13, 1863.

MY DEAR BROTHER BEEBE:—I would that I could contribute more, but the pressure in financial affairs, the demoralizing influence of war, both conspire to raise a formidable barrier, over which however I hope you may leap, and thereby show conclusively to the world that the "Signs of the Times" stands, although the earthquakes of dissension seems to rend the earth and heavens. I feel that to be a co-worker in augmenting the circulation of the "Signs of the Times," is a highly commendable and indispensable duty devolving upon us all. If there ever was a time when the watchmen might safely recline upon the watchtower, and relax his vigilance, I know it is not now.

Never was a people so much in danger of being engulfed in total depravity: never did this nation more need the hal- lowed influence of a religious paper, of one that sets forth, in its pristine purity, the true words and teachings of our Savior. Many of us are debarred the inestimable privilege of hearing expounded that doctrine which only is adequate as nourishment to satiating of our unquench- able thirst for knowledge.

Since the death of our able and dearly beloved brother, Eld. Jordan H. Walker, we have been shut out from the benign influence of a minister.

The "Signs of the Times" is the only true interpreter of the word of God to which we have access. May we soon be provided with a faithful servant, as successor of him whose name is inscribed high upon the tablets of our afflictions, as one of the most vigilant expounders of divine revelation. But his venerated ashes repose now in the silent tomb, while his immortal spirit has taken its flight to the amaranth- ine bowers of spotless purity—of perpetual bliss—of eternal glory. Not to mur- mur at the wise dispensations of provi- dence, with one loud exclamation we must say, we sorely and sincerely deprecate his loss. May we all, after sojourning for a time upon earth, be as well prepared as he was, to meet at the bar of a sin avenging God. In behalf of the widow mother, and bereaved children, we would devoutly invoke the prayers and sympa- thies of the meek and lowly followers of the cross every where.

May God abundantly supply her with fortitude that she may be borne tri- umphantly over the storm-tossed waves of life's tempestuous seas, and that she, with hers, may be finally moored in the haven of peace and rest.

My wife, Mildred Paxton, having been an attentive reader of the "Signs of the Times" for more than twenty years, feels that the consolation derived from reading them could not be purchased with money, and in her name gratuitously remits you one dollar, and earnestly entreats you to go on fighting the good fight of faith, and she cherishes the hope that the "Signs of the Times" may flourish like a green-bay tree, and rear its form far above all others, in the contest for truth.

May God nerve your puny arm to per- form well your work, and in pecuniary matters may you be liberally rewarded.

Your unworthy brother,

R. H. PAXTON

LINCOLN, Illinois, Feb. 23, 1863.

DEAR BROTHER BEEBE:—I am admon- ished that it is time for me to renew my subscription to the "Signs of the Times," for the present volume; for I do not feel willing to do without them. They are truly a source of much comfort to me, and also to my companion. In reading the communications of the brethren, and sisters, in the Lord, if I may be permitted so to call them, and hearing of their trials, and of their seasons of rejoicing, however short they may be, I can not avoid the conclusion that I too have traveled, at least to some extent, the same road. The editorials also have been encouraging to my poor heart, and the inner man has received strength. The substance of the sermon on the abolition of death, I think I can not loose as long as memory keeps her throne. It was truly a Resurrection Sermon, in which is proved, by divine authority, that Christ has abolished death, and brought life and immortality to light through the gospel. And what is a Resurrection, but the abo- lition of Death? They that are dead are freed from sin, and all on whose behalf Christ has abolished death can die no more, death hath no more dominion over them. Lift up your heads then, ye trem- bling sons of God! for although your sins like towering mountains reach to heaven, you, who on him believe, are fully and for- ever forgiven! and you shall as surely be brought off conquerors, as it is that the promise is given! Can you doubt? Jesus says, "My sheep hear my voice, and I "know them, and they follow me; and I "give to them eternal life, and they shall "never perish; neither shall any pluck "them out of my hands. My Father "which gave them me is greater than all; "and none shall be able to pluck them "out of my Father's hands. I and my "Father are one." A woman may for- get her sucking child, but God will not forget his church, and people, whom he hath engraved on the palms of his hands; for their walls are continually before him. But, do you say, All this is true, and cer- tain to those who are the people of God; but how am I to know that I am one of that blessed number? The apostle is given as a pattern for all who believe. We can not doubt that he is a child of God, and an heir of glory; yet we hear him exclaiming, "O wretched man that "I am, who shall deliver me from the "body of this death?" He found a law in his members warring against the law of his mind, bringing him into captivity to the law of sin, which was in his members; when he would do good, evil was present with him; and the good he would do, he did not; but the evil which he would not, that he did; and he says, "So it is no "more I that do it, but sin that dwelleth "in me." This language needs no com- ment. It is the plain unvarnished lan- guage of every christian's heart. But what is more, this pattern saint and apos- tle, after fully expressing his lamentations, concludes in the triumph of faith, and says, "But thanks be to God who giveth us "the victory through our Lord Jesus "Christ." Not through ourselves, or any, or all of our own performances. Though we should keep the whole law we could not be justified by it before God. Justification is of faith, that it might be by grace, to the end, that the promise

might be sure to all the seed, and that the praise of our salvation should be to God, and not unto ourselves. Hear, O earth, and be astonished! "For unto us "a child is born: unto us a Son is given: "and the government shall be upon his "shoulder." "And in his day Judah "shall be saved, and Israel shall dwell "safely; and this is the name whereby "he shall be called, THE LORD OUR RIGHT- "EOUSNESS." "Of him," says the apostle, "are ye in Christ Jesus, who of God is "made to us Wisdom, and Righteousness, "and Sanctification, and Redemption." What shall we say to these things? If God be for us, who can be against us? He that spared not his own Son, but de- livered him up for us all, (all his people,) how shall he not with him also freely give us all things?

Now, dear brethren, in conclusion of my short letter, let me ask you to read Romans viii.

Brother Beebe, if you think there is any thing in this which will comfort and encourage the dear saints, you are at lib- erty to publish it; but if it will crowd out more valuable communications, throw it aside, and all will be right with me.

Yours, in the best of bonds,

JASPER SMITH.

P. S. Will brother J. F. JOHNSON, of Kentucky, give, through the "Signs of the Times," his views on the words, God is not the God of the dead, but of the liv- ing? and oblige an enquirer after truth.

WHITEFIELD, Maine, March 2, 1863.

DEAR BROTHER BEEBE:—I herewith send you one dollar for the continuance of the "Signs of the Times." Please accept my best wishes for your prosperity in temporal and spiritual things, together with the as- surance of my heartfelt sympathy for you in your pecuniary embarrassments. I also feel to congratulate you, and the dear brethren and sisters, that the prospects are that the publication will be sustained, so far as pecuniary means are concerned. I was fearful at the commencement of the present volume that you might sustain a loss by its publication, and that it might ultimately fail for want of adequate sup- port; and although I feel somewhat re- lieved in that respect, still I feel some ap- prehension that the time is not far distant when its publication may be arrested by authority of the powers that be. For I do feel impressed, and I can not rid my- self of the impression, that there is a time of persecution near at hand. A time when no man may buy or sell, save he that hath the mark, or name of the beast, or the number of his name.

I would like, if I felt competent for the task, to give you some brief account of my religious wanderings; but I know I can not do the subject justice, and fear that I can not make myself intelligible. But I can, nevertheless, say that when God first revealed himself, in delivering me from the bondage of sin and guilt, and caused me to hope in his pardoning love and mercy, through faith in the Lord Jesus Christ, (which is about twenty years since,) it was in the midst of a religious revival among the *Do and Live* people of several different denomination, and having at that time but little knowledge of the Old School Baptists, other than a large amount of prejudice against them, and knowing but little of the doctrine, and of

religious experience, I was easily persuaded to unite in church fellowship with one of them, the Free-will Baptists. But I soon found that I was not at home with them, which led me to examine the creed of the New School Baptists, it being very convenient, as to location, to unite with them, and thought I found nothing objectionable in their articles of faith. Accordingly, I took my letter of dismission, and united with them, and verily thought I had found a permanent home. But I soon found what I little expected to, namely, that there did not exist that christian confidence and freedom in them which I supposed should characterize a christian church; but instead, a certain degree of restraint, and a large amount of carnal policy. Notwithstanding, I tried to exercise charity, and to do my duty, or what I was instructed was my duty, and tried hard (unwittingly) to become a good Pharisee; but I found that to be impossible; for I could not feel satisfied with my own performances, whilst others appeared to enjoy great satisfaction in what they were doing, and they also seemed to derive much comfort from the preaching which we had, while to me, aside from some few instances, it was nothing better than husks, which did not satisfy me. I also learned that to unite with a church of that order, was no more nor less than to commit ourselves to a certain line of religious policy, and to submit to the orders issued by the heads of the religious institutions, and to the dictation of the clergy, who teach for doctrines the commandments of men, and make the word of God of no effect by their tradition. I found my situation very unpleasant, and my position (being an officer of the church from the commencement) peculiarly trying. I could not unburden my mind to the church, for I found the members incapable of appreciating my feelings or motives, and the Lord only knows what I passed through. In this state of Egyptian bondage I passed a number of years with but little religious enjoyment, until the encroachments and exactions of the order became so apparent and glaring, that I, with a number of others of the church, felt it to be our duty to oppose some of their measures, which led to much uneasiness, and bad feelings, until, by my opposition to their improper and disorderly proceedings, I came to be regarded as a "pestilent fellow," more especially so by the denomination at large than by the church to which I belonged; for, by the church I was generally sustained. For which reason, with others, the church was reprimanded, and treated with contempt, in consequence of which, we seceded from the Association. Previously to this, I became acquainted with the "Signs of the Times," and have been a constant reader of them ever since, which has been a great help to enlighten my mind, and instrumental in connection with the teachings of the Spirit, in directing my course. After our withdrawal from the Association, the church lingered along for a year or two, when we thought it best to dissolve the union, and in so doing, the members were set free, then I, with some others, immediately united with the Old School Baptists. And now I feel that I am in my Father's house with my Father's children. And I feel a freedom that I never felt before,

and can co-operate with my brethren with a hearty good will, and with assurance of the approbation of heaven. I should like to say something to the dear brethren and sisters, but for want of space, I must close by bidding you God-speed, and subscribing myself,

Yours, in christian love, and in hope of eternal life,
JESSE KING.

RUSH, Pennsylvania, February, 1863.

DEAR BROTHER BEEBE:—I herewith send you another dollar, to be applied to my subscription to the "Signs of the Times." I desire to do all I can to sustain your paper, for I do not know how to do without it, for it affords me a great deal of satisfaction to hear from the brethren and sisters scattered abroad, as they speak of the same trials and joys, and express the same sentiments which I think I am familiar with; and they all appear to be of the same mind. It truly does appear to me that the Old School Baptists are the only true church of Christ upon earth.

They are separate from all others, and in distinction from all others, sustain the character of *peace makers*.

They meddle with nobody's business but their own, desire for themselves no right or privileges which they do not as heartily concede to all others. While, so far as my knowledge extends, all other professed churches, are meddling with that which is not their business, and exerting all their energies to bring all others to conform to their standards, and seem desirous to compel others to do as they dictate, and submit the keeping of their consciences to their government, not only in matters of religion, but also in the political affairs of our States and Nation. They are not willing to leave it with God to define what is sin, and to punish transgressors in his own time and manner. If they are permitted to prevail and hold a predominating power, they will soon attempt to compel us also to think, and speak, and act, as they do. The Lord alone knows what a year, a day, or an hour may bring forth. If we have got to be persecuted, may it be for righteousness' sake; then we feel assured that we shall be enabled to bear it patiently. Many of us are scattered into different States—often but one family in a place, as is my case. There were several families of our faith and order settled in this vicinity, but in the providence of God, mine only remains. Some the Lord has taken to himself, others have moved away; and we are left alone. We feel our own weakness, and our depravity, and it would be a great privilege if we had faithful brethren and sisters at hand to admonish us, and to watch over us; it would afford aid and comfort in the hours of trial. But being alone, we are prone to conclude that we are so sinful that we can not be christians, and we are almost tempted to give up our profession. But when we receive the "Signs of the Times," we find there are others who have the same trials, and we are greatly encouraged to find that we are not alone. We also find in them sermons which feed and strengthen us on our journey. We seldom go to hear other denominations, for we find nothing in their doctrine or devotion to edify us, and we have, some times, felt shocked to hear them take the name of our God in vain.

Their god to us appears to be Mammon; and we can not perceive that they have any fear of the true God before their eyes, or their feet would be less swift to shed blood, and there would not be so much misery and destruction in their ways. We are led to conclude that the way of peace they have not known. But the apostle says whose god is their belly, and they mind earthly things. But when I converse with dear brethren, through the "Signs of the Times," I feel that I would be glad to respond; but I feel incapable, and what I write looks so imperfect, I can not think it would edify any of the saints. But if you can pick any thing out of my writing at any time that you think would afford any satisfaction to others, you are at liberty to insert it. I write, perhaps, more freely to you, as we are kindred in the flesh, as well as we entertain the hope, kindred in Christ. I hope I may some day see you again in the flesh, but if not, I do hope to meet you in a better world.

ERASTUS MAYNARD.

PORTLAND, Maine, Feb. 28, 1863.

BROTHER BEEBE:—I have taken your paper one year, and if I am any judge, it is the only truly religious paper I ever saw. That you may understand that it has not fallen into the hands of a scoffer, I will try to give you a little sketch of my experience:

I commenced going to sea at the age of thirteen years, and continued a sea-faring life until I was twenty-seven years old. I lived a very wicked life, and while on board of a man-of-war, in the midst of seven hundred wicked men, by some unseen power, I was made to feel that I was a lost sinner. I continued under this conviction fifteen months, when I was discharged at Norfolk and came on to Baltimore, and there, I walked through dry places, seeking rest, and finding none, and I said I would return to the house from whence I came; and I even went so far as to get really drunk, that I might, if possible, drive away my convictions. But God in mercy would not allow me to do so. Still I felt determined to have my own way; so I undertook to reform myself. I shunned bad company, and got in as mate of a vessel, but the Lord graciously interposed, and laid the hand of affliction on me, and I had to go to the hospital, and while there, I gave up all hope, and gave myself up to be forever lost. But I still continued reading the New Testament, but for what reason I do not know. On one beautiful morning, I went out before breakfast under a shady tree to read, and there the Lord shed forth his love in my heart. At first, I was afraid I had sinned against the Holy Ghost, but in a moment I felt my heart overflow with joy and love. Jesus was very precious to my soul, and tears were rolling down my weather-beaten cheeks. I said to myself, The Lord has blessed my soul! I fell upon my knees and repeated the publican's prayer, where or how I had learned that prayer, I could not tell. This was the first time I ever prayed in my life. The Lord has continued my unprofitable life fifteen years since that time, and it has been one continual warfare with me. I have lost all confidence in the flesh. I believe the church of Christ is to be built up alone by the grace of God.

I will send you one dollar to supply the paper to some one who has none. My paper continue to send to Portland, Maine. Yours,

GEORGE LAMBERT.

SULLIVAN, Indiana, Feb. 12, 1863.

BROTHER BEEBE:—My love to you, and all the household of faith. I feel inclined to write to you, but O! my poverty! unless the Spirit dictates, I can not write to profit or comfort to the children of the kingdom. I often enquire, Why are we so cast down—so faithless? The promises remain the same. The foundation standeth sure—the Lord knoweth them that are his. This is all very well, when the light of his countenance rests upon us—we then think we will never more doubt—but, in ecstasy of joy exclaim—My Lord and my God!

My brethren, these are trying times, that try men's souls. O! that I could be reconciled—this is the enemy that I have to contend with. My poor heart is so full of complaining, when He has said, that All things work together for good to them that love God. Do I love as I ought? Am I his, or am I not? Can it be that I have been so long deceived? Had I not better hold my peace? One that has at times written and spoken different things. Could I but stay my mind on spiritual things, instead of having it like the fool's eyes, to the ends of the earth, endeavoring in mind to steady the ark of our country! Surely might we exclaim, What is man, when left to himself? How truly is he described in the saying, Destruction and misery are in their way, whose feet are swift to shed blood; and the way of peace they have not known.

My mind is laboring of late on the passage, The time is at hand. What that is I do not pretend to know. One thing is certain, the time of the end to many is at hand: myself having seen sixty years, I can not look for a much longer stay; yet, blessed with moderately good health, and looking for, I know not what, a mystery to myself, and fear that I am more so to my dear brethren.

Brother Beebe, after looking this over, I think you will find much on hand that will be more valuable than my poor production, to the saints, and do not let this crowd out better matter.

Your brother in hope,

JOHN S. MOORE.

MAHASKA Co., Iowa, Jan. 29, 1863.

BROTHER BEEBE:—I am highly pleased to see that the brethren, and friends, are engaged in giving a more extensive circulation and support to the "Signs of the Times."

We have regular preaching here once a month, by brother A. Wood; but there are many of our brethren in this part of the country seldom have opportunity to hear much gospel preaching, as there are but few Old School Baptists preachers in this part of the country. We are often made deeply to feel that, although the harvest is great, the laborers are very few; and we are instructed to pray therefore the Lord of the harvest to send more laborers into his harvest. We have witnessed cases, more than once, where the poor lambs have come bleating to the fold for admittance, and have had to wait for months for an administrator of the ordinance of baptism. Would it not be in

order for an ordained Deacon to officiate in such cases? I have thought some times it would. Will you, brother Beebe, give your views on it?

Perhaps I have written more than will be of interest already, so I will close by wishing you great success in your arduous labors. May the God of Elijah preserve you long, and give you strength to wield The Sword of the Lord and of Gideon, is the prayer of your unworthy brother,

A. J. BAKER.

* We find no such order laid down in the New Testament. The commission to preach, and to baptize, go together.—Ed.

RENSSALAER, Indiana, March 1, 1863.

BROTHER BEEBE:—I have been much strengthened and comforted in reading the many communications from your correspondents, and editorials.

I had thought of penning a few lines, and leave them at your disposal, but a sense of my unworthiness, and inability, to write any thing calculated to strengthen, comfort, or interest any.

Paul tells us, Every man hath his proper gift of God, one after this manner, and another after that. This is manifest among the people of God. One can preach the word—another exhort—another is gifted in prayer—another in healing, in communicating his or her trials, afflictions, temptations, &c., to the many brethren and sisters scattered far and near, which would surely be a healing balm to their poor weary, tempest tossed souls.

I know it has in my case proved to be a healing balm.

I desire to know what is my gift.

I some times think I am like the slothful servant, have hid my talent in the earth, if any I have.

These are trying times. It seems that the Prince of Darkness rules in the hearts of the people. But we are told that perilous times SHALL come. But hear what our Savior says:

"Let not your heart be troubled: ye believe in God, believe also in me."

Then, brethren and sisters, let an unworthy worm of the dust exhort you to hold fast the profession of our faith, without wavering, for he is faithful that promised, not forsake the assembling of ourselves together as the manner of some is.

James tells us that to him that knoweth to do good and doeth it not to him, it is a sin. Then, dear brethren, let it not be said of us that the knowledge we possess is sin to us.

Paul says, "But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another."

Then let us speak not evil, one of another, brethren. Grudge not one against another, brethren, lest ye be condemned; but be ye patient; stablish your hearts; for the coming of the Lord draweth nigh. Confess your faults one to another, and pray one for another, for you know it is said that, The effectual, fervent prayer of a righteous man availeth much. Of all the writers of the New Testament, James seems to point out to the brethren the love they should have one for another, and their duties one to another, more clearly than all the rest. He says:

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sin-

ner from the error of his way, shall save a soul from death, and hide a multitude of sin."

Now, dear brethren and sisters, if ever I desired, or prayed, for any thing in my life, I have prayed that my brethren, if they saw me in an error, would do as James has commanded them: Confess your faults one to another, and pray one for another that ye may be healed.

In these perilous times anti-Christ seems to almost have gained full sway above all that is called God, or is worshiped; then should we not heed the admonition of the apostle Peter, when he says:

"Finally, be ye all of one mind, having love one for another: love as brethren: be patient: be courteous: not rendering evil for evil," &c.

Again: Beloved, let us love one another; for love is of God; every one that loveth is born of God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God to us, that we loved God, but that he loved us, because he sent his Son to be the propitiation for our sins. Then what manner of persons ought we to be, in all godliness and holy conversation? While anti-Christ is divided and sub-divided, let it be said of us, Behold how good and pleasant it is for brethren to dwell together in unity. Let not the discord and divisions which abound in the world, be found among us; that the world may be led to say of us, Behold how they love one another! Let us ever strive to keep the unity of the Spirit in the bonds of peace. Let us ever be bound together by the strongest bands of brotherly love, and thus fulfill the law of Christ.

Brother Beebe, I submit what I have written to your better judgment. If you see proper to lay it aside, all will be right. I seldom ever trouble you, only to remit my subscription. So I do not want you to give place in the "Signs of the Times" to this to the exclusion of better matter. I close, desiring the brethren and sisters everywhere to pray for me, a poor worthless worm of the dust.

May the Lord enable you to contend boldly and earnestly for the faith once delivered to the saints. May you ever be found to speak the things which become sound doctrine, is my prayer.

JAMES H. YEOMAN.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1863.

CESAR AND GOD.

"And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's."—Mark xii. 17; Matthew xxii. 21, and Luke xx. 25.

An appeal had been made to Jesus by certain emissaries of the Pharisees, who, with murderous designs, had taken counsel together as to the most feasible plan for accomplishing his death, had determined to make an effort to draw him into a political antagonism with the secular powers. Having entirely misapprehended the nature of the kingdom which Christ was about to organize, and of the government which was to rest upon his shoulder, they flattered themselves that they could draw from him some expression in regard to the equity and righteousness of the Israelites paying tribute to the Roman government, which could be construed into TREASON against Cesar. Their plan seemed to be shrewdly conceived to ensnare him. Those messengers from the Pharisees, professing to venerate

him as an unbiased and righteous judge, thought, by flattery, to conceal from him their treacherous designs, and to propose a question, the answer of which, if in the affirmative, would excite the prejudice of the Jews, and, if in the negative, would expose him to the charge of TREASON, and in either case would give his enemies advantage of him. But he knew their wicked thoughts, and exposed their hypocritical designs. The answer which he gave, surprised and confounded them.

The importance of the decision of our Lord, in this case, has a much wider application than to these messengers of the Pharisees, or, to those who, in secret clove, meditated his death. His reply to them is conspicuously registered by no less than three distinguished servants of God, divinely inspired to bear a faithful record, for the instruction of generations in all subsequent ages of the world. Instead then of regarding these words as mere casual remarks, or, applicable only to the time and surrounding circumstances of that occasion, we are to regard them as a mandate from the mouth of God, clothed with all the authority of the throne of Jehovah, and binding on the church down to the latest generations of mankind.

To the church of God this mandate is in perfect harmony with the whole volume of divine revelation. Viewed, however, only in the light of an example, the saints should profit by it, and beware of being drawn into the snares of the enemy, who would, if possible, tempt them to mingle politics and religion; or, consent to any union of Church and State. As the Head of his church, he refused to make a political speech, or to define, or decide the vexed questions of the rights, the power, or policy of the kings, rulers, or governments of the nations of the earth. And we are warranted to believe that none but anti-christian ministers can be prevailed upon, in their ministerial capacity, to harangue the citizens of the world on political subjects, nor will the saints as such consent to any amalgamation, nor sustain a ministry thus desecrated. Whether we consider the words at the head of this article as a maxim of divine wisdom, or a mandate of divine authority, we can not disregard it with impunity. As it deserves, therefore, our profound consideration, and obedient conformity, we propose to present to our readers the line which the scriptures have drawn between the things which legitimately belong to Cesar, and the things which belong to God. We do not mean to admit that Cesar, or any king, potentate, or government, of the earth, has any power, dominion, or property, independently of God, or that mortals can possess any thing that does not belong to God; for the earth, and all the fulness thereof, are his. All things in heaven and earth, whether they be principalities or powers, thrones or dominions, things visible or invisible, belong to him, and by him consist. But, by the things belonging to Cesar, we understand the things which we, as citizens of the world, are required to concede to human governments. The apostle informs us that there is no power but of God—that the powers that be are ordained of God—and we can not resist them without resisting an ordinance of God. 1 Peter ii. 13-21; Titus iv. 1; Rom. xiii. 1-8. From this, we learn that every constitutional form of human government, domestic, social, or political, God has ordained for the well being of mankind. And what we are to regard as belonging to Cesar, as we take Cesar to denote all the various forms of human government, is, authority, power, honor, submission, obedience, tribute, and respect, and all of these to the full extent that we can possibly ren-

der due, without yielding to them anything which belongs to God, or, that God has reserved to himself in his word. While, to honor, respect, and to obey, all whom God, in his holy providence, has placed in authority over us, as parents, masters, magistrates, kings, or governors, becomes us; and should be done cheerfully, willingly, and heartily, not with eye service, as men-pleasers, but in singleness of heart, fearing God. Col. iii. 22, 23. "Having your conversation honest among the Gentiles," &c. "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing you may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully," &c. 1 Peter ii. 12-19.

It is clearly manifest from these words of our Lord, read in connection with the other scriptures named in the preceding remarks, that our Lord forbids that his church, or his disciples should ever attempt to revolutionize any system of human government under which he, in his divine wisdom and providence, has placed them. Whatever interest it may be proper for them to take in the political affairs of the nation, or government, to which they belong, should be strictly regarded as pertaining to them as citizens of such governments, and not as Christians. The mingling of politics with religion, and Church with State, is alike corrupting and detrimental to both. No church can abide in the apostles' doctrine and fellowship, whose faith, or order, is dictated by human legislation, or whose cause is defended by secular power. No human legislation is competent to aid the Son of God in the advancement of his cause, or the building up of his kingdom, for this good reason, the kingdom of Christ is spiritual, and no man can see it except he be born of the Spirit; and all earthly kingdoms are natural. Christ's kingdom is not of this world, all other kingdoms are of this world. Nor is the church of Christ, as such, competent to order, or regulate the affairs of earthly kingdoms, or governments; for the children of this world are wiser, in their generations, than the children of light. Not many wise men, according to the wisdom of this world, are called to be disciples of the Redeemer. But few, comparatively, of the members of the church of God possess the elements of statesmanship, for God has designed them for a higher and holier vocation. When, for instance, the first settlers of our eastern colonies tried the experiment of a Church and State policy, no person was to be allowed to enjoy citizenship, unless he were adjudged orthodox in the Puritanic faith. The church dictated the laws of the land, and the civil powers executed the decisions of the church, and no man could be expelled from the church but by the axe or halter, unless it were by banishment from the Colonies. Did this arrangement contribute to the purity, or prosperity, of either Church, or State? Nay, were not both corrupted by the unnatural amalgamation? Let the voice of history proclaim in thunder tones the reply. The torturing, maiming, whipping, drowning, cutting off ears, tongues, bored through with red hot irons, incarceration

tions in prisons, and banishments, &c., all of which was painfully suffered by Baptists, Quakers, Indians, and all whose consciences could not be forced to bend obsequiously to the popular storm. And in what age, in the history of mankind, has it been otherwise? All the cruel persecutions of the dark ages, of Papal or Pagan usurpation, are in point, and in proof of our position. The world has never known a union of Church and State that has not been fatal to the peace and prosperity of both. Hence the wisdom of the rule laid down in the words of our Lord: "Render to Cesar the things that belong to Cesar, and to God the things that belong to God." To be a good subject to the government of Cesar, or of whatever earthly government our lot may be cast under, does not disqualify us for loyalty to our Lord Jesus Christ; but the laws of Christ, as we have shown, enjoins on us, that, in all our civil relations, Every soul shall be in subjection to the higher power, rendering honor, obedience and tribute to whom these are due, and to obey these injunctions, as unto God. Nor does our allegiance and faithful submission to those who are in constitutional authority over us in the flesh, in the least disqualify us for our submission to Christ as our spiritual King, in all the obligations enjoined on us by him, in his spiritual government. We can readily perceive that if Christ had authorized his apostles and disciples generally, to interfere with the secular governments or the kingdoms of this world, or to direct the social and domestic relations of authority and subjection in their various spheres, or, if he had called on Cesar, or any other human power, to aid, protect, or defend his cause and kingdom, that collisions could not have been avoided. Earthly governments transcend their rightful province when they presume to become defenders of the faith, or when they attempt to interfere with the consciences, or religion, of their subjects. No human prince, potentate, or ruler, can stand between a man and his God; therefore, the right is inalienable in every human being to worship God according to the dictates of his own conscience, without let or interference by his fellow man. To his God alone is he amenable as a subject of the divine government. And, on the other hand, although Christ has absolute power over all flesh, and is the King of kings, and Lord of lords, yet, in his Headship in his church, he refused to interfere with the secular affairs of earthly governments. Nor has he ever allowed his church, as such, to intermeddle with the power, or policy, of the governments of this world. One of the most prominent and indelible marks of anti-Christ, is, that she reigns over the kings, or governments of the earth. Revelation xvii. 18.

While as christians then, we have no supervision of earthly governments; we, as men in the flesh, aside from our religious relations, are required to serve our day and generation like other men. If our lot be—as with us it is or has been—in a republican form of government, in which every citizen—not as a christian—but simply as a citizen, is held responsible in his measure, that is, to the extent, at least, of his vote and personal influence, for the government, he can not excuse himself from that responsibility on the plea that he is a christian, or, a subject of Christ's kingdom; for neither his christianity, nor his allegiance to Christ, exempts him from any obligation in the flesh, as a citizen of the State. A consistent christian may be, and should be, a good statesman; certainly none the worse for being a christian. And a good loyal citizen of the world may be a most orderly christian, for he can not be a consistent christian and a bad citizen.

The saints are called the salt of the earth. Their influence should be of a savory, restraining character. It does not become them to fan the flames of discord, which may betray the depravity of poor fallen human nature. "If any man have not the spirit of Christ, he is none of his." He can not be a christian if he has not that spirit. Having that spirit, his mission is like salt to exert a preserving influence, to be like oil upon the troubled and turbulent waters, not only in restraining his own natural passions, and keeping his own body under, but also in inculcating among his fellow men the principles of, "Peace on earth, and good will toward men." That spirit leads him to do good to all men, as much as in him lies, especially to those who are of the household of faith.

We are now living in the last days, in which the scriptures admonish us that perilous times should come; these are days in which those who profess to be religious overmuch, are the most thirsty for the blood of their fellow men; and those who venture ever so modestly to plead for peace on earth, and to walk humbly, and especially to love mercy, are repudiated by the most popular religionists, and those who pray God to forgive, and lay not the sins of those whom we deem our enemies to their charge, must have their names cast out as evil. And if the time has not come when even brethren with whom we have taken sweet counsel together, and in whose company we have walked to the house of God, will deliver us up to be put to death, it is certainly a time in which iniquity abounds and the love of many waxed cold.

O! how important that christians should watch and pray, lest they fall into temptations! Especially should christians guard against every appearance of evil. If the elements around us are dark and stormy, if the judgments of the Lord are abroad in the land, if wars and discords are prevalent among the States and Nations of the earth, may we not enquire, if we, like Jonah, may not, to some extent, be the occasion of the tempest that is beating upon us? May we not ask ourselves, at least, if we have not directly, or indirectly, contributed to the calamities which are now devastating our once happy, happy and prosperous land? Have we duly appreciated our civil, social and religious privileges, when we enjoyed them? Have we been sufficiently humble and thankful for the mercies, temporal and spiritual, which God has showered so profusely upon us in times past?

This is a time, above all others, in which christian love, humility, forbearance, and faithfulness, should be cherished. We are in the world, and in the world we must have tribulation. But a solemn charge is upon us to keep our garments unspotted. Let us not yield to a worldly spirit, or drink of the golden cup which has intoxicated and maddened the nations of the earth. Be sober, be vigilant, because your adversary, the devil, is going about as a roaring lion, seeking whom he may devour. Be not censorious, or bitter, against those who differ in judgment with you, but in meekness instruct them that oppose themselves, if, peradventure, God may give them repentance to the acknowledgment of the truth. Pray without ceasing, and in all things give thanks to God. Commit to him the keeping of your souls, as unto a faithful Creator. Cast your cares upon him, for he careth for you. Beware of any spirit that tends to alienate you from your brethren in Christ. Always prefer Jerusalem above your chief joys. Endorse nothing in your religious creed for which you have not a "Thus saith the Lord." Reject nothing from your faith or practice on which God has set the stamp of his divine approbation. Search the scrip-

tures diligently, prayerfully, constantly, and anxiously. Denounce nothing as sin that God has not, in his word, disapproved. consent to nothing as good that God, in his word, has not approved. Pray not that God should alter his immutable counsel, but pray rather, "Thy will be done in earth as it is done in heaven." Say in the language of your Shepherd and Bishop, "Not my will, but thy will be done." Pray in submission to the will of God, for all men, friends and enemies, for kings, rulers, and such as are in authority over you, that ye may lead a quiet and peaceable life, in honesty and godliness, for this is good and acceptable to God our Savior. As the end of our prayers is that we may live peaceably, we should pray the Lord to rule our rulers, govern our Governors, preside over our Presidents, and give our Senators virtue and wisdom, that they may make and administer good and wholesome laws, not oppressive, but just, righteous and equal. And while thus we pray for others, see that we ask for no right, privilege or distinction that we are unwilling to accord to all other men. As ye would that others should do unto you, do ye even so to them. Thus shall ye render to Cesar all that is his due, in tribute, in honor, in obedience, to every constitutional demand. But forget not that our holy religion discriminates, and sets bounds to Cesar's claims, reserving for God the things which belong to God. "Let no man judge you in meats, drinks, holy days, new moons, or sabbaths,"—these are matters between each man and his God. These things belong not to Cesar but to God. The three Hebrew children were justified in disobeying the command of the king of Babylon, when he ordered them to worship his golden image on the plains of Dura. Our allegiance to God is first, and it embraces every thing of a spiritual nature. No human power belongs to mortals to dictate our worship, or to restrict our religious liberty. But, as we have shown, this restriction of human power, reserving sacredly to God the government of our consciences, does not disqualify us to discharge every legitimate obligation to all on earth who have authority over us. But should any potentates of the earth demand of us to render to them the things which belong only to God, though our life be at stake, as the children of the living God we are to obey God, rather than man; and he that would save his life, shall lose it, but he that will lose his life for Christ's sake, shall find it.

Brethren, fear not him that can kill the body, and afterwards hath no more power; but fear him who hath power to cast both soul and body into hell. Our duty is to live soberly, righteously, and godly, in this world, and leave the consequence with God. And we have the blessed assurance if we be cast into the fiery furnace, like the three Hebrews, the form of the fourth will be with us, and the fire shall not kindle upon us. Our God can, and will, shut the mouths of devouring lions, and give us that faith that will quench the violence of fire, and in all things overcome the world. But let us be humble, meek, quiet, forbearing, patient, long suffering. Bless them that curse you—pray for them that persecute and spitefully use you. It is but a little while we have to suffer, if suffer we must, and that which is or may be—
"Painful at present, shall cease before long,
And then, O how pleasant the conqueror's song."

ELD. S. TROTT A PRISONER!

THOUSANDS of our readers will be pained to hear that our dear old father TROTT, after having labored faithfully in the ministry of the gospel of Peace on earth, and

good will toward all mankind, more than fifty years, having all that time borne an unblemished character, as an able and bold defender of the truth, but a most quiet, peaceable, and law-abiding citizen, is now, at the age of nearly eighty years, in a feeble state of health, incarcerated in prison! in the city of Washington, D. C. The particulars of his arrest, or what were the charges, if any, on which he is imprisoned, we have not learned. It is generally known that his residence has been for years within a few miles of Fairfax C. H., Virginia, which has been held alternately by the Northern and Southern armies since the beginning of our unhappy war. In our next numbers we may be able to give farther particulars.

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Marriages.

March 30, 1863.—In Middletown, at the residence of the bride's mother, by Eld. G. Beebe, Mr. H. JEROME OGDEN to Miss ALICE CARMICHAEL.

Obituary Notices.

Died.—Near Greenville, in this county, on Sunday morning, March 29, 1863, Mrs. MARY RAMEY, wife of Mr. John Ramey, in the seventy-seventh year of her age. Sister Ramey had been an orderly and esteemed member of the Brookfield Old School Baptist church more than fifty years. She has left an aged husband, and a numerous family of children, and grand children, with other relatives, and the church, to feel and mourn their loss. Her funeral was numerously attended on Monday, the 30th ult., and a discourse was preached on the occasion from Matthew xxv. 34, by Eld. G. Beebe.

Dear Brother Beebe:—Please publish the following obituary in the Signs of the Times: Died, December 3, 1862, MARGARET, wife of Lt. John Hobensack, and daughter of brother John and sister Margaret Krewson, in the thirtieth year of her age. Sister Hobensack was baptized into the fellowship of the Southampton church several years ago, and continued in the order and fellowship of the church up to her death. Several months before her death, a deep seated ulcer collected in her side, and continued to discharge until she wasted away with consumption. During the time of her illness her faith in Christ was strong, and her views of gospel truth clear, with an abiding confidence, that when done with the sufferings of this life, she had a mansion in the heavens. Her husband had enlisted in the United States Army, consequently they were deprived of each others company during her last illness, with the exception of a few days, in which he obtained a furlough to visit her, but had to return, so that he was unable to be with her when she died, or attend her funeral. But she was kindly cared for at her father's house. She bore her afflictions with christian fortitude, and died in the triumphs of faith. She leaves a heart stricken husband, two small children, an aged father and mother, several brothers and sisters, together with the church, to mourn her departure. Her remains were deposited in the cemetery at Southampton, December 7, and a discourse preached on the occasion by the writer, from 2 Cor. v. 4. May the Lord bless the afflicted husband, and his little ones, the aged parents, and all that feel to mourn.

Also, died, at Johnsville, February 14, 1863, of scarlet fever, after a short illness, JOHN NEWTON, son of William L. Esq. and sister Margaret Craven, aged nearly five years. Few children, at so early an age, have attracted the attention, and drew forth the love of acquaintances and friends, more than this son, blessed with remarkable pleasing and active manners, which gave him a deep seated place in the bosom of his parents, which could only be felt by his removal from their society. His funeral services took place at his father's house, on the 17th, and a discourse preached by me, from Job xix. 21, after which, his remains were interred in the cemetery at Southampton church. May God bless and sustain the afflicted parents.

Also, Deacon WILLIAM DELANEY, who departed this life February 27, 1863, in the eighty-eighth year of his age. This father in Israel was baptized into the fellowship of the Southampton church in 1805, chosen Deacon in 1837, for more than half a century identified with this church. During the many struggles here to lead the church into popular and false religion, he always stood firm—"Contending earnestly for the faith once delivered to the saints." He was favored with a strong mind, and a vigorous constitution, until some one year and a half ago, he became much afflicted with erysipilus and tetter. The irritation produced by it, caused him much suffering.—Yet he bore it with christian fortitude, until about the first of January, when it dried up outwardly, and apparently went to his brain, so that he became deranged, and appeared to be a great sufferer in mind. He continued to be up about his room until his death, who, with his aged wife, had been living, for a few years past, with his son-in-law, Dea. James V. Willard. Sister Willard had been in the room to look after them several times in the morning, and went out to attend to her household affairs. He was up not more than ten minutes before his death, and laid down, and his wife covered him, and discovered no particular change. Sister Willard came in again, and found he had breathed his last. He must have fallen asleep gently, and suddenly. He has left behind him the companion of his youth, and old age, Mrs. Delaney, now in the ninetieth year of her age, who is exceedingly active, for one so old, with twelve children, having buried one son, with a numerous train of descendants. In many respects, brother Delaney was a shining light, gifted in prayer, given to hospitality, ever ready to look after the wants of the poor saints, visiting the sick, and administering consolation to them—and always filling his seat in the church when he could, exhorting others to fill their places also. In penning these lines, I feel like one that has lost a devoted friend. The last time I visited him, previous to his derangement, he stated to me how his mind had been exercised about me in his sickness, and the church, how fervently he had desired my recovery, that by day, and upon his sleepless bed, in the silent watches of the night, he had been led to the throne of God's grace for my recovery, so that I might be raised up to stand on the walls of Zion, and that utterance might be given unto me to open my mouth and speak boldly as I ought, to make known the mystery of the gospel, and that the church might stand fast, girt about with truth, having on the whole armor of God to withstand the wiles of the devil. At that time, when I left him, he clasped my hand firmly, and embraced me, which was the last opportunity I ever had with him, while in his right mind. Although his mind was beclouded with disease in his last days, yet those who knew the christian, and were acquainted with the subject of this notice, are fully persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, could separate him from the love of God which is in Christ Jesus our Lord. His funeral services took place at the Southampton meeting-house, March 2, and a sermon preached by me, from Rev. xiv. 13. May the

Lord bless the aged widow with all needful grace, comfort the children, and build the waste places of Jerusalem. Yours, as ever,
D. L. HARDING.

Daviesville, Penn., March 14, 1863.

Brother Beebe:—By request of the friends, please publish the obituary of Deacon JOTHAM W. SCUDDER, who departed this life September 14, 1862, in the ninety-seventh year of his age. He was born on Long Island, N. Y., April 25, 1766, and removed to Westchester Co., N. Y., where he remained until he was about thirty years of age. He married Mary Embree, in New York, (she died about twenty-one years ago.) Some few years after his marriage, he moved into Roxbury, Delaware county, N. Y., when this county was new, and in a few years afterwards, he, and his wife, professed a hope in the Redeemer, and both united with the first Roxbury Baptist church, and were baptized by Eld. William Warren. A few years later, the second Roxbury church was constituted, of which he was afterwards ordained Deacon, which office he filled to the satisfaction of the church. He was well established in the discipline and order of the house of God. A few years ago, he moved, with his daughter, to Halcott, Green county, near to the residence of the late Eld. D. Morrison, where he remained until his death. We visited him a number of times while at that place. Although infirmed in body, his mind was firmly established in the doctrine of Christ, as held by the Old School Baptists. Last July I visited him, and found his mind exercised on the subject of Christ being set up, in the character of Wisdom, from everlasting. And he requested that the hymn should be sung which begins, "Shall wisdom cry aloud,"

And not her voice be heard?
The voice of God's eternal Son,
Deserves it no regard?

And, as I, by request, preached at his house, I dwell on that subject, "I was set up from everlasting," &c. Eld. C. W. Fuller was at his house when he died, and spent the evening with him. Circumstances in the history of the church were fresh in his mind—he dwelt much on the doctrine of the gospel. In the morning, Eld. Fuller took leave of him, and went to get his horse to go to his appointment, and was called back, and the Deacon soon gave up the ghost. At his request, his remains were brought back to the meeting-house of the second church of Roxbury, and a discourse was delivered by the writer, Eld. Fuller also taking a part in the exercises, to a large assembly, from the words, "I have fought a good fight," &c. May the Lord sanctify the bereavement to the good of his children, and especially to the dear sister, who watched over her father, in his declining days.

ISAAC HEWITT.
Delaware Co., N. Y., March 13, 1863.

Brother Beebe:—Through the mercy of our covenant keeping God, I am still spared, and in the land of the living, but am tossed to and fro by the waves of confusion, which have torn asunder our once happy and united country. We feel that our vine and fig tree is invaded, but we know that all things work together for good to them that love God, to them who are called according to God's purpose. We have been called to pass through a very severe trial the last month. Our son-in-law, AMOS ST. BYERS, who had gone to the war, was at Romney, Hampshire county, Virginia, and on the morning of February 17th, came in at nine o'clock from picket duty, when, in stacking arms, one of the guns went off, and the ball entered the back of his neck, and came out at the top of his head, he fell, and expired, without moving a muscle. On the 20th he was brought home, and on the 22d his remains were committed to the narrow confines of the earth, from which he was taken, there to await the morning of the resurrection. His age was twenty-eight years, one month and twelve days, when he fell. He has left a wife, and two little sons, to mourn their loss. We hope our loss is his gain.

DANIEL M. VARNER.
Somerton, Ohio, March 12, 1863.

Brother Beebe:—I am asked to request you to publish, in the Signs of the Times, the demise of our sister, LATICIA THOMPSON, of Shelby county, Kentucky, who died August 15, 1862, aged fifty-four years, two months and seven days. About twelve months preceding her death, she had a severe attack of inflammatory rheumatism, from which she suffered the most excruciating pain, but, perhaps, few have exhibited more christian fortitude, patience and resignation, under similar circumstances, than did our dear sister, at least so it appeared to me when visiting her in the time of her illness. Death seemed to have had no terror for her. Sister Thompson was a firm, consistent, intelligent, and uncompromising Old School Baptist, and a very worthy member of the Bethel church for many years. She was prompt in the discharge of every duty, however painful it might be; and when Bethel church was assailed by the New School invaders, few members contributed more in maintaining the doctrine, order, and rights, of the church. She was ever ready to use her energy and influence when the truth was assailed. In all my conversation with her, she manifested an unshaken confidence in the blood and righteousness of her Redeemer, but none in the flesh. She craved death, (in the language of her daughter, sister Barriger, in a letter to me,) or, in other words, anxiously desiring to be absent from the body, and present with the Lord.

Also, please publish the departure of brother WILLIAM THOMPSON, former husband and companion of the subject of the foregoing notice, and member of the same church, who died February 27, 1863, aged sixty-five years, nine months and twelve days. Brother T. served the Bethel church many years before his death as a faithful Deacon, and I might reiterate the same things that have been said of his former consort, but will briefly state that, their children, and their grand-children, have lost pious, devoted and indulgent parents—the neighborhood is deprived of two of its most trustworthy citizens—and the Bethel church is bereft of two useful, sound and worthy members. Their seats in the church below were

faithfully filled, during the time of their membership, unless providentially hindered—but are now vacated forever here. No doubt they occupy happier, holier, and more genial ones in the church above. By request, the writer of this notice, delivered a discourse on the occasion to a respectable and very attentive audience, from 1 Cor. xv. 25, 26, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

"They sleep in Jesus, and are blessed,
How kind their slumbers are;
From suffering and from pain released,
And free'd from every snare."
J. F. JOHNSON.
Lawrenceburg, Ky., March 16, 1863.

Dear Brother Beebe:—You will confer a favor by publishing the following obituary notice: Died, March 1st, 1863, HARRIET A. KEATOR, daughter of Cornelius and Harriet Keator, aged six years, lacking nine days. The afflicted father of this child came to my house on the day his child died, saying that he lived at Cincinnati, in Cortlandt county, N. Y., that he had seen and heard me at Waverly last June, at the session of the Chemung Association—said he had come about thirty miles to have me attend, and preach her funeral sermon. Accordingly, I set off and found his family, and three more families in his neighborhood, who had formerly lived in Delaware county, N. Y., and enjoyed the preaching of Eld. Isaac Hewitt, but had never heard an Old School Baptist sermon at Cincinnati. They seemed highly gratified, and I tried to preach three times in the neighborhood, and left them, hoping that some of our ministering brethren will find them out, and preach to them.

Your unworthy brother,
J. P. SMITH.
Delphi, N. Y., March 15, 1863.

Dear Brother Beebe:—It becomes my painful duty to send to you, for publication in the "Signs of the Times," the obituary notice of the death of my sister, JANE SMITH, widow of Mr. William Smith, deceased, and eldest daughter of Eld. John Hanover, deceased. Her father was a member of the Old School Predestinarian Baptist for about forty-two years previous to his death, and a minister of the gospel for about forty-one years, when he was called from this world of affliction on the 4th of March, 1849, to receive the crown of righteousness reserved for him. Jane Smith died on the 27th of February, 1863. Her disease was winter-fever, and was sick only a little over a week. Her age was fifty-two years, nine months and twenty-five days. The deceased had never made a public profession of religion, but was a firm believer in the doctrine of Election and Predestination, and gave satisfactory evidence that she was prepared to meet the last enemy with a calm and resigned mind,—stating that she was not afraid to die. The deceased leaves five children, and a large circle of friends, and relatives, to mourn her loss. But we mourn not as those that have no hope. Her remains were brought about twenty miles and buried in the grave-yard where her father was buried. The funeral discourse was preached at brother George Coons' by Eld. J. P. Taylor, from John xi. 25, 26, to a large and attentive congregation.

Yours, in hope of eternal life,
L. B. HANOVER.

Dear Brother Beebe:—It is with deep anguish of heart that I announce, through the "Signs of the Times," the death of my wife, Mrs. ELIZABETH K. PIPER. She died on the 6th day of January, 1863, of inflammation of the stomach. She was born July 15, 1827, which made her thirty-five years and nearly six months old. She joined the Tapscot church, in Ohio, in October, 1848, and was baptized by Eld. S. Williams. Her exemplary christian walk was known to all her acquaintances, and her experience was published in the "Signs of the Times" when her name was E. K. Landis, and was read with delight by thousands of the readers of the Signs of the Times. I was not married to her quite a year and a half. Yet I had been intimately acquainted with her for years. I am sure I can not do full justice to her many good qualities, and yet while to others eyes she seemed not to have a fault, she would mourn over her depraved nature, and short comings. She has left a very large circle of friends and relatives to mourn her loss. But none have any uneasiness about her happiness beyond this vale of sorrow. Yours, in deep affliction,
B. B. PIPER.

Lincoln, Illinois, January, 1863.

Brother Beebe:—Please insert in the "Signs of the Times" the death of my beloved mother, HARRIET W. DAVIS, consort of Wm. Davis. She departed this life June 27th, 1862, aged fifty-four years, nine months and twenty-seven days. She has been a member of the Old School Baptist church from early life, and continued to live a worthy and devoted member of that denomination until her death. Her disease was consumption—and for several months of her last illness her sufferings were great, until released by death—all of which she bore with christian fortitude and resignation. I waited on her during her affliction, and I never heard her complain that she suffered one pain too much, but would often say she felt that it was all right; and would often ask for more patience to endure her sufferings. She was blessed with a clear intellect to the last, a blessing I often heard her express a hope she might always retain so long as she lived. I have satisfactory evidence that she enjoyed brighter prospects of a happy immortality. She seemed to have deep and lasting impressions from the time she was taken ill that she was never to recover; and frequently conversed about dying, with great calmness and composure; and often desired the time to come that she might depart and be with Christ. A few moments before her death, she sprang up in the bed and exclaimed that she was dying! casting her eyes around the room, then extended to us her hand, and bid us all farewell. She has left an aged husband, four sons, and five daughters, and a large circle of relatives and friends, to mourn the loss of an affectionate companion, a kind mother, and a good neighbor. But we mourn not as those that have

no hope. We hope our loss is her eternal gain. O! may the Lord be our portion, and reconcile us to his righteous judgment.

Also, brother BENNA, who departed this life April 11, 1861, aged eleven years and nine months. His disease was whooping-cough and typhoid fever. He was confined to his bed forty-five days, which he bore with the greatest fortitude. He was a bright intelligent child, apt to learn, and a great lover of his mother. When he would see any of us weeping, he would smile, as if to say, "Do not weep for me." Before his death, he told his brother to give him her hand for the last time—looked at me, and said, "Lizza, do not cry. Do not cry." Then fell asleep, and, on waking, he tried to sing, but said he was too weak. He told his brother to gather together his books, and take good care of them, and drew me down to kiss me, then called for his ma. He went to sleep at four o'clock, and fifteen minutes after seven o'clock we hope he fell asleep in Jesus' arms. Their funerals were preached by Elder J. F. Martin, on the first Sunday in August, to a large congregation. My last three years I have spent the most of the time by the bedside of the sick. In March, 1861, I followed my brother-in-law to the tomb; in April, my brother; in May, 1862, my nephew, and in June, my dear mother. When March, April, May and June roll-around again, O where will they find us then?

MARY E. DAVIS.
Lynn Creek, Moultrie Co., Illinois.

N. B. The obituary of sister PIPER, and those sent by Miss MARY E. DAVIS, were received some weeks ago, but undesignedly mislaid, and consequently their publication has been delayed.—Ed.

Brother Beebe:—Please give notice, in the Signs of the Times, of the death of ANNETTA WINCHEL, who departed this life February 10th, 1863, aged three years and six months, lacking five days. Her disease was Diphtheria. She lived six weeks after she was taken sick. After two weeks, she appeared to be getting better, until the last week—then her strength began to fail. She had her reason until the last moment. She told me to sing one moment before she breathed her last. She died without a struggle or a groan.

Our dear Netta now has left us,
To dwell with Christ forever more;
Gone to dwell in that blest mansion,
Where we'll meet to part no more.

Jesus called her, for he loved her,
Better far than we could love;
Took her from this world of sorrow,
And transported her above.

She has gone! she left us weeping!
Yet we hope to meet again,
Darling little angel Netta,
In a world that's free from pain!

Then why should we mourn, or murmur?
For our loss is but her gain;
She has gone to heaven before us,
And with Christ will ever reign.

Little Netta was too lovely
Long with us on earth to stay;
She is gone to dwell with Jesus,
And will there forever stay.

Farewell loved one! angel Netta!
Soon we hope to meet again—
When our trials here are ended,
And we leave this world of pain.

LANY WINCHEL.

Eld. Beebe:—Please publish the following obituary of my little nephew, GEORGE W. RANCH, son of David B. and Hannah Ranch, aged two years, one month and fourteen days. His disease was lung fever, which, as we think, turned to croup. After the change, he survived only one day and two nights. He died on Monday morning, March 2, at about half-past nine o'clock. He had suffered much since he was six weeks old with Moist Scrofula, but had got apparently rid of that disease. Eld. Busby preached at his funeral from Psalms ciii. 13.

Little Georgie slumbers sweetly
In his little narrow bed;
Driving winds and pelting tempests,
Can not reach his little head.

Jesus called him, for he loved him
Better far than we could love;
Took him from earth's bitter sorrows,
And transported him above.

MOLIE I. RANCH.
Montgomery Co., Ohio, March, 1863.

Elder Beebe:—I am requested to send you the following obituary: Died, in Owego, N. Y., on the 10th day of March last, Mr. GIDEON MAYNARD, would have been sixty-eight years of age the 16th day of the month in which he died. The cause of his death was as follows: He was attacked by a furious bull, belonging to the man for whom he was at work, thrown to the ground and so badly injured before he was rescued, that he died just one week from the day he was hurt. Truly, hath the poet sang—

"Dangers stand thick thro' all the ground,
To push us to the tomb,
And fierce diseases wait around,
To hurry mortals home."

A. E. GOODRICH.
Owego, N. Y., April 6, 1863.

From the Bradford (Penn.) Argus.
Died, in Columbia, October 5, 1862, of typhoid fever, JOSEPH BEAMAN, aged twenty-five years.
November 10, WILLIAM BEAMAN, aged eighteen years.
November 11, LYDIA BEAMAN, aged sixteen years.
November 17, RUTH L. BEAMAN, aged twenty years.

These were all the children of Eld. Joseph Beaman. When one dear is taken away, by death, the heart is ready to break; but, what must be the anguish of these parents, as one after another of their children are laid in the grave, until four have been buried out of their sight in about five

weeks? Such affliction, so severe, seldom falls upon a family; and, in this case, it is refreshing to know that the parents were sustained by the consolations of the gospel. Although their hopes for this life are blasted, and their earthly supports in old age removed from them, still they have comforts that the world knows not of; they have a blessed Savior to whom they can look for support in these times of sore distress.

From the Gospel (England) Standard. FOR WHO MAKETH THEE TO DIFFER FROM ANOTHER?

1 Cor. iv. 7.

With grateful feelings, Lord, I would confess:
Discriminating goodness (nothing less)
Makes me to differ from the madden'd race
Who fight in opposition to thy grace.

Thy grace has conquered, and I gladly own
Myself the conquest of free grace alone;
Mysterious mercy! Once my Maker's foe,
But now a friend; 't is grace has made me so.

Dear Lord of grace, oft make my heart to teem
With thoughts divine; O let the pleasing theme
Of marvellous, discriminating grace
Dwell in my heart, and cause a shining face,

Like Moses had, when on the mount with Thee,
He had communion sweet—the oil flowed free;
His face so shone that Israel could not look
When from it he the veil of covering took.

Nor could I see the end of Moses's law,
Until, with unveiled face, I Jesus saw;
But when the veil of covering was removed,
I saw in Jesus I was well beloved.

He is the Rock on which by faith I build;
In him I see the precepts all fulfilled,
Myself secured from wrath; in him I bless
The Lord Jehovah; He 's my Righteousness.

YEARLY MEETINGS.

NORTHERN PENNSYLVANIA YEARLY MEETING.—Brother Beebe, I perceive that the Yearly Meeting of Northern Pennsylvania is not published in the "Signs of the Times." Please say that the Yearly Meeting of Northern Pennsylvania will be held on Wednesday and Thursday, (16th and 17th,) after the second Sunday in June, (commencing at ten o'clock, a. m.,) at sister Lemuel Harding's, New Milford, Susquehanna county, Pennsylvania, at her special request. Brethren, and friends, in general, and ministers in particular, are invited and solicited to attend. If the Lord will, I shall be there. **GABRIEL CONKLIN.**

N. B. Mr. S. W. Harding desires us to say there will be conveyances at the Depot, in New Milford, to take the friends to and from the meeting,—and that a general attendance is desired.

APPOINTMENTS.

DEAR BROTHER BEEBE:—Will you please publish the following appointments?

By permission of providence, I will preach in Salisbury, Maryland, the first Sunday in May. I shall try to be there in time to attend church meeting on Saturday previous.

At Rewastico, on Tuesday following, at two o'clock, p. m.

The second Sunday, at Church Creek, Dorchester county, Maryland.

At Clark's School-house, Greenville, Orange county, N. Y., the first Sunday in June, at ten o'clock, a. m. Yours, as ever,

GEORGE W. SLATER.

Livingstonville, N. Y., March 24, 1863.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—Please publish the change of my residence, and address, from Georgetown, Scott county, Kentucky, to Lawrenceburg, Anderson county, Kentucky. Direct my paper, and request my correspondents to address me at the latter named place. **J. F. JOHNSON.**

Lawrenceburg, Kentucky, March 16, 1863.

SPECIAL NOTICES.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can

supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

Associational Meetings.

Baltimore Association.—Change of Time.—Brother Beebe, as we were not aware that there will be five Sundays in the next May, our Association was published in our last Minutes to begin the next session, as usual, on Wednesday before the third Sunday of that month. But as it was the established understanding that but one week should intervene between the time of commencing the Baltimore and the Delaware, the Delaware River, and the Warwick, respectively, I take the responsibility on myself of changing the time of our meeting this year from the Wednesday before the third to the Wednesday before the fourth Sunday. You will, therefore, publish that the Baltimore Old School Baptist Association will meet this year with the Church at Black Rock, Baltimore county, Maryland, on Wednesday, the 20th day of May, 1863, at ten o'clock, a. m., and continue three days. Ministers, and other brethren, and friends, coming by public conveyance through Baltimore city, will take thence the Northern Central Railroad, at the Calvert station Baltimore, to Cockeysville, (fifteen miles) on Tuesday, the 19th; and they will be met, on their arrival at Cockeysville, with conveyances to take them to our homes, and to the meeting. We specially request the attendance of our ministering brethren. **LEWIS R. COLE.**

Black Rock, Maryland, March 23, 1863.

Delaware.—The Delaware Association will be held with the Welch Tract Church, (within one mile of the Newark Railroad station on the Philadelphia, Wilmington and Baltimore Railroad,) commencing on the last Wednesday in (27th) May, at eleven o'clock, a. m., and continue three days.

Delaware River.—The Delaware River Old School Baptist Association will be held with the Southampton Church, Bucks Co., Penn., to commence on Wednesday before the first Sunday in June, (3d,) at ten o'clock, a. m.

Warwick.—The Warwick Association will be held with the Old School Baptist Church of Middletown and Walkkill, in Orange Co., N. Y., commencing on the Wednesday after the first Sunday in June, (viz. June 1st,) at ten o'clock, a. m., and continue three days.

Chemung.—The Chemung O. S. Baptist Association will be held with Pine Valley Church, near Horse Heads, Chemung county, N. Y., to commence on Saturday before the third Sunday in June, (viz. June 2d,) at 10 o'clock, a. m.

The Western Conference of Old School Baptists of Western New York, will be held with the brethren at Riker's Hollow, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June, 1863.

Sandusky Association.—Brother Beebe, as the time for the meeting of the Sandusky Old School Baptist Association is drawing nigh, I desire you to publish in the Signs of the Times, the following notice: The Old School (Sandusky) Association will convene with the Honey Creek church, three miles east of Melmore, Seneca Co., Ohio, on Friday, at ten o'clock, a. m., before the second Sunday in June, 1863, and the two following days. Brethren, and sisters, who desire to meet with us, are affectionately invited to attend. And, as we believe that God's people are one everywhere, we especially invite brethren in the ministry to meet with us, from the East, West, North and South. Those coming with the cars from the North, the West, or the South-west, on Thursday, will stop at Tiffin, twelve miles from the place of meeting, where they will be met with conveyances to places of entertainment, and to the meeting. Those coming from the South-east will stop at Bucyrus, sixteen miles from the place of meeting, where they will be met with conveyances to convey them to places of entertainment, and to the meeting. **LEWIS SEITS.**

Bloomville, Ohio, March 21, 1863.

Old School Meetings.

BROTHER BEEBE:—Please give notice that the Church at Mount Gilead, have concluded (the Lord willing) to hold a Yearly Meeting at their meeting house, to begin on FRIDAY before the 2d Saturday in April, 1863, and continue three days. Brethren and sisters, of our faith and order, are affectionately invited to attend. We have the promise of Eld. J. F. JOHNSON, and a partial promise of Eld. THOMAS P. DUDLEY, and we also invite our ministering brethren generally to attend. Those coming (if any) from the free States will take the boat from Cincinnati to Maysville, where they will call on brother RICHARD POWER, and on Thursday evening take the stage to Mount Gilead, a distance from Maysville of twelve miles. At Mount Gilead they will be met and provided for. Yours, most truly, **J. H. WALLINGFORD.**

POSTPONEMENT.—As I have received word from Eld. T. P. Dudley that he can not attend with us at the time appointed above, please give notice that the Old School Meeting at Mount Gilead is postponed until Friday, May 29th, and then to continue three days, at which time we have the promise of Elds. T. P. Dudley, and J. F. JOHNSON, that they will be with us. **J. H. WALLINGFORD.**

Miscellaneous Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2.00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to **MRS. DR. H. A. HORTON,** Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.
WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be. **Eld. D. BARTLEY.**

BOARDMAN, GRAY & Co. \$150 PIANOS!
ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a finely furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6 1/2, 7 and 7 1/2 octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our **Patent Insulated Iron Rim,** making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded. **BOARDMAN, GRAY & Co.,** Manufacturers, Albany, N. Y.

Agents for the Signs of the Times.

Connecticut.—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

Canada West.—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California.—Eld. Thomas H. Owen.

Delaware.—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cubbage, John McCrone.

Indiana.—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsbaugh, Thomas Martin, A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois.—Elds. Thos. Threlkeld, James B. Cheno- with, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, R. C. Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fel- lingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, J. C. Riggan, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor.

Iowa.—Joseph H. Flint, Bonham Kester, D. S. Tonnehill, J. S. Price, James Atkisson, John Park- hurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky.—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Bas- kett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle.

Kansas.—A. M. Townsend.

Maine.—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Hezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts.—Elders Leonard Cox, John Vin- cent, and Amasa Pray.

Maryland.—William Grafton, Jas. Lownds, Esq., Baltimore city. Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woolford, Alexander Makin- tosh, James Jenkins, Leonard Reynolds.

Missouri.—Elds. David Lennox, Elmore G. Ter- ry, William Davis, T. Knight, James Fewells, John Martin, James Duval, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Ab- raham F. Dudley, Richard M. Thomas, E. Y. Barry, George M. Beebe, Esq.

Michigan.—Elds. James P. Howell, Thos. Swart- out, A. Y. Murray, Ebenezer West, Geo. H. Clark, John Clark.

New York City.—Thomas Graves, 82 Hudson St. **New York State.**—Elds. Thomas Hill, N. D. Rec- tor, Charles Merritt, James Birknell, Isaac Hewitt, Jacob Winchel, Jairo P. Smith, Kinmer Hollister, Almiron St. John, Loren P. Cole, Harvey Alling, William Choate, Cyrus B. Fuller, Wilson Housel, John Donaldson, George W. Slater, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Relyea, Jas. N. Har- ling, James T. Streeter, S. Kellogg, J. G. Bender, L. Gass, John T. Bouton, James Miller.

Nebraska Territory.—M. Barnes, P. M., C. W. Harding.

New Hampshire.—Aaron Nichols, William Hall, N. F. Korn, Daniel Fernal.

New Jersey.—Elders Gabriel Conklin, Philander Hartwell, William H. Johnson, S. H. Stout, Cyrus Risler.

Ohio.—Elders Lewis Seitz, James Janeway, John H. Biggs, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morten, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., B. D. DuBois, Jacob Hershberger, E. Miller, William Newlon, D. S. Ford, John Mess- more, Jonas Roberson.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 9.

Correspondence of the Signs of the Times.

MORRISVILLE, N. Y., January, 1863.

BROTHER BEEBE:—A paper was sent me a few days since, called *The Christian Era*, published in Wheaton county, Illinois, containing strictures on my views of the Sabbath, by one who assumes the name, Plymouth. As Plymouth has done gross injustice to the commands of God, and misrepresented my views of the subject, by laboring to prove, what every one admits, that God instituted a Sabbath, and sanctified or consecrated it to serve a particular end, I propose to examine Plymouth's arguments and proofs with which he attempted to show that my views were wrong, and to submit the same to your better judgment, and if you think the cause of God and truth will be promoted, and the children of God confirmed in the truth, you will please give it a place in the *Signs of the Times*.

Yours, as ever,

DAVID BLAKESLEE.

DEAR PLYMOUTH: I received a paper, as I suppose, from you, called *The Christian Era*, containing your strictures on my views of the Sabbath, as published in the *Signs of the Times*, June 1, 1862. In responding to your remarks, I shall address you personally, and endeavor to show to you, and to all concerned, that you have entirely failed to divert the truth from its natural course. You introduce the subject in this wise:

THE SABBATH.—An aged minister has published, in the *Signs of the Times*, his views on the Sabbath. In explaining his views, he says: "We have no evidence that the Lord enjoined a Sabbath on man for two thousand years. The first time we meet it, it was made known by Moses."

You raise the enquiry:

Is this so? Have we no evidence that there was a Sabbath for Adam, and Seth, and Enoch, and Noah? Have the wise, and the good, been deceived with respect to this? Does it just appear that the Sabbath was given alone as a sign between God and the children of Israel, and pertained only to them?

You say, "I think not. Most certainly not." I will present testimony to prove that what I have said is true, and then notice the testimony which you offer to disprove what I have said:

The first intimation given of the Sabbath we find in Exodus xvi. 22, 23, when the children of Israel gathered twice as much manna on the sixth day as they did on the other days; the people knew not what it meant; but Moses knew, and said unto them: "This is what the Lord hath said, 'To-morrow is the rest of the holy Sabbath unto the Lord.'" Moses' knowledge of the six days work of creation, and the seventh day of rest, was by inspiration of God: for he could not have received that knowledge from any other source. What he said in Genesis ii. 1, 2, was merely a history of fact, made known to him without any declared design: but, in the third verse, the construction of the language appears plain, that God's sanctifying the seventh day prospectively in his own mind, with a declared design for future use. And God blessed the seventh day and sanctified it, because that in it he HAD RESTED from his works which God created and made. The seventh day was never sanctified, or consecrated, until there was a people sanctified, or consecrated, to observe or use it. The Sabbath was sanctified at the giving of the manna, or rather, at the withholding of it, and it was re-

corded as the fourth commandment on a table of stone; but, on account of its frail nature, it was transcribed into the book of Exodus, xx., also in Deut. v., which, in the fourth chapter, is declared to be a covenant, even the ten commandments which they were to observe throughout their generations in connection with all Jewish ritual which have become obsolete, having been nailed to the cross. That God gave the Sabbath as a sign, see Exodus xxxi., where he commanded the children of Israel to keep his Sabbath as a sign between himself and them throughout their generations, as a perpetual covenant. Also Ezekiel xx. 12, "Moreover also I gave them my Sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them." You say again—

God's voice to all his creatures is, Keep my Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Where do you find this command? Has God made a perpetual covenant with all his children? Has he sanctified or consecrated the whole human race as a sacred repository for this holy institution? And you tell us that—

God says that the holy Sabbath was made not for the Jews only but for "man."

You, no doubt, refer to what Christ said, Mark ii. 27, "The Sabbath was made for man, and not man for the Sabbath." Will you, Plymouth, or any of your brethren, say before God, that Christ in here using the word *man*, meant the whole human family? I will wait for an answer until I set the thing right. The Pharisees charged Christ with violating the Sabbath; in order to refute their charge, he told them he was Lord of the Sabbath: that he could do it and be blameless: that he could command a person to keep it, and if that person should violate it, he would be guilty. It would be well to consider that Christ was a Jew and a minister of the circumcision, and his ministry was restricted to the Jews, and his ministers were commanded not to preach to the Gentiles. Christ and his apostles spake in the Jew's language, and adopted their customs and modes of expression, when they saw it would illustrate some important truth. What was the truth in this case? It was common with the Jews to distinguish themselves as Jews from Gentiles by the terms *man* and *men*, in opposition to *dogs*, as the Gentiles were by them called. An exemplification of this occurs in Christ's conversation with the Syrophenecian woman, and she acknowledged the truth of his words. It is said, Ezekiel xxxiv. 31, "And ye, my flock, the flock of my pasture, are *men*." Again: "THE CHILDREN OF ISRAEL shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant," Exodus xxxi. 16, that is to the end of that dispensation: You say again—

It is easy to say that the Sabbath is a Jewish institution, and has waxed old, and has vanished away,—but it can not be proved.

I will try, however, to prove it: In proof, I refer you to the two preceding quotations, namely, Ezekiel xxxiv. 31, and Exodus xxxi. 16. And next to the impossibility of its being observed by all mankind according to the specific manner in which it was to be observed. "It shall be to you a Sabbath of REST, from even to even shall ye celebrate my Sabbath." See Lev. xxiii. 32. It appears that the Lord of the Sabbath reckoned time from a meridian. He said, "Are there not twelve hours in the day?" Meaning twelve hours of day-light, add twelve hours of darkness, which make twenty-four hours of day and night. Under such circumstances it is practicable to observe a Sabbath, from even to even. If it is true, as you say, that all the human race are required to keep the Sabbath day holy, would they not succeed about as well as the religious world do in setting apart the first Monday in every month, at nine o'clock in the evening, to put up their united prayer simultaneously for the conversion of the world? Perhaps it never occurred to their devout, and above all, sincere minds, that it could be said of some of their dear brethren as it was of David, "The prayers of David the son of Jesse are ended." While some of them are just retiring to bed, others have been long in bed, and are dreaming of impossibilities, and others just rising in the morning, and some at breakfast, some at dinner, and yet others at supper! The Papists say that "Ignorance is the mother of devotion," but we do not believe it. Can the Esquimaux Indians, who I believe belong to the human race, who live in 84° north latitude, where there is six months day and six months of night, keep the Sabbath as required of Israel, from even to even? Every one abiding in his place, gathering no sticks, kindling no fires! If so, I think those who survive the frozen ordeal would be both cold and hungry at the close of their Sabbath. That it is done awry, I refer you to Col. ii. 14-17, and to 2 Cor. iii., where the ministration of death, written and engraved, was to be done away: "I will cause her Sabbaths to cease." Hosea ii. 11; also Eph. ii. 14, 15. Christ has abolished the law of commandments contained in ordinances, which had existed between the Jews and Gentiles.

Thus ends your first chapter. But you put your hand a second time to the work, on this wise—

SIGNS OF THE TIMES.—Hear what the *Signs of the Times* saith unto the churches, &c.

And after quoting what I said in relation to the Tenth Article of the Minutes of the General Congregational Association, of Illinois, and my denying that the Decalogue was a code of moral precepts, you say, without quoting farther, you hasten to say,

Every command of the Decalogue is a moral precept—a moral precept may declare universal and eternal moral obligation, or an obligation reaching all men, in all time, or only reaching a given class for a given time, or to an individual in certain circumstances.

Now, friend Plymouth, I will be faithful to you when I say, you do not know what you say, or whereof you affirm. Your declaration carries on its face its own refutation. A precept that binds us to eternal obligation, or for the time being! Preposterous! Can a moral precept intermit? Can God suspend that moral precept that binds all intelligent beings to love him with all their heart? Is there no difference between this precept and those which were written and engraved on tables of stones, which were to be done away? Verily, the legs of the lame are not equal. You say that what I have said against a universal application of the precept enjoining the Sabbath, is far from dealing such a blow as did the cake of barley bread which tumbled into the hosts of Midian, and the tents lay along. It is true I made use of this figure to show the disparity I supposed to be between me and the host of learned Doctors in the General Congregational Association, in point of learning, wisdom, and perhaps goodness. But if you are the oracle of that host, I missed the figure, once in my life. It would have been more appropriate to have assumed the character of Gaal, who was dreadfully frightened at the shadow of the mountain, supposing it to be an army coming against him in battle array. You say—

God is greatly dishonored by the desecration of his holy day, his own professed children do not, it is believed, generally observe it as commanded; this is a great evil; God's voice still thunders from Sinai to the whole race, Remember the Sabbath day, to keep it holy.—PLYMOUTH.

Thus closes your second chapter. Well, if the law given from Sinai, is still binding, its penalty must also remain in full force; for no law can exist without its penalty. The penalty was death to the violator of it. He must be stoned, and which of the fraternity will be called on to cast the first stone, I know not. I conclude you are still in the wilderness with your vast hosts of legalists, (I speak allegorically,) "These are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar, (or Hagar,) for this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem, which is in bondage with her children." Gal. iv. 24, 25. That you could remain so long, calmly, unruffled, and contented, amid such grandeur, of thunder, fire and smoke, and the voice of words, and all these still sounding in your ears, is matter of astonishment to all the children of the Free Woman; the Jerusalem which is above: which is free, and which is the mother of all the saints. When your predecessors who entreated that the words should not be spoken to them any more, for they could not endure that which was commanded; and if so much as a beast touched the mountain, it should be stoned or thrust

through with a dart, and so terrible was the sight, that Moses said, "I exceedingly fear and quake." I have my fears that the carcasses of Plymouth, and his associates, will fall in the wilderness: for the reason, that there are so many things to impede their progress:

First, They are so delighted with their situation: besides, there are fiery serpents, and, above all, there is a dreadful lusting after the flesh-pots of Egypt.

You have also sent out a third communication, in which you speak of the first day of the week, and quote from what I published in the *Signs of the Times*, as follows—

Where is the authority for changing the seventh day Sabbath for the first day of the week? No where in the New Testament.

You then say—

The author of the above quotation is an aged minister of an evangelical church,—after attempting vainly, to prove that the Sabbath was instituted for the Jews only,—that we are not under obligation to observe it, he fires another shot, which happily falls short of the quiet grounds where Israel is encamped. He says, If the Sabbath is for us, as we now observe it, there should be an express command in the New Testament like this, Remember the first day of the week, to keep it holy. In the absence of any such command, if we are bound to observe any day, it is the seventh, as God commanded the Jews.

I will now attend to what you offer as a refutation. You say—

We have no divine command, it is true, ordering a change with respect to the day to be observed as a Sabbath—but we have what is equal to it.

I ask, what is your equivalent? You say—

It was the practice of the primitive Christians, with great unanimity they observed the first day of the week instead of the seventh: and that God undoubtedly inspired some of his early Christian servants with a knowledge of his will that a change should be made.

You offer the same testimony to prove that there was a Sabbath for Adam, Seth, Enoch and Noah, namely,

That wise and good men could not be deceived: it would seem that the Christian heart could discern the fact.

Probably you are not aware of the fearful consequence of such testimony. If God gave a knowledge of his Sabbath to all good men from Adam to Moses, Moses must have received his knowledge of it by oral tradition, and not by inspiration.

Why was it necessary that it should be promulgated from Sinai, and written, and engraven, on stone, in order to become a law?

Then, if God inspired some of the primitive Christians to believe that the day (as you say) ought to be changed from the seventh to the first, why, by the same rule, was it not written in some inspired book of the New Testament, that it might become a law?

You ingenuously acknowledge, in your third communication,

We have no divine command, it is true, ordering a change,—but we have an equivalent; the belief of primitive Christian churches and their practice.

Which, of all these, will you select for a guide?

The Galatian churches, or Ephesus, or Smyrna, or Pergamos, or Thyatira, or Sardis, or Laodicea, which were all weighed in the balance, and found wanting?

The apostle Peter settles the question: "We have a more sure word of prophecy, whereunto ye do well that ye take heed," which he contrasts with his visionary views which he had on the mount of transfiguration. See 2 Peter i. 19.

Your equivalent for a law, or divine command, has laid the foundation for all the isms in the religious world, such as Arminianism, Mormonism, Spiritualism, Presbyterianism, and many others. All these build their systems on the impressions of uninspired men.

"The fathers lived near to the apostles' time, they were good men, could not be deceived: they say that such was the doctrine and practice of the primitive saints, and I am satisfied."

Another says:

"My minister is a learned and good man, and what he says, I believe, and I look no farther."

Still another says:

"My father and mother were Christians, and I wish to believe and practice as they did: I don't want to be any better than they were."

Thus they make void the commandments of God, by their traditions.

I should do injustice to you to say you did not quote one passage of scripture to prove a change of the seventh day Sabbath to the first day. You did, and here it is—

"A new commandment I give unto you, that ye love one another" !!!

I can not close my communication without referring to a paragraph in your strictures, in which you say:

He fires another shot which, happily, falls short of the quiet grounds where Israel is encamped.

When I read that sentence, for a moment I was at a loss to know whether this was heavenly, or classic, but a moment's reflection brought me all right. I see you refer to Jeremiah i. 14,

"Put yourselves in array against Babylon, round about, all ye that bend the bow, shoot at her, spare no arrows, for she hath sinned against the Lord."

In conclusion, I would say, I have a few arrows in my quiver yet, and I never suffer my bow to be unstrung; and, like the bow of Jonathan, it never turns back in the day of battle. When I shoot an arrow pointed with divine truth, it is as sure to strike between the joints of the harness, as the barley cake of bread was to make the Midian tent lie along: both being directed by the same divine power.

DAVID BLAKESLEE.

COLUMBUS, Wisconsin, March 29, 1863.

"Wo unto them, for they have gone in the way of Cain; and ran eagerly after the error of Balaam for reward, and perished in the gainsayings of Core."

—Jude 11.

Dear brother Beebe, your remarks, in the sixth number of the "Signs of the Times," concerning false gods, the creation of human effort, and human device, are such as every heaven-born soul, it seems to me, will be ready to acknowledge true. In reading them, I was particularly impressed with the use you made of the above passage of scripture; and while thinking the matter over, I seemed carried, in my thoughts, to a more extended application of the first clause: "They have gone in the way of CAIN." —It is not so apparent to the votaries of false religions, not having the foundation in Christ revealed in the soul, through grace, and the operation of faith, how it is, that any can go in the way of Cain, who are not, like him, "murderers." But, the disparity between all false worshipers, in the spirit and temper of their devotions, and the spirit and temper of Cain in his devotions, is not so great as many would imagine. If the former are "religious" and sincere in their devotions, so, no doubt, was the latter. He spent much labor to build him an altar, no doubt: and then sent the filthy odors of what his own toil had gained, smoking to heaven,

as a sacrifice. And we have every reason to believe that he was as sincere in his belief that God ought to have respect to his offering, as more modern false worshipers believe, also, that God ought to accept the labors of their own hands, because they feel, and declare, they can do no more than bestow them; and if he will not accept of all they can do, in the fullness of their devotion, and zeal, he is a tyrant, and unjust. But, it is fair to say, they escape making such an imputation upon God, through the sternness of their belief that, God is just such a being as their own fancies paint, and not such a one as he declares himself to be, namely, that it is not for Israel's sake that he has made them a peculiar people, and hath chosen them to be separate from the nations, to make known his praise, but for his own name's sake, according to his immutable counsel, purposed in himself. We are definitely told, "God had not respect for Cain, and his offerings;" but in what particular way Cain was apprised of it, we are not told; yet, the effect of his rejection is clearly set forth: "And Cain was very wroth, and his countenance fell." "And the Lord said, Why art thou wroth?" &c. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." But Cain had not conceived of a worship that was higher than the natural powers inherited from Adam, his father, and would be angry with any thing, created or uncreated, that dared to oppose this belief. If God had cast him upon the world with powers inadequate to meet every requirement made upon him, and no way of escape, only through the faith, which his brother, Abel, possessed, and that faith too to be made of God, not to be exercised before he had it, to make him beforehand with God. Why? he might ask, (as many in modern times do,) should he not be wroth with God, and wroth with his brother, whom God had favored with this faith, through the gift of his own unpurchased faith? But, so is not the way of faith. Christians, who offer through faith, a more acceptable offering than Cain, (the fruit of his own labor, bestowed with great pains and devotion,) unto which the Lord will have respect, will never fail of the hatred of the prototypes of Cain, any more than Abel failed of his hatred when the Lord had respect unto Abel, and to his offering. They may not, it is true, have the same murderous hate, but they are sure to have as much of it as will comport with the fashions of the times. They can not bear to hear one talk of a "finished salvation," prepared for any one before its recipient was born, or knew any thing about it, not to say a salvation that was prepared of God in the counsels of eternity, before man was born, or sin had gendered unto wrath. This they can not bear, (how my soul pities them that they can not,) and will not be complacent with one who declares God has revealed himself to his soul, as just such a Savior, working a work for him personally, which he personally saw was required of him, and that justly too; and which he could not perform with more ability than he could make a world, or keep the mighty wheels of the universe in gear. If he could chain up the moon, or pluck down the stars, with his own mortal hand, then he might presume to rise to

heaven by the powers of his mind, and control his thoughts against evil, and establish them in the transformation of the spirit, and keep himself in the way of righteousness all his days, and finally enter the gates of heaven to satisfy the demands of Justice, by rewarding him for his religious toils. But, his efforts failing in the first instance, would not be more surprising than in the last. He who understands God's plan of saving sinners, would think both tasks of equal magnitude, and both of them as high above his powers as the heavens are higher than the earth. But, natural men read in the bible, "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned." Yet they say and think it can not be so for all this; for they grow wroth like Cain, if they can not be allowed to offer acceptable spiritual sacrifice, in a matter of which the Word and the Testimony declare them in ignorance. If, indeed, they admit they are somewhat ignorant in the beginning, if they will only begin, and make such sacrifices as they have, God will shed his light into their souls, and help them out of the darkness. "Because," say they, "he has promised to do it: and if he does not do it, his promise will fail, and we do not believe in such a God as thus he would make himself, if he does not perform it." But, if we tell them that God never made any promises to natural sinful men as such, but the promises of wrath: and that the promises that stand in the election of his grace, are in Christ Jesus yea, and in him amen: to the praise of the glory of his grace, they are as wroth as Cain was with his brother Abel; and seek in various ways to destroy the "religion" which teaches this doctrine, if they may spare the "lives" of those who love it, and receive it unto their hearts. On the other hand, if any will relinquish this doctrine, and magnify the labors, and trust in the "sacrifices" which their own hands have labored for, these will not only "not" be wroth with them when they depart from the use of the identical sacrifices which they prefer, but will bid you God speed, declaring it in conformity with a truly Christian spirit to forget all differences, as to the "manner" of your labors, if you only labor industriously, while sincerely believing that God will reward with heaven all such as continue this work of their own hands, till they obtain the crown. —Now, if I have stated these matters of fact in any spirit of contempt, or dislike to the "persons" of those who are filled with such doctrines, I pray that God may both give me repentance of the deed, and a hearty confession of the wrong. For sure it is, it is in sorrow that I contemplate the hatred they have to me, when I have none to them. I do not state these things from any spirit of jealousy, or vain surmise. But I say them because the inspiration of God portrayed them of old, and the modern spirit of anti-Christ attests to the existence of the same spirit now. They may "christen" their idols by new names, and decorate them in apparel showing gaudy colors; but the identical idols that the "eight hundred" priests called on to consume their offerings with fire, when Elijah bade them "Call louder, he is a god," lies concealed under a new name and a dress sufficiently modernized to meet the wants of the age.

It matters not what the name of the god is, if his votaries depend upon any thing short of faith in the "soul," conferred by grace to the recipient; for, be his name what it may, he is a false god, and will plunge his votaries into the fires of hell. For there is no intermediate point between faith on the one hand, and stark idolatry on the other. Salvation is either by grace without works, as the procuring cause, or it is by works without grace, making grace of non-effect, whence "grace is no more grace." Some will, no doubt, say, "These are hard sayings—who can hear them?" If any say so with the "countenance fallen," like that of Cain, and feel "very wrath," as he did, will they be candid enough to confess "They have gone in the way of Cain, and declare with him that if such be the condition of things, it will bring them "Punishment greater than they can bear?" I fear we shall hear no confessions from them: for it is not in the vocabulary of a false faith to confess their individual sins before God, and before men. I am aware that some "faithful" souls a hobbling along under the ostensible banner of false gods,—it may be that natural attachments to parents, or other relations, and friends, combined with the habits given by the bias of an early education, has left the mind so beclouded as not to perceive the "force of truths:" though the truth itself may be properly apprehended in their souls. God will take care of these, and bring them home to glory, and will call some of them, at least, out of Babylon, wherein is their dwelling now into the holy tabernacle which the hand of God has fashioned. "By faith Abel offered a more acceptable sacrifice than Cain," because he eschewed all his own labors, and made an offering of that which the power of God could alone produce. He dared not offer the fruits of his own labor, because he felt in his heart, (if he had faith toward God, and we are informed by the Word that he had,) that he was of the earth earthy, and sin rose consciously before him in all his thoughts and deeds. Having the "substance of what he hoped for" in his heart, (in that given by the Spirit,) he was borne away to heavenly things, in his worship: And, although he would not disturb his brother in the offering of the fruits of his own labor for sacrifice, Cain would not be thus lenient, and hated not only his brother's offering, but him that offered it also. Yes, and it is even so now. The offering of faith, the Lord Jesus Christ, and they who offer it, are equally hated by all the will-worshippers who offer their own "sincere deeds" of worship, which their own fleshly minds have volunteered or "willed" to perform. Having no doubt "but man is a free moral agent," to do whatever he wills to do, they are confident that the children of the flesh are counted for the seed, and inherit the promises, "provided" they will only have the "will" to be born of the Spirit, and will labor industriously to consummate this birth by their own toils: when they can surely become the children of Abraham, be counted for the seed, and inherit the promises. But Abel, and all the faithful, since his day, have no respect for, nor confidence in, their own ability. They constantly find themselves exclaiming, as Paul did, "To will is present with me, but how to perform that which is good

I find not." And again, "The flesh warreth against the Spirit, and the Spirit warreth against the flesh: and they are contrawise one to the other, so that they can not do the things that they would." That, "When they would do good, evil is present with them," and however willing the Spirit, the flesh is so weak that they can do nothing, only as the spirit of Christ, which is in them, gives them strength. Nor do they go about exclaiming against God because he has reserved ALL power to himself, calling him unjust and a tyrant, if he adopts a plan of salvation that will shed the entire glory upon his own name. For, when the Spirit moves their hearts, it awakens the exclamation that will remain the burden of their song in eternal rounds, "Not unto us, but unto thy great name be the glory forever and ever."

Brother Beebe, I have some misgivings about sending this for publication, because I have written so much, yet so poorly, before: while so many brethren, and sisters, who have so often seemed so richly laden with the fruits of the Spirit, are seemingly backward in contributing their mite, I ought to be careful to leave them room in the "Signs of the Times." But you will judge rightly in the matter, and assign it the place to best subserve the household of faith, whether in or out of your columns.

We have not yet moved, but expect to (God willing) in two or three days. My wife is fast recovering from the severe attack (of pleurisy) which I spoke of on the 5th inst. I am to labor on the farm the ensuing summer, with whatever strength God shall be pleased to give me. My health is better than when I last saw you, and is still improving, by God's goodness.

W. B. SLAWSON.

NEW YORK CITY, March 21, 1863.

ELD. BEEBE:—I thank the Lord that I have had the pleasure of seeing your paper of the first of March. I hope the Lord will continue your life and health to a good old age, to publish his truth, and that you may enjoy the love of it in your very soul. I can say this one thing, if you love that precious Jesus who came into the world to save sinners, I love you, and all who do love him. And very sure I am if we love him it is because he hath first loved us. I can say, as I am now writing, he is very precious to my poor soul. I had the pleasure, last Sunday, of seeing your paper of the first of March, and I am very pleased with your editorial remarks. I have never heard any one explain that subject to my satisfaction as you have done. May the Lord bless it to a greater number of his children. O! what an unspeakable blessing it is to be enabled to feel in our souls that we are the children of God! When that blessed assurance was given to my poor soul, no tongue can express the joy I felt, gushing forth in tears of thankfulness to my dear Lord for his unspeakable goodness to such a poor hell-deserving sinner as I felt myself to be. I hope I never shall forget the time and place where I was cut down to the ground, expecting to sink down in everlasting burnings; and feeling conscious that I deserved it too. But, O! in the distress of my soul, how precious did that Jesus appear to me, when he said to me, "Come unto me, all ye that labor, and are heavy laden, and I will

give you rest." "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." O! what rapturous joy did then fill my soul!

Eld. Beebe, I believe I have never had the pleasure of seeing you: but if ever you should come to New York while I am living, I shall be very glad to see you. I am sorry you have had any difficulty in getting along with your publication; but I hope the Lord will prosper you in your labors. You know we are in a world of trials and tribulations; but if we are his, in him we shall have peace. May he enable us to be pressing on towards the mark of our high calling in Christ Jesus our Lord. To all who may read this, I will say, If you love my dear and precious Jesus, I love you.

Eld. Beebe, you will please send me your paper this year in Mr. Thomas M. Graves' package, I shall be much obliged, for which I inclose to you Five Dollars.

GEORE EDMONDS.

PUTNAM Co., Ohio, Feb. 20, 1863.

BROTHER BEEBE:—In reading the experiences of many whom I believe are the dear children of God, I have been made to rejoice, and I feel inclined to tell you, in my weak manner, of some of my trials which I have passed through, and if what I write does not correspond with christian experience, I will thank any brother to tell me; for, I often fear that I am deceived, and have deceived others:

I was born in Warren county, Ohio, in the year 1823. My father moved to this (Putnam) county in 1834. I had not the religious instruction that children generally receive in this enlightened age: but, I was often impressed with thoughts of future happiness, and the awful state of the wicked; and, as I was not allowed to use profane language, or to go in company with profane boys, I thought that, with some few improvements, my prospects for heaven were pretty good, much better than those of many others with whom I was acquainted.

Time passed on, and I frequently thought I would like to be a preacher, if it were the Lord's will,—and I would set myself about the work of getting religion. But the pleasures of this world soon made me forget my religion. Finally, I began to think about settling myself in the world. I thought if I were married and settled, I would have more time to attend to religious duties. The object of my love was a member of the new order of Baptists. But I thought there was not much difference, if we only belonged to some church, although I preferred the Old or the New School Baptists to any other denomination. I can not remember that I ever hated the doctrine of Predestination, but I can well recollect that I did not love it. Such was my condition then. I frequently went with my wife to meeting; and would some times go to hear what were called the Old Hard-Heads. I soon discovered that the object of the preaching of the one denomination was money, &c., while that of the other was the love and service of God. My wife and I became opponents in doctrine, and, at the same time, poor ignorant creature, I was depending on the law for justification, and for some time had been trying to get better, but was constantly growing worse. I found that the law condemned rather than

justified me, until at length I concluded that God could not, in justice to himself, save so vile a sinner as I was. O! what a change! instead of getting better than others, I found myself the very chief of sinners! I saw the justice of my condemnation by God's holy law. Often, when alone at work, meditating upon my awful condition, I would find myself resting on the handle of my hoe, or sitting down on a log, unconscious of how long I had been in that condition.

Time still passed on, until at length I had given up all hope of being justified by the law, and I think it was in the year 1851, I was planting corn, and the subject of religion, and of the law, came into my mind, and if ever I prayed to the Lord, I did then. I desired to know whether the law was binding on the Gentiles, and if so, that it might be made manifest to me; and something seemed to say to me:

"Stand still, and see the salvation of God!"

I then thought if the children of Israel could be saved standing still, why could not I?

O! what a happy feeling I enjoyed for a short time! but it soon passed away. At another time, when at work in the same field, and laboring under a sense of my lost and ruined condition, my helplessness, and my just condemnation before God, this hymn came to my mind:

Come humble sinner, in whose breast
A thousand thoughts revolve;
Come with your guilt and fears oppress,
And make this last resolve:

I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

I had often repeated the verses of this hymn, but had never before seen their beauty. I became attached to the Old order of Baptists, and frequently attended their meetings. I often felt that I would like to tell the church what I hoped the Lord had done for my poor soul, but something seemed to say:

"You are deceived! and you will deceive the church."

This I did not want to do. So I went and came, time and again, without relieving my mind.

At about this time, brother Jacob Gander came forward and was baptized. O! how I wanted to go down into the water! but the Lord's time had not come. I was not fit to be baptized, or to unite with such a church as I believed that church to be. At this time, and for some time previously, my beloved wife was exercised with the same trials, but without my knowledge, and without her knowledge of my situation. We spent many sleepless nights, drenching our pillows with tears, sighing and weeping, and at the same time afraid that each would find out the other's trouble. But, we might as well attempt to stop the sun from shining, as to prevent the Sun of Righteousness from revealing his people at the appointed time. O! happy time! I want never to forget it, when we could talk freely, to comfort, console, edify, and strengthen each other, and bear each other's burdens. We went to the Sugar Creek church, were received and baptized on the second Sunday in June, 1856. I have had a great many doubts, and fears, and troubles, since that time; but, as I

have already written more than I intended when I began, lest I should weary your patience, I will bring my scribble to a close, for this time, at least.

Do with this, brother Beebe, as you think best, and all will be right.

Yours, in love,

JONATHAN G. FORD.

PORTLAND, OREGON, Feb. 26, 1863.

VERY DEAR BROTHER BEEBE:—Through the mercy of God, I am permitted to inform you that after a long and tedious journey of four months and twenty-seven days after I left my former residence at Smelser's Grove, Grant county, Wisconsin, myself and family arrived safely in the city of Portland, Multnomah county, Oregon. I can say of a truth, that the kind protecting hand of the Lord was with us throughout our journey; and we do desire to feel very thankful to the wise and gracious Disposer of all events. Previously to my removal, I wrote you apprising you of my intention to remove, &c. I desire you now to send my paper to this address. I will send you Five Dollars by the first of June; and I hope the brethren will sustain the "Signs of the Times," and not suffer the publication to go down. I think I can say from my heart that, although I am poor, and have spent all I had in coming over the Plains, and have not a dollar at this time, I would not do without the "Signs of the Times" for ten dollars a year as long as I am able to work and earn the money. By his request, I send you the inclosed three dollars, to be credited to brother Edward Morgan, of this place.

I think I can obtain some subscribers for your paper as soon as I receive a few copies to distribute among the people, and I will do all I can for its support.

I remain yours, as ever,

ANDREW GREGG.

BURDET, N. Y., April 4, 1863.

BROTHER BEEBE:—I would often have written to you, if I did not feel so deeply my own imperfections, and my inability to write upon so great a subject as that which embraces the cause of Christ. But, when I am permitted to read the communications which are published in the "Signs of the Times," they give me renewed strength: especially when they unfold the scriptures to my mind. Finding the law of Christ, as defined by his apostles, presented as the only rule for the dear children of God to be governed by, I conclude this is sufficient for the church of Christ: she needs no ecclesiastical bodies to legislate, or to govern her. Jesus has said, "If ye love me, keep my commandments." John xiv. 15. But he did not enjoin on his disciples to keep or obey the commandments or requisitions of the Boards of Conventions, or to observe the authority of men, who would aspire to lord it over God's heritage. One command enjoined on the church is to "Pray ye the Lord of the harvest to send forth laborers into his harvest." And in answer to that prayer, he gives the commission to his chosen servants, saying to them, "Go ye into all the world and preach the gospel to every creature," &c. "Love," we are told, "is the fulfilling of the law." Then let us love one another as brethren: for Christ so loved us that he gave himself for us. I wish not to be understood as trying to enjoin the law of Moses, as

binding on the gospel church. But the law of Christ which is written on the fleshly table of the hearts of his people, the new commandment given to all the children of God. In John xv. 12, Jesus says, "This is my commandment, that ye love one another, as I have loved you." And in the next verse he says, "Greater love hath no man than this, that a man lay down his life for his friends." O! that I were able to express the inestimable joy of that love which appears in that God has given his only begotten Son to die, and redeem his bride from the curse of the law. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John xv. 15, 16. And again in verse seventeen, "These things I command you, that ye love one another." O! the glory of that one word love! Is it not the moving power of the whole system of grace? Does it not fill the throne of God the Father, Son and Holy Ghost? The Comforter comes, not in the same form, but in the same spirit of love. And although we now witness no external miracles, still it is a miracle of grace to change the heart, and cause me to love him, as truly so as it was to send the Holy Ghost upon the apostles. What eternal love the Savior manifested to them! John xviii. 22. He said, "The glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." O! what a oneness is here brought to view! One Lord! One Faith! One Baptism! All the saints are but one family in Christ. Blessed union! emanating from eternal love! union and fellowship! Let us then live in that union and love, and grace, and in the knowledge of our Savior Jesus Christ. Why should God's children distrust his love to them, which Jesus sealed when he cried, "It is finished!" and gave up the ghost? He has also said, "Because I live, ye shall live also." Hope then in God, trust in him alone, this is my prayer. I close by assurance of love to all the saints who love our Lord Jesus Christ. May the Lord guide and protect you all through all your trials and temptations, so prays your unworthy brother, if, indeed, a brother at all.

WILLIAM AYERS.

IOWAVILLE, Jan. 20, 1863.

DEAR BROTHER IN THE LORD:—With emotions of gratitude I am permitted to address you, although I feel unworthy to attempt it; yet I feel encouraged from the fact that you encourage those who are of the weaker vessels to contribute their offerings to the columns of your valuable paper. My soul does sometimes long to speak forth the praises of the Lord, and to make mention of his righteousness, even of his only. Yet I know and feel that I have not the ability to communicate like the brethren and sisters; for it really seems that their pens are dipped in the fountain of eternal love, and the testimony which they bear to the truth and to the power of the grace of God in their experience, evinces that they know some-

thing about the doctrine of the cross of Christ. Some have enquired. What do women know of doctrine? Might it not with equal propriety be demanded, what does she know of the grace of God, and of the experience of the love of Jesus Christ shed abroad in the soul. Most assuredly if she knows nothing about the latter neither can she of the former; for the two are linked in one golden chain which can not be broken. The recipients of this boundless mercy and free grace are taught that it is unmerited grace and mercy, and they know the soul-cheering truth that, "We love him because he first loved us." And this is all Electing love, unchanging in its whole course, and is form eternity to eternity, the same. Its origin is high and holy, centering in the bosom of Jehovah, who is perfection itself. "In the Rain Bow of his covenant he embraces all the objects of his eternal love; for, "The Lord's portion is his people." Jacob is the lot of his inheritance." He found him in a desert land, in a waste howling wilderness, and led him about and instructed him, and kept him as the apple of his eye. And of Jacob's spiritual seed, he has said, "I will make darkness light before them, and crooked things straight, and rough places plain; these things will I do unto them and not forsake them." The Lord will comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them and carried them all the days of old. And this shall be the covenant I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. The promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord thy God shall call. What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's Elect? It is God that justifieth. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Well may the child of God say, as did the psalmist, He brought me up out of an horrible pit, and out of the miry clay, and put my feet upon a rock, and established my goings, and put a new song into my mouth; even praises unto our God. God hath said, "Yea, I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee." They that trust in the Lord shall be like Mount Zion which can not be moved, but abideth forever. Let us then cast all our cares on him, who so graciously careth for us. The greatest trouble I have is to be satisfied I am one of his children, to whom these precious assurances belong, if that point be settled to my satisfaction, the rest I feel sure of. I find so much unbelief and doubting in me, as though I required to see the prints of the nails in his hands and to thrust my hand into his side, that I feel myself disponding; but there are times when I trust I can say confidently. My Lord, and my God. But this I can say, brother Beebe, whether I am a

child of God or not, I do wish Mount Zion well, I know that not one of her stakes shall ever be removed; nor one of her cords broken. Underneath her are the everlasting arms. May the good Lord bless all his children in basket and in store; and may they keep the unity of the spirit in the bonds of peace, is my prayer for the Redeemer's sake.

Grace all the work shall crown

Through everlasting days;

It lays in heaven the top most stone,

And well deserves the praise.

ELIZABETH HAIT.

SHARPSBURG, Ky., March 23, 1863.

MY DEAR BROTHER BEEBE:—Your valuable paper the "Signs of the Times," are, I think, to me more precious than ever, through them I am informed how our dear brethren and sisters are getting along through these dark and gloomy times. Our mails are often intercepted, so that sometimes for two months at a time we fail to receive the "Signs of the Times." We do not know whether this will reach you or not. The condition of this county, and the counties adjoining is distressing, at this time. Portions of the Northern and also of the Southern armies are not far from us. There has been some fighting near, and we are apprehensive there will be more. Kentucky has suffered a great deal; and if times do not change for the better, she must suffer much more.

April 6. Dear Brother, after I commenced this letter I understood the mail was suspended; but I now learn it is open again. It is not worth while for me to attempt to give you an account of our situation in Kentucky. I put all my trust in the Lord Jesus Christ; for he is Lord of lords, and King of kings; and our God works all things after the counsel of his own will. It is only for him to command, and he can stop the mighty rage, and arrest the destruction that is devastating our land. O, that the time may soon come when peace may once more be restored to our once happy country, and that we may again hear the voice of our dear brethren, Beebe, Hartwell, Leachman, and all the dear brethren with whom I became acquainted in my journey to the East. May the Lord open your way to visit us at our next association. O, how we would rejoice to meet with you and the dear saints.

My wife joins me in sending love to you and your family, and to all the dear brethren and sisters in your region.

Affectionately your brother in hope of eternal life.

SAMUEL JONES.

DONIPHAN Co., Kansas, Dec. 14, 1862.

BROTHER BEEBE:—In renewing my subscription to the "Signs of the Times," I will remark, that I have now been taking it for two years, during which time I have received much comfort in reading the many valuable communications from the brethren and sisters that have written for the "Signs of the Times." Your editorials too, have been both comforting and instructing to me, situated as I am, where I seldom get to hear the true ministers of God preach the gospel of his Son. And I have no doubt but they have strengthened many more of the Lord's afflicted poor, scattered abroad, who are in similar circumstances. I therefore hope that God will incline the brethren to support you in

the publication of the "Signs of the Times." And that he will enable you, by divine grace, to speak comfortably to Jerusalem, and cry unto her, that her warfare will soon be accomplished, when the glorious Son of Righteousness will arise on her, with healing in his wings, and chase the present darkness and gloom away, and usher in the morning light of eternal day. Then Zion will arise and shine fair as the moon, clear as the sun, and terrible as an army with banners. But it is not so with her now, for the ways of Zion now do mourn, and but very few indeed appear to attend her solemn feasts. Hence, she seems to be clothed in the habiliments of deep mourning, sadly bewailing the lamentable state she is in. Surely the days of her prophesying in sackcloth are about ended, and her slaughter nigh at hand. For her enemies now seem to be more than the hairs upon her head, and are marshalling their forces for the dreadful conflict. Already the smoke of their camp fires is plainly visible not far in the distance, and the shouts of their blood-thirsty hoast can be heard ringing over surrounding hill tops and along the valleys, swearing vengeance against the Lord's anointed, his faithful witnesses. Truly the present is a trying time on the saints of the Most High, well calculated to cast a gloom over the entire household of faith, from the fact that the triumph of anti-christ now seems almost inevitable. He has long been trying to gain an ecclesiastical supremacy over the church of the living God, in this country. But our form of Government has hitherto been an effectual barrier in his way. Hence, he is now making a desperate effort to seize the reins of the Government. And if he shall succeed, which is not at all improbable, this hinderance would be immediately removed. And then, in my opinion, the earth would cease to help the woman (the church) and she be left for a time, to the mercy of this ungodly monster, until the prophecies concerning her are fulfilled, which will probably end in the killing of the two witnesses spoken of in the eleventh chapter of Revelation, and else where in the holy scriptures. But whether or not this is the time indicated for the slaying of the two witnesses above referred to (which I however do not doubt) it now seems very evident that anti-Christ is fast gaining the ascendancy, and who can contemplate his cruel and bloody reign, without feelings of the most deep humiliation, since under his wicked dominion the earth has so oft been made to drink the precious blood of thousands of the martyrs of Jesus? And I have not the least idea that his wicked and intolerant spirit is one particle milder now than it was when he was engaged in hunting down the saints of God in the valleys of Piedmont, and slaughtering them in the most cruel manner. O no! The same motives that actuated him then are still rankling in his unholy breast, ready to burst forth again as soon as the fetters that bind him down are loosed, satiate his thirst for blood in the vital fluid of the saints of God. But under all the adverse circumstances with which the saints now are, or may be surrounded, I would say with the psalmist David, "Let Israel hope in the Lord," for the mighty God of Jacob is her deliverer, her Rock of defence, and her strong tower, into which

she may run when the strong winds of adversity blow, and be safe. In vain shall earth and hell assault her there, for "As the mountains are around about Jerusalem, so is the Lord around about his people." Yea they are safely invironed within the strong walls of salvation, against whose bulwarks the gates of hell shall not prevail. Then look up and take fresh courage, ye disponding saints of the Most High, for your redemption draweth nigh, when you will be delivered from all the trials troubles and difficulties of this unfriendly world, and enter that peaceful rest which God in his boundless mercy has prepared for you, where you will be enabled by divine grace, to sing that new and living song of redeeming grace which no man can learn but those that come up out of great tribulation and have washed their robes and made them white in the blood of the lamb. You will find a copy of this beautiful song in Revelation xv. 3, which reads thus, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." There you will sit down by Abraham, Isaac, and Jacob, in the Kingdom of God, and I am persuaded that one moment in that blissful place, will repay you an hundred fold for all the afflictions, losses, and crosses, of this life; for there you will be permitted to behold the glorious face of him who lived and died for you, and washed your sins away in the fountain of His own blood. And now in conclusion, brethren and sisters, I ask you to remember me in your prayers and intercessions at a throne of grace; for I am away off here in this dark corner of the earth, almost alone, where it may truly be said "Truth has fallen in the street, (of Sodom and Egypt) and equity standeth afar off." And what troubles me more than all this, is that I have a heart that is desperately wicked, which is continually leading me away from my Father's house, which often makes me cry out, God be merciful to me a sinner.

Finally brethren fare you well,
Old and young, rich and poor,
May you in peace and union dwell,
Henceforth forevermore.

Brother Beebe, myself, brother Brown and brother Forbes, have been trying to obtain some new subscribers for the "Signs of the Times," but there are so few here that have any relish for the doctrine of salvation by grace, that we have failed.

We feel willing to do all we can towards sustaining you in the publication of the "Signs of the Times," and hope the brethren and sisters elsewhere will do the likewise. And now may grace, mercy and peace be with you, and all the saints of God elsewhere, is the prayer of your unworthy brother, PRYOR PLANK.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1863.

BROTHER BEEBE:—A number of the brethren desire that you would give us your views on 2 Thessalonians ii, especially on the third, seventh and eighth verses. What is meant by the words, "Only he who now letteth will let, until he be taken out of the way." And then shall that Wicked be revealed." &c. If it will not crowd out more important matter, we would like to have your views as soon as you can give them.

JAMES MILLER.

HALCOTT CENTRE, N. Y., March 16, 1863.

REPLY TO BROTHER JAMES MILLER, AND OTHERS, ON 2 THESSALONIANS II.—Such views as we have on any part of divine revelation, we regard as the property of our brethren: or, rather that while sustained by their liberality and fellowship in publishing the SIGNS OF THE TIMES, we regard it as our duty, no less than our privilege, to lay before them such views as we have upon the scriptures: not, however, in the vain presumption that we have more light on the scriptures than our brethren have, or that our views are

any more reliable than their own, only so far as, on prayerful examination, they shall be established in their judgment by higher authority than *our*, or any other person's views. The truth is, if our views are from the Lord, communicated to us by his unerring Spirit, they will be sustained by the scriptures, and also by the spiritual experience of all who are born of God; for the word and the spirit of God always teach and establish the same truth. And nothing is reliable, however plausible or reasonable it may seem, if it be not established by the word and the spirit of our God. Being so frequently called on by the brethren, and friends, to express our understanding of portions of the scriptures, it is our desire that all who read our views should be careful to endorse them only so far as they themselves become satisfied that they are according to the standard of our faith, and the inspired rule for our practice.

The chapter proposed for our consideration, and indeed the two epistles in which the subject is embraced, contains a record of things most awfully grand and sublime; and, like all other inspired testimony, vitally important to all who hope for immortality through our Savior Jesus Christ. The first verse proposed for consideration, begins with an admonition against deception and imposition, which implies our liability to be misled: "Let no man deceive you by any means." We are faithfully forewarned that deceivers should come, and that they should wax worse and worse, deceiving and being deceived. And that these deceivers should be *means users*, whose prolific minds should conceive of a great variety of means and instrumentalities; but all of a deceptive character. Hence, the saints are exhorted to be vigilant, to watch and pray, lest they fall into temptation. The solemn instructions and warnings which Christ gave to his disciples in the twenty-fourth and twenty-fifth of Matthew, were prefaced by the same admonition: "Take heed that no man deceive you." Mat. xxiv. 4. A heedless course is attended with danger, for Christ says, "Many shall come in my name, saying, I am Christ, and shall deceive many; and if possible, they shall deceive the very elect." Mat. xxiv. 5 and 24. These deceivers are to come in Christ's name, professing to be commissioned by him, and authorized by his high authority to teach their deceptive doctrines; and some should even claim that they are Christ, or that they have power to save sinners, by the use of their *means*, or otherwise; and Paul tells us that these deceivers exalt themselves above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. It is a prominent mark of modern anti-Christ, that many claim that they are Christ, which name signifies Anointed, and that they are anointed to save sinners by the use of *means*. Christ our Lord declares that he is the Way, and that no man cometh to the Father but by him. These deceivers in direct contradiction of his words, proclaim that they can conduct sinners to God the Father, who would, but for their labors and *means*, be forever lost, notwithstanding all that Christ has done in the salvation of sinners. How often are they heard to say, "Sinners, I offer you salvation. Come to the altar, or the mourner's bench,

kneel down, and do as I tell you, and my soul for yours, if you do not get religion; and getting religion, you have a safe passport to heaven—to the Father." Thus they say that they are themselves saviors: the *means* of saving thousands who otherwise would not be saved. Is not this, in effect, saying "I am Christ?" Jesus says, "This is life eternal that they may know thee, the only true God, and Jesus Christ whom thou hast sent." But, do not modern deceivers profess to teach men, and children, to know the true God, and Jesus Christ? And in this they say they are Christ—they can save. But they go even farther in their blasphemies: They exalt themselves above all that is called God—for they not only profess to be able to procure the salvation of ordinary sinners, but they pretend that they have succeeded in securing many to repentance, and secured their salvation, after Christ had tried, and failed. They say that God has done all he can to secure the salvation of all men, but has failed in many cases: his spirit has been grieved away, and given them up to be lost; but, by the vigorous application of their system of *means*, many such reprobates have been reclaimed and finally delivered from wrath? Is not this exalting himself above all that is called God? Deceivers of this kind, we are told, should come, with all the machinery of *means* and appliances, and shall deceive many, and if possible, shall deceive the very elect. But let no man deceive you. No man, if an apostle, or an angel from heaven—a man of good repute, or of evil repute—a learned, or an unlearned man—let the man be who he may, let him profess what he may, there is no distinction to be made. Let no man deceive you, by any means. But the saints to whom this admonition is given, are already saints, and, therefore, saved in Christ Jesus, with an everlasting salvation, and it is not possible they should be deceived on that ground; yet there are other things, not involving their final inheritance in glory, in which they are liable to be grossly and shamefully deceived. These liabilities are clearly pointed out by our Lord in Matthew xxiv, and in the chapter under consideration. Things which involve their peace and tranquility while here in the flesh, and things which have, and do, and will, involve the saints in trouble, by shaking their minds, or confidence, in the truth. Hence, the impressive and pathetic appeal at the commencement of this chapter: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of the Lord is at hand." Such deception would, if allowed to, shake the mind of the saints, and that shaking of the mind would produce trouble. And some of the *means* which deceivers would use to produce such shaking and trouble, are pointed out by the faithful apostle, as *by spirit*. The very spirit by which the apostles were inspired, would be counterfeited. But, as John admonishes, "Try the spirits, whether they be of God: because many false prophets are gone out into the world." 1 John iv. 1. How shall we try them? Here is the true and infallible standard by which to try the

spirits: "We are of God." That is, the apostles are of God: "He that knoweth God, (or has eternal life, which is the same thing,) heareth us: (the apostles who speak as inspired by the Holy Ghost,) He that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John iv. 6. These deceivers usually pretend to have a wonderful pious spirit: so loving: so insinuating, and so benevolently inclined for your welfare. This hypocritical pretention of love, piety, and benevolence, is exemplified by the wily serpent, when displaying his brilliant colors to the unwary bird, bewildered by his artful and deceptive charms, until completely overpowered, he flutters and falls into the devouring jaws of the cunning adversary. How often have the children of God been enamored by the assumed spirit of deceivers! "O! the lovely man! how musical his voice! how charmingly he preaches! how eloquently he prays! how pathetically he appeals! how lovingly he grasps my hand! how affectionately he takes me by the beard to kiss me! How his dear soul overflows with benevolence! and how fondly he loves all who will repose confidence in him! He is so charitable! and" — But, how does his doctrine accord with that of Paul, of Peter, of James and John? These apostles we know are of God: does he hear them? "Why, no, not exactly: for he received his graceful qualifications in the College, and at the Theological Schools. He speaks in complimentary terms of the old apostles, but he does not think it necessary in our refined age to be quite as hard-mouthed as Paul, who was forever getting into trouble with the people wherever he went; and he thinks the doctrine which the apostles insisted most upon, is many centuries behind the present enlightened age." Well, we detect the ardent hypocrite, who counterfeits the spirit of the apostles, while he repudiates their doctrine, and discards their instructions, as adapted only to a barbarous age.

"Or word." These deceivers often garble even the words of the apostles, and, like the seven sons of one Seva, Acts xix. 13, 16, will talk about that Jesus whom Paul preached, while they know nothing experimentally either of Paul, or of Jesus. They will pretend to bring us word from the apostles, that they have discovered by their researches the meaning of the apostle's words, and define them as meaning very different from what the apostles ever taught. Handling the word of God deceitfully, and turning the truth of God into a lie. We all know how common it is at this day for false teachers to quote the words of Christ, and his apostles, to prove the very opposite of what they taught, and that which they have forbidden us to believe.

"Or by letter." Among the means used by anti-Christ to deceive the saints, and to involve them in trouble, letters from the apostles, or purporting to be from them, have been brought forward. Jo. Smith, a few years ago, pretended to have dug up out of the earth a batch of this kind of letters; and we have read of several discoveries of the kind said to have been made in distant nations; manuscript letters purporting to be from the apostles; and modern spiritualists pretend to have opened a regular mail route through their mediums, by which they

get just such intelligence as they desire as often as they please. But what does all this amount to? Paul says, "If I, or an angel from heaven, preach any other doctrine than what I have preached to you, let him be accursed." Even if such word or letter came direct from Paul, it would not be valid. Away then, with all such means of deception! And, "Let no man deceive you by any means." "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped."

The next point to be considered is what we are to understand by "That Day." In the immediate context it is called the *day of Christ*. The gospel dispensation is, undoubtedly, referred to in many parts of the scriptures as the day of Christ, in distinction from the legal dispensation; and, we have no doubt the psalmist referred to it as such when he sang, "This is the day which the Lord hath made; we will be glad, and rejoice in it." And John also, when he said, "I was in the Spirit, on the Lord's day." But, as the gospel day, and dispensation, had already been fully ushered in, by the rising of the Sun of Righteousness. The apostle could not have referred to it in this subject as a day far distant in the future, that could not come until certain other important events should have transpired. Throughout these two epistles to the Thessalonians, Paul speaks of a day in which Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first. This day, he says, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The awful grandeur of that coming is expressed in the words written above. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. And in that day the dead in Christ shall rise. This seems clearly to identify the day intended, as the day in which Christ shall personally descend from heaven, to raise the dead; and judge the world in righteousness. It will be a day of perfect and complete triumph: the shout shall announce his triumph over the last enemy. The subjugation of all things under his feet. Death itself vanquished, and all his boasted trophies of all ages redeemed, and recovered;—the Mediatorial triumph of the Son of God shall be most magnificently celebrated, the trump of God, that shakes the heavens, and penetrates the deepest tomb, shall announce the perfect image of the Son of God forever fixed upon the resurrected bodies of all the redeemed of the Lord. That day is farther described in the second epistle, 1. 7-10, "When the Lord Jesus shall be revealed from heaven with all his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day."

This day of the Lord is the principle theme of both these two epistles, and

must certainly be the day which is spoken of in our text. But, solemn, grand, and glorious, as this day of the Lord shall be, according to the divine testimony of the word, it is, nevertheless, a matter of vain speculation with all anti-christian deceivers. They profanely attempt to make capital of it to serve their wicked purposes. By their frantic appeals to the carnal passions of unregenerated men, by painting to their imagination the terrors herein described, with a view thereby to alarm and frighten them into a submission to their humanly devised schemes and plans for preparing themselves for a participation with the saints in the glory that shall be revealed in them. Thereby setting aside God's method of salvation by grace alone, and leading men to believe that their acceptance with God can result from their own works. Hence, the resurrection of the dead, and final judgment, are favorite themes with all will worshipers. But, instead of presenting the subject as the apostle has here presented it, for the comfort of the saints, they talk of "uncapping hell," to use their own words, in order thereby to scare people into religion, or religion into the people; and, so instead of relying on the redemption which is in Christ Jesus, for justification before God, they pervert even the solemnities of the last great day, to delude, deceive and mislead those who relish their delusions.

But, this is not all—they even attempt to terrify the saints, by their startling announcements, from time to time, as that the day of the Lord is at hand. At an early day these exciting predictions began to be made, and from time to time they have continued to be made ever since; and, even christians have been troubled to some extent: for they that observe lying vanities forsake their own mercies. In our early childhood, about the year 1810, we attended a Methodist Watch Meeting, to see the old year out, as it was then called: on which occasions the principle deceivers labored to impress the audience that it was very doubtful whether the new year would come in at all. The assembly were in a panic, and some became almost frantic. The preachers represented Christ as pleading with the Father to spare the world one year longer, and he would make some farther effort to induce sinners to get religion; and if he failed, he would consent to have the end deferred no longer. And, when the midnight hour approached, the minister held his watch, and called off the minutes, which remained of man's probation, as it was called. Those who were disposed to meet the Judge in peace, had but ten minutes,—nine—eight—seven, &c. It seemed to be impressed on many minds, that in so many minutes all who failed to get religion would surely be in hell. Most of our readers remember the excitement of the Millerite prophecy which made a great alarm throughout the whole country. But the apostle assures the saints that they are not in darkness that that day should come on them as a thief. And in our subject, he gives them to understand that that day shall not come until certain other things shall be accomplished. God is a God of order: his arrangements can not be confused. He has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." Two very important events

were determined—to be accomplished in the fulness of the dispensations of time; the one the revelation of the man of God—the other, the *man of sin*. The world must continue until both are fully developed. Of the man of God, there is one body, and one spirit, and Christ is the Head of the body, the church, and the church is his body, and the fulness of him that filleth all in all. And when all the members of this body shall come in the unity of the faith and knowledge of the Son of God; this body shall then become a perfect man: having all its members gathered in, and it shall then in revelation attain its full proportions, and reach the measure of the stature of the fulness of Christ. This man of God must be fully developed before the end can come; and when this is accomplished, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." 1 Corinthians xv. 24.

"Thus shall this moving engine lost,
Till all the saints are gather'd in;
Then for the trumpet's dreadful blast,
To shake it all to dust again."

Nor is it less important that the man of sin should be revealed. The wheels of time must linger until the cup of iniquity, on the part of anti-Christ, is full. For that day shall not come except there come a falling away first. As this declaration is made by the word of the Lord, it is to be regarded as the decree of the immutable God; therefore, it is impossible that the coming of that day should anticipate those events which God has ordained shall precede it. As the man of God, is the church in its full stature and measurement, of Head, body, members, &c., according to the election of grace: so the man of sin, is the opposite body in its full proportions, and developments, as the son of perdition. The revelation of the latter involves still another important prediction: To reveal this man of sin, there must come a *falling away*. That is, an apostacy from the faith and order of the church of God of many who have been identified with the church in the profession of that faith and order. Hence, we are told, 1 Tim. iv. 1, 2, "Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." &c. And in 2 Tim. iii. 1-7, "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures, more than lovers of God, having a form of godliness, but denying the power thereof," &c. All this apostacy, and falling away, from the true standard of truth and righteousness, is required to reveal, or expose fully to view, that monster of iniquity, which is, in our text, and its connection, called the man of sin, that Wicked, the son of perdition, &c., which, in the apocalypse, is denominated, "Mystery, Babylon the Great: The Mother of Harlots, and Abominations of the Earth." A farther description of his characteristics, and the manner of his coming, is given by our apostle in this connection: He "Opposeth and exalteth himself above all that is called God."

That is, he opposeth God, and exalteth himself above God. The church, as the man of God, is in submission to the Divine Government, is reconciled to God, and rejoices that the Lord God Omnipotent doth reign. But the man of sin, in his revelation, shall be seen in opposition to the government, to the truth, the righteousness, and to the people of God. Exalting himself, by daring to improve upon God's plan, attempting to annul his laws, set aside his institutions, and changing his ordinances, by assuming power and authority which belongs only to God himself. And, although they know not God, (for to know him is eternal life,) yet they admit that there is a being who is called God: but for that being they have no reverence: and there is no fear of God before their eyes: their feet are swift to shed blood, and misery and destruction are in all their ways. They regard him, whom they call God, as subordinate to themselves! They claim that he can do nothing only through their free-will agency: that he can save nobody only through their instrumentality. That they can move the power that moves the world, &c. Thus the man of sin plants or seats himself in the temple of God, by assuming the right to hold spiritual, or ecclesiastical dominion over the consciences of men, in all matters of religion, to enjoin what they call orthodoxy, and punish what they call heresy. Thus claiming the sovereign prerogatives of Jehovah, they show, or exhibit, themselves as God: and disallow the existence of any higher God.

That the coming, and revelation, of this child of perdition, is under the sovereign controlling power and providence of Jehovah, is certain, from the fact that the Spirit has said expressly, ages beforehand, that it shall be: and that the day of the Lord is ordained to be subsequently to the coming of this man of sin. Still, his coming is not by the Spirit of holiness, it depends on no display of the Spirit's work in regenerating the members of its body. No grace is required to qualify the members of anti-Christ for fellowship or communion in Babylon. All that is required, they can do for themselves, aided only in their progress by the working of Satan. The development, and full manifestation, of anti-Christ, is effected by the working of Satan, and the works of Satan are such as to call into requisition all his power: which, although very great and astounding, is nevertheless limited by the decree of God. And, with his power, all his signs, and all lying wonders, are ostensibly displayed: for, with them, he deceives the children of men who have the mark of the beast, and the number of his name, which includes, as we are informed, all who dwell upon the earth, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. His coming is with all signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish. There is nothing deceptive in righteousness, but all unrighteousness is deceitful and shall deceive them that perish: because they receive not the love of the truth. None of all those who bear the mark of the beast, have any love for the truth, as it is in Jesus. But, they love darkness more than light: because their deeds are evil. Nothing exasperates them more than the truth; because it exposes their wickedness: hence, the perse-

cution of the saints by all who perish, in all ages, from the days of Cain. If they loved the truth, they might be saved; that is, "That they might be saved from the deception, the signs and lying wonders of the man of sin;" but as they have not received the love of the truth, and no man ever possessed the love of the truth in a spiritual sense unless he received it from God, by regeneration: all those who have not received it are destined to perish, and to be the dupes of the deceiveableness of unrighteousness. "And for this cause, God shall send strong delusion;" for God has reserved to himself the right to choose the delusions of them that perish." See Isaiah lxvii. 4. Delusions so strong that they have neither the power nor disposition to resist; for they love not the truth they have pleasure in unrighteousness, they are delighted with the signs and lying wonders which rivet their chains, and which hold them in chains of darkness, unto the judgment of the great day. These delusions are fatal, these heresies are damnable, and those who drink them in are condemned already, and the wrath of God abideth on them. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." This must be the inevitable destiny of all who love not the truth, of all who take pleasure in unrighteousness.

All these things must precede the coming of the day of the Lord, and the revelation of his supreme glory. "And now," says the apostle, "ye know what withholdeth: that he may be revealed in his time." This is the *let*, concerning which our brethren have enquired. A *let* is a barrier, a hindrance, or a withholding, an effectual restraint. And after receiving this instruction from the apostle, the matter of the *let* was known to the saints. It is simply this, That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. And that man of sin can not be revealed until his time, and this *let* is what withholdeth that he, the man of sin, might be revealed in his time. That is, in the time which God has assigned for his revelation. "For the mystery of iniquity doth already work." Godliness is a mystery, and so is ungodliness. This Wicked, is called Mystery, as well as Babylon, or Confusion. It existed and worked in the days of the apostles, but its working was after the working of Satan, and held back by the restraint of Almighty power, that it should be revealed in, but not before, his time. "Only he who now letteth will let, until he be taken out of the way." The revelation of that Wicked is a *let* to the coming of the day of the Lord, and shall continue to let, until it be taken out of the way, by its revelation in his time; but when God shall fully expose anti-Christ, he will thereby take the *let* out of the way, that it shall no longer obstruct or prevent the subsequent appearing of the great day of the Lord, when he shall be revealed from heaven taking vengeance on them that know not God, who have not received the love of the truth, but have pleasure in unrighteousness. Until the clusters of the vine of the earth are fully ripe, there is a *let*, or restraint, which holds back the angel with the sharp sickle. The abominations of the son of perdition must be filled up, the limit set by the God of heaven, for the wicked-

ness of the man of sin must be attained, and the end can not come before. But, the final exposé of that Wicked shall be the removal of the *let*: for, as soon as the full revelation is made, he shall be consumed by the Spirit of the mouth of the Lord, and be destroyed by the brightness of his coming.

As the revelation of the Lord Jesus from heaven with his mighty angels, in flaming fire, shall be as well for vengeance on the man of sin, as for being admired in all them that believe, the unripened state of anti-Christ, no less than the unfinished gathering together unto Christ all his redeemed, must be a *let*, or insuperable barrier to the end of the world. But, these two important events will be simultaneously accomplished, and the *let* being removed, the thunderbolts of divine wrath and Almighty vengeance will be launched, which shall sweep the wicked into hell, with all the nations that forget God: and Babylon shall sink like the mill-stone, and trouble the saints of God no more forever.

"But we are bound to give thanks always to God, for you, brethren, beloved of Lord: because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work."

We have made this article very lengthy. But still we have omitted much which might be said upon the subject involved; and we have given such views as we entertain on the subject, so far as we have dwelt on the subject. What we have written, we now submit to the consideration of brother MILLER, and the brethren who, with him, desired our views, and to all others, who may read this article; and it is, if we know our heart, our desire that it may afford some light, and comfort, to the humble followers of the Lamb, and redound to the glory of God.

Eld. TROT, of whose arrest and imprisonment we gave notice in our last number, we are happy to inform our readers, was paroled on the 17th ult., and is now with our Baptist friends in Washington, D. C. His parole, we understand, extends only to the limits of the District of Columbia. Sister TOWLES, of Washington, informs us that she obtained liberty to visit him, and to supply him with comforts, when in prison: and, at the time of writing, he was at her house, and among kind christian friends. We are assured there were no charges against him, except such as emanated from malicious persons. Brethren desiring to write to him, or to contribute to aid him in his afflictions, can address him, to the care of JAMES TOWLES, Esq., Washington, D. C. We have written to him, and shall soon be able to give farther particulars.

Obituary Notices.

BROTHER BEEBE:—Please publish, in the "Signs of the Times," the following notice of the death of my wife, ELIZABETH ENSOR, who departed this life March 1, 1863, aged forty-six years, four months, and fourteen days. She had suffered much for the last sixteen years of hemorrhages of the lungs, which she bore without murmuring; but, her conflicts are ended, and she gone to her everlasting home. When she was about leaving us, her mind was clear, her hope strong, and her evidence that all was well and bright, and while struggling with the King of Terrors, she was calm and collected. She requested that her children might be called to her, which was done: and she told them not to grieve for her, as she was going home. I asked her, after

she had bidden the dear children farewell, if she did not want her position in the bed changed, to which she replied, O, no.

Jesus can make a dying bed,
Fell soft as downy pillows are.

She said to me, I wish Eld. Purington to preach the sermon at the funeral: and, if he can not come, have Eld. Grafton, as I love both of them. Then she requested me to pray: and I asked her for what I should pray? To which she responded, that, Jesus may come quickly. My father read the fourteenth chapter of John, and then offered up a supplication, and shortly afterwards she fell asleep in Jesus. March 3, at two o'clock, p. m., we assembled at the Black Rock meeting-house, and Elds. Grafton and Purington were present. After reading and singing a hymn, brother Grafton offered up a fervent prayer, and then brother Purington preached a discourse to a very large and attentive congregation, from the following words: The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ. Then brother Grafton closed the service, and her lifeless remains were laid in the grave, to repose until Jehovah calls her forth from the sleep of death. Yours, in sorrow,

WILLIAM C. ENSOR.

Butler, Maryland, April 20, 1863.

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NEW AGENT—John Bristow, California.

YEARLY MEETINGS.

YEARLY MEETING.—Dear brother Beebe, please publish, in the "Signs of the Times," that Bethel Church, in Shelby county, Kentucky, has appointed a Yearly Meeting, to be held with her, to commence on Friday before the first Saturday in June next, and continue the two succeeding days. Brethren, and friends, who may feel an interest in the meeting, are cordially invited to come and participate with us, as we hope to have several of our ministering brethren with us, at that time; and we hereby say to them, Brethren, come over and help us; we earnestly solicit your compliance with this request, and hope that the Lord will not only put it into your hearts to favor us with your presence, but that you may come "In the fullness of the blessing of the gospel of Christ." Bethel church is immediately on the turnpike leading from Louisville to Frankfort, thirty-five miles from the former, and seventeen from the latter named place. Those who may come to either place by the cars, or otherwise, can get stage conveyance to the meeting, or to brother Lewis Neal's, or brother David Middleton's, living on the road but a short distance from the church. In behalf of the church, J. F. JOHNSON.

NORTHERN PENNSYLVANIA YEARLY MEETING.—Brother Beebe, I perceive that the Yearly Meeting of Northern Pennsylvania is not published in the "Signs of the Times." Please say that the Yearly Meeting of Northern Pennsylvania will be held on Wednesday and Thursday, (16th and 17th,) after the second Sunday in June, (commencing at ten o'clock, a. m.,) at sister Lemuel Harding's, New Milford, Susquehanna county, Pennsylvania, at her special request. Brethren, and friends, in general, and ministers in particular, are invited and solicited to attend. If the Lord will, I shall be there. GABRIEL CONKLIN.

N. B. Mr. S. W. Harding desires us to say there will be conveyances at the Depot, in New Milford, to take the friends to and from the meeting,—and that a general attendance is desired.

BROTHER BEEBE:—Please give notice that the Church at Mount Gilead, have concluded (the Lord willing) to hold a Yearly Meeting at their meeting house, to begin on Friday before the 2d Saturday in April, 1863, and continue three days. Brethren and sisters, of our faith and order, are affectionately invited to attend. We have the promise of Eld. J. F. JOHNSON, and a partial promise of Eld. THOMAS P. DUDLEY, and we also invite our ministering brethren generally to attend. Those coming (if any) from the free States will take the boat from Cincinnati to Maysville, where they will call on brother RICHARD POWER, and on Thursday evening take the stage to Mount Gilead, a distance from Maysville of twelve miles. At Mount Gilead they will be met and provided for. Yours, most truly, J. H. WALLINGFORD.

POSTPONEMENT.—As I have received word from Eld. T. P. Dudley that he can not attend with us at the time appointed above, please give notice that the Old School Meeting at Mount Gilead is postponed until Friday, May 29th, and then to continue three days, at which time we have the promise of Elds. T. B. Dudley, and J. F. Johnson, that they will be with us. J. H. WALLINGFORD.

APPOINTMENTS.

DEAR BROTHER BEEBE:—Will you please publish the following appointments?
By permission of providence, I will preach in Salisbury, Maryland, the first Sunday in May. I shall try to be there in time to attend church meeting on Saturday previous.
At Rewastico, on Tuesday following, at two o'clock, p. m.
The second Sunday, at Church Creek, Dorchester county, Maryland.
At Clark's School-house, Greenville, Orange county, N. Y., the first Sunday in June, at ten o'clock, a. m. Yours, as ever,
GEORGE W. SLATER.
Livingstonville, N. Y., March 24, 1863.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

ASSOCIATIONAL MEETINGS.

Baltimore Association.—Change of Time.—Brother Beebe, as we were not aware that there will be five Sundays in the next May, our Association was published in our last Minutes to begin the next session, as usual, on Wednesday before the third Sunday of that month. But as it was the established understanding that but one week should intervene between the time of commencing the Baltimore and the Delaware, the Delaware River, and the Warwick, respectively, I take the responsibility on myself of changing the time of our meeting this year from the Wednesday before the third to the Wednesday before the fourth Sunday. You will, therefore, publish that the Baltimore Old School Baptist Association will meet this year with the Church at Black Rock, Baltimore county, Maryland, on Wednesday, the 20th day of May, 1863, at ten o'clock, a. m., and continue three days. Ministers, and other brethren, and friends, coming by public conveyance through Baltimore city, will take thence the Northern Central Railroad, at the Calvert station Baltimore, to Cockeysville, (fifteen miles) on Tuesday, the 19th, and they will be met, on their arrival at Cockeysville, with conveyances to take them to our homes, and to the meeting. We specially request the attendance of our ministering brethren. LEWIS R. COLE.
BLACK ROCK, Maryland, March 23, 1863.

Delaware.—The Delaware Association will be held with the Welch Tract Church, (within one mile of the Newark Railroad station on the Philadelphia, Wilmington and Baltimore Railroad,) commencing on the last Wednesday in (27th) May, at eleven o'clock, a. m., and continue three days.

Delaware River.—The Delaware River Old School Baptist Association will be held with the Southampton Church, Bucks Co., Penn., to commence on Wednesday before the first Sunday in June, (3d,) at ten o'clock, a. m.

Dear brother Beebe, will you publish the following notice in the "Signs of the Times," for the benefit of our brethren? The Delaware River Old School Baptist Association will meet, the Lord willing, with the Southampton Church, about sixteen miles north-east of Philadelphia, on Wednesday, the 3d day of June next, at 10 o'clock, a. m., and continue three days. Brethren coming by way of Philadelphia, will take the cars from that place, at the new depot, on Third street, above Thompson street, at 3 p. m., on the day preceding, and come to Abington station, where they may expect friends to convey them to our homes. Those coming by way of New York, will take the boat connecting with the cars in Jersey City, at the foot of Cortland street, at 10 a. m., the day preceding, and come to Morrisville, (Pennsylvania, side of the river, opposite Trenton,) where they also may expect to find conveyance to this place. We cordially invite our brethren (brethren in the ministry in particular) to meet with us in this trying day. D. L. HARDING.
DAVISVILLE, Bucks Co., Penn., April 21, 1863.

Warwick.—The Warwick Association will be held with the Old School Baptist Church of Middletown and Walkill, in Orange Co., N. Y., commencing on the Wednesday after the first Sunday in June, (viz. June 10th,) at ten o'clock, a. m., and continue three days.

Chemung.—The Chemung O. S. Baptist Association will be held with Pine Valley Church, near Horse Heads, Chemung county, N. Y., to commence on Saturday before the third Sunday in June, (viz. June 21,) at 10 o'clock, a. m.

The Western Conference of Old School Baptists of Western New York. will be held with the brethren at Riker's Hollow, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June, 1863.

Sandusky Association.—Brother Beebe, as the time for the meeting of the Sandusky Old School Baptist Association is drawing nigh, I desire you to publish, in the "Signs of the Times," the following notice: The Old School (Sandusky) Association will convene with the Honey Creek church, three miles east of Melmore, Seneca Co., Ohio, on Friday, at ten o'clock, a. m., before the second Sunday in June, 1863, and the two following days. Brethren, and sisters, who desire to meet with us, are affectionately invited to attend. And, as we believe that God's people are one everywhere, we especially invite brethren in the ministry to meet with us, from the East, West, North and South. Those coming with the cars from the North, the West, or the South-west, on Thursday, will stop at Tiffin, twelve miles from the place of meeting, where they will be met with conveyances to places of entertainment, and to the meeting. Those coming from the South-east will stop at Bucyrus, sixteen miles from the place of meeting, where they will be met with conveyances to convey them to places of entertainment, and to the meeting. LEWIS SEITS.
BLOOMVILLE, Ohio, March 21, 1863.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—Please publish the change of my residence, and address, from Georgetown, Scott county, Kentucky, to Lawrenceburg, Anderson county, Kentucky. Direct my paper, and request my correspondents to address me at the latter named place. J. F. JOHNSON.
Lawrenceburg, Kentucky, March 16, 1863.

SPECIAL NOTICES.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Hersey on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

MISCELLANEOUS NOTICES.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations as public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2.00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.
WILLOW HILL, Illinois, 1862.
Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be. Eld. D. BARTLEY.

BOARDMAN, GRAY & CO. \$150 PIANOS!
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California.—Eld. Thomas H. Owen.
Delaware.—Eld. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, John McCrone.
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Wisconsin.—Eld. M. Morehouse, Joseph Osborne and deacon Aaron White.
Washington Territory.—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES."

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE,
To whom all communications must be addressed,
and directed, Middletown, Orange County, N. Y.

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One Dollar and Fifty Cents, per year, or, if paid in advance, One Dollar.
Five Dollars, paid in advance, will secure six copies, for one year.
All moneys remitted to the Editor, will be at our risk.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., MAY 15, 1863.

NO. 10.

Correspondence of the Signs of the Times.

Rise and Progress of the Salem Association OF REGULAR BAPTISTS, OF INDIANA.

BROTHER BEEBE:—Having to write to you on business, I have concluded to give a short sketch of the Rise and Progress of the Salem Association of Regular Baptists, thinking it might interest some of the readers of the *Signs of the Times*. If you think so, you can give it a place therein, when you have nothing of greater interest.

The Salem Association lies, in what is generally termed, the pocket of Indiana, in the counties of Warrick, Vanderburg, Posey, Gibson, and Pike, and was constituted at a meeting of Delegates, held at Salem Church meeting-house, in Gibson county, commencing on Saturday before the fourth Sunday in September, 1832, with ten churches, and about four hundred and fifty members, taken from the Wabash District Association, Illinois, six ordained and two licensed ministers present, churches to-wit: Bethel, Patoka, Salem, Big Creek, Bethlehem, High Bank, Little Wabash, Mount Pisgah, New Hope, and Indian Creek: only the five former are members now. The Elders were: Samuel Jones, William Hanks, James Colson, James Martin, John Clark, and Benoni Stinson, (the latter of whom since apostatized and became the leader of the General Baptists in this part of the country). The licentiates were: Charles Whiting and Lewis Duncan. None of either the ministers or lay members of that Convention are now living, except Stinson, Duncan, and perhaps Whiting. The two latter of whom have since labored assiduously as Elders of the Association, for the comfort and edification of the saints therein. Eld. S. Jones was Moderator, and Elias Roberts, Clerk thereof. The Association opened a correspondence with the Wabash District and Muddy River Associations, Illinois, Pigeon Association, Indiana, and Highland Association, of Kentucky. At the meeting of 1823, Eld. A. Devin was chosen Moderator, (he having been prevented being at the organization the year before on account of sickness). There were three churches added at this meeting, to-wit: Harvey's Creek, Mount Pleasant, and Locust Creek, the name of the latter has since been changed to "Evansville." At the session of 1824, a correspondence was opened with the Blue River and Union Associations, Indiana, the latter of which caused much trouble in the Association, she having deeply imbibed the Missionary cause. At the session of 1825, the Union church was admitted, (since dissolved,) with Eld. J. Cash as one of her messengers. At this meeting, the Association justified the Union Association in the reception of the Maria Creek church as not being legally excluded from the Wabash District Association, as contended by her, for her Missionary proclivities. For which act, Eld. Daniel Parker, delegate from the

Wabash District Association, withdrew from the Salem Association. In which act of Eld. Parker, his Association justified him in her letter to the Salem Association at her next meeting: and therefore, the correspondence between the two Associations was discontinued. A query was received from Indian Creek church at this meeting, to-wit: "Is baptism administered by those people calling themselves 'the christian body,' to be considered 'valid,' agreeably to the gospel order?" The answer was: "No." During this year, Eld. William Hanks, pastor of the Little Wabash church, died strongly in the faith of that gospel, which he had so faithfully preached to others: having long preached to sinners the way of life and salvation, and fed the flock of Christ with the sincere milk of the Word. At the meeting of 1826, Bethany Church was admitted, now being fourteen churches, and six hundred and eight communicants: and the correspondence with Blue River discontinued, on account of the distance. At the session of 1827, the Providence church was admitted, by letter from the Little Pigeon Association, with Elder Elihu Halcomb as one of her delegates, (then a licentiate,) and the correspondence dropped with the Union Association. In January, of this year, Eld. A. Devin departed this life in the fifty-eighth year of his age. He had been one of the leading Baptist ministers in this Western wilderness country—was constituted in the Patoka church, with some seven or eight others, in the year 1808, belonged to the Wabash District Association until 1822, and, together with Eld. S. Jones, labored with much ability and usefulness among the Baptists in this region, (contemporary with Eld. Daniel Parker, of "Two Seeds" memory of the same Association,) until he rested from all his labors, strong in the faith, and hope of eternal glory. At the session of 1828, Mount Gilead and Cyprus churches were admitted, (both of which have since dissolved.) The correspondence with the Wabash District Association was renewed at this meeting, upon her former Articles of Faith, with this appendage: "That the pamphlets entitled 'The Two Seeds,' published by Elder Daniel Parker, of said Association, 'should stand, or fall, upon their own merits.'" At the meeting of 1829, the Harvey's Creek Association exhibited a charge against the High Bank church for receiving into her body a man who had been baptized by a Pedo-Baptist preacher, after first examining into the validity of such baptism, the Association said it was not valid, for want of gospel authority in the administration, and upon due examination of the same, were of opinion that the High Bank church had therein acted in violation of the principles of fellowship, upon which she had united with the

churches of the Association, and therefore, dropped her from the union and fellowship of the same. Also, Elder J. Cash informed the Association that he withdrew from his seat at the last Little Pigeon Association in consequence of a member of that body having remarked, in a conversation with others, that he believed the doctrine of Predestination came from hell, and would go there, and all who preached it; the conduct of which member said Association refused to report to his church. The Salem Association justified Eld. Cash in this withdrawing, and at her next meeting dropped correspondence with said Little Pigeon Association. At the meeting of 1830, the Walnut Grove and Bethlehem churches were admitted, having come out, and renounced the disorder and heterodoxy of the Little Pigeon Association. Also, the Little Union, (since dissolved,) and New Salem churches were received at this session,--with the latter, Eld. L. Burehfield, as one of her delegates, who is now laboring as one of the under shepherds for the good of the flock. There is now nineteen churches, with eight hundred and seventy-eight members, one hundred and thirty-six of whom were received by experience and baptism, ninety-eight thereof in Bethel church. Nothing of note transpired more than the ordinary business of the Association until the session of 1834, when she took up the subject of a letter published by Eld. D. Hornaday, in the "Baptist Weekly Journal of the Mississippi Valley," (who was excluded with the High Bank church for disorder, as heretofore stated,) in which he implicated the Salem Association as being entirely over-run with what he was pleased to call "Parkerism," &c., and gave the following answer thereto, to-wit: "We are not fully prepared to say what part of the christian theology it is that 'Mr. Hornaday intends to brand with the odious epithet of 'Parkerism.' If he means thus to denominate the doctrine of God's eternal purpose of grace in the salvation of his chosen people, and that to believe in that doctrine and stand opposed to all the popular heresies and religious devices that are attempted to be palmed on the people in this age of wonders, under the imposing names of Benevolent Societies to advance the Redeemer's kingdom, and to stand decidedly opposed to every thing like prevarication, falsehood, and slander, constitutes 'Parkerism,' we would not complain. But, if he means, by that name, 'or appellation, to insinuate that we have received and adopted the peculiar doctrine of Eld. Daniel Parker, as set forth in his pamphlets entitled 'Views on the 'Two Seeds,' Mr. Hornaday well knows, 'as all who have seen our Minutes know, 'that we have done no such thing; and 'his insinuation to that effect can not be

accounted for upon any other principle than that of deliberate falsehood, and 'slander.' A copy of which proceedings was published in the "Signs of the Times" at the time. A few days previous to this meeting, Eld. Samuel Jones departed this life, after a long and protracted illness, in the seventieth year of his age. He had frequently served as Moderator of the Association—was a member of Bethel church, the oldest church in the Association, constituted in the year 1806,—he seemed to die strong in the faith he had so long preached to others, and in the hope of his eternal happiness. At the meeting of 1835, the White River church was received. At the session of 1837, the Mount Gilead church, Illinois, (since dissolved,) was admitted, and took up a correspondence with the Blue River Association, also agreed to petition the Lost River Association, Indiana, for correspondence, which was consummated the next year: and also dropped correspondence with the Muddy River Association, Illinois. At the session of 1838, the Granville church, Illinois, (since dismissed,) was received. At the close of this meeting, the Association addressed the following to the churches, to-wit: "Brethren, read the blessed word of God, and meditate seriously thereon. Learn your duty in all things. Some of you complain of being destitute of the ministry. Our ministering brethren are few in number, and can not live upon the air. Study to do to your ministry as the book of God enjoins: and, if any of you have neglected your duty in this, or any other respect, we hope you will do so no more. The scriptures are plain on this subject, and needs no comment. Ministering brethren, study your duty in the responsible station you fill. Remember you are not only to teach and baptize, but also to teach the children of God to observe all things that the Lord has commanded them. Try to preach the gospel faithfully, and as much as in you lies, to visit the destitute." The above may as well be observed now as then. At the meeting of 1839, the Association renewed the correspondence with the Little Pigeon Association, and she has now attained her maximum in point of numbers, to-wit: Twenty churches, and one thousand and thirty-five communicants. Between this meeting and the session of 1843, the correspondence with the Little Pigeon Association was dropped, and that of Little Zion, Otter Creek, Kentucky, and Skillet Fork, Illinois, taken up. At the latter session, the Pleasant Spring church was admitted, as relict of New Hope church formerly dissolved, with Eld. Ezekiel Sanders as one of her delegates. Also, Richland Creek church, of colored people: both small churches. Her correspondence now is with eight Associa-

tions. At the session of 1844, the correspondence with the Highland Association was discontinued, and a report from a Committee, previously appointed, was received, of a dissolution of Cyprus church. At the session of 1846, there was taken up and referred to the Churches a suggestion from the Providence church, to-wit: "The propriety of the Churches of the Association, more liberally and equally providing means, by contributions, for carrying on her extended correspondence with Associations," which was not responded to by the acts of the Churches for several years thereafter. At the meeting of 1847, the correspondence with the Little Wabash Association was dropped, but at the session of 1848 the matter was arranged, and it renewed again. And the Little Zion church was admitted as a new church, with Eld. Samuel Fettinger as one of her delegates. At the session of 1849, a correspondence with the Bethel Association (Illinois) was agreed to. And the Articles of Faith of the Association ordered to be printed with the Minutes. At the meeting of 1850, the correspondence with the Lost River Association was discontinued. In July, of this year, Eld. Jeremiah Cash departed this life. He had been engaged in the gospel ministry over thirty years, during which time, he was a sound, faithful, uncompromising advocate of the doctrine of saving and regenerating grace in the salvation of sinners. He was also one of her most prominent ministers, and had served twelve or fifteen years as her Moderator. His loss was most regretted by those who knew him best. He bore his protracted illness with christian courage and fortitude, and died in the full enjoyment of that faith which he had so long preached to others. At the session of 1851, the correspondence with the Muddy River Association, Illinois, was, by her request, revived. Nothing of any interest occurred in the Association until the meeting of 1854, when the following substitute to the Eighth Item of her Articles of Faith was recommended to the Churches, to-wit: "We believe that the first day of the week, or Sunday, ought to be observed, and spent, in the public or private worship of God; and that on it we should abstain from all worldly concerns, except in cases of necessity and mercy," which was dissented to by a majority of the Churches acting upon the subject in their report thereon at the next meeting in 1855. At which time two letters were also received claiming to come from Evansville church, both of which, "After due deliberation and consultation, the Association agreed to reject, and advised the brethren, bearing them, to return home, and at their first regular church meeting, or, as soon as they can convene, in Providence, to come together, in the spirit of Christ, to settle the difficulties among themselves: and, in the event they should fail, to call help from sister churches to aid them in the adjustment of the difficulties," which course resulted successfully. Nothing of importance transpired until the meeting of 1858, when the following Preamble and Resolution was adopted by the Association, to wit: "Whereas, This Association is advised that some, claiming to be Regular Baptists, with whom we indirectly correspond, hold the doctrine of the 'Eterni-

ty of flesh substance, or seeds, and that there is a distinction in the natures of the human family, each nature deriving its existence from the eternal material seeds, and, as such, the children of God, and the children of the Devil. And, also virtually deny the resurrection, alleging that nothing is taken to heaven only such as came from heaven; therefore, Resolved, That this Association hereby disclaim against the foregoing sentiments, believing the same to be incompatible with the word of God, therefore, a departure from the Regular Baptist confession of faith; and, therefore, disclaim all connection with, and fellowship for, people holding such sentiments." Which Preamble and Resolution, four churches requested should be revoked, in their letters to the Association in 1859: a committee, of five members thereof, was appointed to deliberate upon the subject, and report thereon, which they did, and gave it as their opinion that it was inexpedient to grant the request of the said churches, which report was unanimously concurred in by the Association. Also, the correspondence with the Wabash District Association, Illinois, was discontinued. Since the last meeting of the Association, Eld. Elihu Halcombe was taken from this time world, to the world of spirits. He had been a faithful, consistent minister of the gospel of Christ over thirty years. In him we have a remarkable instance of the Lord's verifying his promise that he would take the foolish and weak things of the world to confound the wise, and things which are mighty; for, as regards the learning of this world, he had but little; but he had been thoroughly taught in grace's school, in the deep and hidden mysteries of true godliness. He was instant in season, and out of season. A strong defender of the faith of God's eternal purpose of grace in the salvation of his chosen people. He was a member of New Salem church, and had the pastoral charge of several of the churches in the Association. His death was severely felt and lamented by his brethren. At this meeting the preachers on Sunday, were Elds. El. W. Keith, from Kentucky, John Clark, from Virginia, and Charles Sands, all of whom entertained a vast concourse of people in a very able and interesting manner, much to their satisfaction generally. Also, Mount Sterling church was admitted, (since dismissed,) with Eld. William Thomas as one of her delegates. At the session of 1860, Grayville church was dismissed, and a committee appointed to revise the Rules of Decorum: also, advised the churches to enquire into the expediency of defining what they conceive to be the duty of church Deacons. At the meeting of 1861, the Little Wabash church was dismissed by letter. Also, the committee on Rules reported, which was adopted, and the Rules of Decorum, with the Constitution of the Association, were printed with the Minutes, one hundred and twenty-one members were received this year in the churches by experience and baptism. And the contributions from the churches reached the maximum of seventy-eight dollars and sixty cents, to aid in carrying on her correspondence, which, in my opinion, from the sequel, rather proved more of a curse than a blessing. At the last meet-

ing, in 1862, the correspondence with the Otter Creek Association, Kentucky, was indefinitely postponed, on account of the difficulties in carrying it on, occasioned by the troubles in governmental affairs. The Associations now in correspondence, are: Blue River, and Little Zion, in Indiana, and Little Wabash, Skillet Fork, Bethel, and Muddy River, Illinois. There was received in the churches this year, two hundred and three members, one thousand and four communicants, with seventeen churches. The ordained preachers are: Elds. Joel Hume, (who has served as her Moderator for several years, and is an able defender of the truth, and advocate of God's eternal purpose of grace in the salvation of his chosen people,) Lewis Duncan, Lewis Williams, Larken Burchfield, Samuel Fettinger, James Strickland and James Arnold. Licentiates are: T. Macer, Joel Baldwin, and Jesse Garrett. All of whom, we believe, are sound in the faith, "That sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ; and that in time his chosen people shall be called, converted, regenerated and sanctified by the Holy Ghost, and kept by the power of God, through faith, unto eternal salvation, and can not finally fall away, but shall persevere through grace to glory." Although there may be some discrepancy among them in regard to practice, yet I hope it may never result in anywise detrimental to the fellowship of the brethren, so far as to mar or disturb that peace and harmony which has so long existed among them, in the enjoyment of which they have been so highly favored. The Salem Association has had great reason to thank the Lord in guarding and protecting her against the many inventions and institutions of men, influenced by the spirit of anti-Christ, which has so much divided and distressed Associations, under the imposing names of Missionary, Bible and Temperance Societies, and other, so-called, benevolent institutions of the day. All of which has had much to do with the rending and distracting this once happy and prosperous Union of ours. Such an one as no other nation ever was blessed with: all the workings of anti-Christ; no doubt with a design of depriving the people of their religious and civil liberties, guaranteed to them by our form of government; but, if God is for us, and it is not designed by him as a chastisement for our sins, their designs will be frustrated, and fail in the end. The Lord has blessed the Salem Association with a sound ministry nearly throughout, with but few exceptions, which is a great blessing indeed, for blind guides lead their followers into dark and forbidden paths; consequently into trouble and distress. The old watchmen, who have long stood here upon the walls of the "Zion of our God," who failed not to declare the whole counsel of Jehovah, and who truly cried aloud and spared not, are mostly called home to give an account of their stewardship, and as before stated, the ministry yet in the Association, are generally sound in faith and practice, according to the old land marks, with but here and there an exception of a "Young America," who tries to keep pace with the fastness of the age, going with railroad speed, their locomotive propelled with the steam engendered by the efficiency of their ministerial labors,

and occasionally a minister of this fast order, who is sound in faith, but rather heterodox in practice, becomes so overwhelmed with universal charity, that he can take into his embraces the whole religious world, anti-Christ, and all. This, in my opinion, is wrong and dangerous to the happiness and well being of the church of Christ. We believe that the Regular Predestinarian Baptist church is the only true, legally organized gospel church in the world, as set up by Christ, and his apostles, and the rest are anti-Christ. Although we believe there are many good christians among them, yet we as truly and sincerely believe they are captivated by the influences of that spirit exercised over them, and are held captives in Babylon. We can trace, from ecclesiastical history, the genealogy of all the religious denominations now extant in the world, and (except the Primitive Old School Baptists, and a few apostates therefrom,) we will there find they have all passed through the Roman Catholic church, the Great Mother of Harlots, and also that at the time when she was in her greatest glory, and held universal sway over the religious and civil liberties of the people and nations of the earth, there was a people who professed to be followers of Christ, on whom she vented her spite and malice, by her dreadful and lamentable persecutions, which people had no connection with her, farther than to bear her mournful persecutions. Consequently was not one of the harlots. Those people were of the same faith and practice of the Regular Predestinarian Baptists of this day, and age of the world; they, therefore, claim to be their descendants, and are not in anywise related to the great Mystery, Babylon, as all the other denominations of professed christians are. Having this view of the subject, we object to our brethren mixing up, or in any way intermarrying with them in their religious devotions, as Israel of old occasionally did, and as some now seem to have a great propensity for doing, owing to the great stock of charity with which they seem to be possessed. Sorrow, trouble, and distress, was always the result of such conduct, with national Israel, and from a similar course of practice of the church of Christ, or spiritual Israel, we may as surely look for the like calamities as the consequence of such a practice. I am opposed to claiming any relation with them whatever, not even such as "Brother" or "Sister." If any of them have the seal of circumcision in their hearts, let them come out of Babylon, and be subject to the laws of Zion, and then I can give them my heart and hand, for the Lord has said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The popularity of this world should not be sought after by the children of Christ's kingdom, nor communion held with anti-Christ, with a view to be well spoken of, by either. For our Savior has said, "Wo unto you when all men shall speak well of you! for so did their fathers of the false prophets." And further, he said, "And ye shall be hated of all men for my names sake; but he that endureth to the end shall be saved." The church of Christ is a separate people: "Wherefore, come out from among them, and be ye separate,

"saith the Lord, and touch not the unclean things." Why should any of the children of Christ's visible kingdom, so far forget themselves, as to violate the laws of Zion, and thus entangle themselves with the nations round about Jerusalem, with a view of securing the affection and applause of anti-Christ, and thereby mar and distress the feelings of their brethren in the church of Christ? Is not the sweet union and fellowship of brethren with whom we have church privileges worth more to a child of God than all the applause that can be obtained from Ashdods, Jubesites, Hitites, and all the other nations round about her borders? I say it is. And I believe that brethren in their right minds will so consider it. But, why should I find fault? For, O! wretched man that I am! Who shall deliver me from the body of this death? For I know that, in my flesh, dwelleth no good thing; for to will, is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. And, therefore, have to mourn and lament my leanness and coldness—my short comings and misgivings in relation to a discharge of religious duties. So, I feel to ask the Lord that he would grant me, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, thereby enabling me to walk worthy of the vocation wherewith I am called, if a child at all. And that we all may know and feel the love of Christ, which passeth knowledge, so as to walk with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Yours, in hope of a better world,
JOHN HARGROVE.

NIAGARA FALLS, N. Y., Jan. 4, 1863.

DEAR BROTHER BEEBE:—Another year has passed away, and I am still preserved and have another opportunity of sending on my remittance for the continuance of the "Signs of the Times," for another year. I do hope you will be sustained in its publication, not only through this year, but for many years to come. For one, I should be very sorry to be deprived of it: for it is often to me like water to a thirsty soul. It is truly refreshing, if my heart deceives me not. I often get a good meal out of the "Signs of the Times." Some times I feel so much cast down, and so cold in my affections, that I wonder if the love of God can dwell in such a heart as mine. And often the "Signs of the Times" come so richly laden with the communications of dear brethren and sisters, and the editorials, that I can feel love springing up in my soul, for them all, though strangers in the flesh to each other; but I do feel that we are all children of the same one family; and I feel a desire that their God may ever be my God, and their people my people. I hope to be found among that happy number who have fled for refuge to the only One who can save the helpless. I do feel that I am a helpless sinner. Not one good thing is found in me to commend me to God. From the sole of the foot even to the head, there is no soundness, but bruises and wounds, and putrifying sores. What an awful state to be in! But such is the state of all the human family: yet they do

not know it. I do feel that if it had not been for sovereign grace, I should have remained in the same ignorance of my lost condition. O! the love of God! How rich and free to take poor sinners out of the ruins of the fall and make them meet to dwell forever with the Lord. Grace began the work, and grace must carry it on.

"Grace all the work shall crown,
Through everlasting days;
It lies in heaven the top-most stone,
And well deserves the praise."

And when all the redeemed family shall arrive safely home in glory, they will cast their crowns at the dear Redeemer's feet, and crown him Lord of all. O! what blessed employment! and to know that it shall last forever—when we shall have no more bodies of sin and death—no more painful partings with dear christian friends; but we shall be forever at home with the Lord; clothed in his spotless righteousness. O! the love of God through Jesus Christ the Son of Jehovah's love! O! to be interested in that love! Who can separate us from it? Neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature: for our life is hid with Christ in God. Nothing can do us real harm, wars may rage, kingdoms may totter and fall, but the God of our salvation lives, and all his people are dear to him as the apple of his eye. And, if even the little sparrow can not fall without his permission, and the very hairs of our heads are all numbered by him, the saints of God are safe. There is no real cause for the child of God to fear, what is now taking place; for our God is at the helm. He can over-rule our present calamities for his people's good, and for his own glory. He will make the wrath of man to praise him and the remainder he will restrain. We know that he can speak and restore peace when it shall please him. I feel, with many others, that if it were consistent with his will, I would rejoice to see this cruel war brought to an end. There are many who are near and dear, by the ties of nature, to the saints, who are engaged in it. I have a dear brother in the war. O! that the Lord may protect him, if it be his blessed will. I know that the Lord can preserve life amidst showers of cannon balls, not one can hit without his permission. May the dear Lord prepare us all for what he has prepared for us in his alwise providence, whether it be painful or pleasant. And may he enable us to say, Not my will, but thy will, O God, be done. How easy it seems for us to say the Lord's will be done, when every thing goes as we desire: but how different it is with us when every thing tells against us! But grace can enable the Lord's children to say, Thy will be done. O, may he work in us both to will and to do of his good pleasure. As he has graciously permitted us to begin this New Year, may he pour out his Spirit abundantly upon us; for when he pours his Spirit on his children, they must call on his name, and he will make them wrestling Jacobs, and prevailing Israels with their Lord. When our God is pleased to work, there is none can let or hinder. May the Lord this year pour the spirit of grace and of supplication on his church, and cause her to arise and shine. And may his sent servants be made valiant for the truth, and useful in his hand in building up his

people in their most holy faith, both with their pens and by the word of mouth. And may his saving power and grace be manifested in quickening them who are dead in sins. How the hearts of God's dear children would rejoice to witness the work of God in translating sinners from nature's darkness into his marvelous light. We know this is his own work, and that he will not fail to call by grace, all for whom Jesus died. All that the Father giveth him shall come to him, and him that cometh, he will in no wise cast out. His hand securely keeps them all. My prayer is, if I know my heart, that the Lord may keep me by his almighty power and grace, and lead me in all the truth as it is in Jesus. May he suffer me never to be deceived, but may I be made to hunger and thirst after righteousness. And as long as it shall please him to keep me in this world, and deprived, as I am, of the pleasure of meeting with his children, may he reveal himself to me in his word, and guide me by the teaching of his Holy Spirit. What a mercy that the Lord is not confined to houses made with hands. Bless the Lord, where ever he has given a heart to pray, he gives an ear to hear; and where he has begun a work, he will perform it till the day of Jesus Christ. But the question often arises, Has he begun that work in me? I some times fear that I am deceived: for I see much to hate in myself: I am so prone to wander and so easily led astray in words and thoughts by the world, and by my evil heart. I would not be so if I could help it. I desire to live near to Jesus: all my hopes centre in him. He is my soul's bright morning star, and he is my rising Sun. Brother Beebe, dispose of this as you think best.

HESTER RUMNEY.

LYNNVILLE, Indiana, Dec. 14, 1862.

DEAR BROTHER BEEBE:—Another year has nearly rolled its round, and we are still spared in the land of the living: for which we have great cause to be thankful: while so many have been swept from time to eternity; and the present desolating war which is depriving our poor fellow creatures of what is near and dear to them, and many of our dear brethren are cut off from intercourse with those whom they so dearly love; we do indeed feel to sympathize with them, and we humbly hope and pray that they may realize the application of the sweet promise, As thy days, so shall thy strength be. One thing we know to be a consoling truth, The Lord of all the earth will do right; and we feel anxious to be reconciled to his holy will at all times, and under all circumstances. I would be glad to write something for publication, if I could write any thing that would be beneficial, either consoling or instructive; but, as I feel entirely incapable, although I feel desirous to be still instructed by others, who are capable of giving instruction. I do think I can say in truth and candor, that we have received much comfort and instruction in reading your valuable paper, the "Signs of the Times." And I sincerely hope you may be enabled to continue its publication. We have been taking it seven years, and we have the satisfaction to say we have received all the numbers of each volume complete. And we have gained two new subscribers, and enclose the money for

three copies for the ensuing year. Your editorials have, with the blessing of God, been of much satisfaction and comfort to us. Your answer to brother W. P. Robertson respecting Solomon's Bed, was read with much interest and delight. Surely, it is a sweet place of repose to those who are thus highly favored with the great blessing of resting upon it. Also, the discourse copied from the "Gospel Standard," on the Bruised Reed and Smoking Flax, was very interesting to us. And in fact the communications generally, as far as we are able to understand them, so completely fit our experience, and correspond with our understanding of the gospel that we do sincerely hope you may be enabled to long continue your labors of love. May the Lord support you by his grace through this world of afflictions, and although we do not expect to see you in this world, we do hope to meet you in heaven, and to join in praising that great name which has been your theme and delight to proclaim: Even Jesus the sinner's friend. We subscribe ourselves your unworthy brother and sister,

RICHARD & M. LANGFORD.

PEORIA, Oregon, March 22, 1863.

To the saints who are scattered abroad through the various parts of the United States: Very dear brethren and sisters: The "Signs of the Times" is, I believe, the only Old School Baptist periodical now in existence in the United States, and something like half of its patronage being cut off, on account of the distracted state of the country, together with the great rise in the price of paper, renders it very doubtful whether it can be sustained. These lines are, therefore, addressed to you by a sincere seeker after truth, for the purpose of stirring up your pure minds by way of remembrance of the great value of the paper as a medium of communication, and a means of exposing error, and disseminating truth. Recollect that a great number of our brethren and sisters are deprived of hearing the gospel preached, and the reading of the "Signs of the Times" is, to them, like good news from a far country. Consequently, we see the great necessity of its being sustained: Now let each and every one of us form the resolution that the paper must be sustained, and immediately set about extending its circulation, and forwarding on money to brother Beebe, its publisher. I shall request that the number that contains this communication, be sent to several of my acquaintances in Illinois, California and Oregon, that I presume are not taking the paper, and I want them to consider themselves particularly solicited to immediately become subscribers, and forward on the subscription money, and do what they can to extend its circulation among paying subscribers,—and I would also suggest that all of the brethren that feel able should donate something for its support. I presume numbers of our brethren have been reading the paper for years, and have not paid for it. I would say to such delinquents, do not fail to send on the amount due. Let us do justice to our brother, who is spending his time and means for the dissemination of truth. I would say, in conclusion, that the lambs of the fold of a blessed Redeemer, in this far distant land, are enjoying peace among themselves. The Lord

has been pleased to send to our assistance Eld. Andrew Gregg, an able and faithful minister of the gospel of the Redeemer. We feel thankful to God for this, and all other blessings,—we are receiving from God's benevolent hand. May our great Benefactor bless us with all needful blessings, and finally save us all, in his everlasting kingdom, is the prayer of your unworthy brother,

ISOM CRANFILL.

BRECKINRIDGE Co., Kentucky, April 22, 1863.

DEAR BROTHER BEEBE:—In great affliction of body and mind, I will attempt to drop you a few lines to inform you of some of my afflictions. Death is raging fearfully among us, and prostrating our friends on the right hand and on the left. The prevailing disease is Typhoid Fever. To this fatal disease, my dear wife has just fallen a victim, this day, at about one o'clock; and, while I write, kind women of the neighborhood are dressing her remains in habilaments for the grave; so you need not be surprised if my scribble should be but poorly written. We have had two other cases of the same fever in our family, a son and a daughter; but I hope they are recovering. While I write I think of Job, who, in his deep affliction, was enabled to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job i. 21. This is the second wife I have been called to bury, and both of them were Old School Baptists, and I have good reason to believe they are much better off than myself; for I am still here in the flesh, surrounded with all that is opposed to God and holiness, much of which is dressed in the garb of religion, and professing to be doing great things for the Lord. Brother Beebe, if I did not take you to be a man of God, instructed in regard to the workings of Satan, aware of the spirit of iniquity under the reign of anti-Christ, I should not write you as I do. But it is consoling to know that I address a brother who knows of these things. I have been a member of the Old School Baptists almost forty years, and have been trying all that time to make myself better, but instead of growing better, I seem to grow worse all the time, full of depravity, with a wretchedly poor, miserable, deceitful heart, which is always ready to wander from my God. If Jesus had not sustained me, I should have fallen a victim to some of the snares which have been laid by the cunning craftiness of men who lay in wait to deceive. I often wonder that I was not ensnared when a youth in religion, when the mission system was introduced among us, in the State of Virginia. The preachers sounded an alarm, that sinners were sinking into hell for the want of means, men and money; and all who refused to come to the help of the Lord, as they called it, were looked upon as enemies to the cause of religion. Afterwards, the Tract Society, and Sunday School Union, in which all who were qualified, were urged to act as teachers; and finally, the American Bible Society. But I stood back from them all: not that I was opposed to the bible, or its circulation, but because I am opposed to any thing and every thing in religion that God has not authorized, and to every thing which is calculated to rob God of his glory. I do feel certain that nothing short of a change of heart

can avail any thing in religion. In introducing all these human devices, their advocates told us they would bring on a Millennium, in which the sword would be beaten into plough-shares, and all spears into pruning-hooks, and nations would learn war no more. Well, we have lived to see what kind of a Millennium they have produced. They have succeeded, about as men always do, when they attempt to do the work of the Lord. Their Millennium turns out to be one in which men beat their plough-shares and pruning-hooks into implements of slaughter and cruelty; and the very people who have drank the deepest in these modern institutions, instead of learning war no more, have now learned the arts of war far beyond what it was ever before known among human beings. But, my brother, when I took my seat to write I only designed to say that I herein enclose Two Dollars, which I wish you to use as you may have occasion. My mind is too much confused to write to edification; but if you think any part of this is worth notice, use it as your judgment may dictate. I will remark, that, in all your editorials, I have never found a sentence to which I object. Dear brother, a few more days of sorrow, and you will hear no more from me. I have almost filled up my three-score years and ten.

Your affectionate brother,

CREED T. MEADOR.

MESSONGO, Virginia, April 6, 1863.

BROTHER BEEBE:—As several correspondents are expecting a communication from me, with your permission, I will answer them through the columns of the "Signs of the Times." Forasmuch as brother Barton, and others, are desiring to hear of my state of health, I will inform them in as few words as possible. About the middle of last November, it being the time of that notable snow of the season, I traveled about forty-four miles during the day and night. Since that time, I have been troubled with a cold and cough, until it has made a formidable appearance, and I so much reduced that I am confined to my bed the most of my time. Much of the time I have been without appetite, and what little I could eat, I could not retain on my stomach; and I have continued to decline until it seems that my stay upon earth is short. Dear brethren, I often think of you, and of your destitute situation; but when I look to the Great Shepherd, in him I can hope for the protection of all the redeemed family of our God. His eye neither slumbers nor sleeps, and he is a very present help in time of trouble. Although the watchmen have been called from our walls, and we have none to go in and out before us, yet that God who has removed from us those dear ones, is abundantly able to raise up and qualify others in their place. —Dear brethren of the Salisbury Association, I have visited you on several occasions, and have found a welcome reception, and enjoyed seasons of refreshing from the presence of the Lord; but my feeble health admonish me that those blissful seasons are nearly over; and when I consider my feeble services in the cause, I have to exclaim, My leanness! my leanness! But still I have comfort in believing that I have tried to speak the truth on all occasions. Dear brethren, sisters, and friends,

I must close, for I am not in a fit state to write anything, much less to write for publication, and that is a sign by which you may judge whether my health is improving or not. If my health shall improve, you may expect to hear from me again; but if not, I do not expect ever to write anything more for publication. I admonish you all to stand fast in the faith of the gospel: having your loins girded about with truth: and for an helmet, the hope of salvation. And I hope the brethren in the ministry of other Associations will remember our destitute situation, and visit us, as often as they can. I have ties that bind me to earth: yet I desire to depart and be with Christ, which is far better. —Brother Beebe, please insert, in this connection, the 1218th hymn, of your collection:

"A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and friend,
And praise his name on high:
No more to sigh or shed a tear,
No more to suffer pain or fear,
But God and Christ, and heaven appear,
Unto the raptur'd eye.

Then, O my soul, despond no more,
The storm of life will soon be o'er,
And I shall find the peaceful shore
Of everlasting rest.
O happy day! O joyful hour!
When freed from earth my soul shall tow'r
Beyond the reach of Satan's pow'r,
To be for ever blest.

My soul anticipates the day:
I'll joyfully the call obey
Which comes to summons me away
To seats prepar'd above:
There I shall see my Savior's face,
And dwell in his beloved embrace,
And taste the fulness of his grace,
And sing redeeming love.

Adieu, ye scenes of noise and show,
And all this region here below,
Where naught but disappointments grow;
A better world's in view.
My Savior calls, I haste away;
I would not here for ever stay;
Hail! ye bright realms of endless day!
Vain world, once more, adieu."

Farewell, my dear brethren, until we meet again.

JULIUS C. MEARS.

SULLIVAN, Illinois, Dec. 20, 1862.

ELD. BEEBE:—It is time for me to send on my remittance for the "Signs of the Times." I have been reading your paper one year, and am not willing to do without them. We have no Baptist preaching within eight or ten miles of us. I have tried to obtain some subscribers, but have only succeeded in getting one, whose name and address is subjoined. I expect to take your paper as long as I live, and they are published, and I will do all I can to add to your subscription list. But I am surrounded by Campbellites, and they will not read them, at all. Perhaps you may enquire, What new subscriber you have? I will tell you: I am one, who has been brought up by Old School Baptist parents. My parents were Baptists before my recollection, and continued in that faith and order until their death. My mother died when I was in my fifteenth year, leaving my father and nine children to mourn our loss; and when I was in my eighteenth year, it pleased the Lord to take my father from us, and then we were left alone. My eldest sister and I being about grown up kept house with our little orphan brothers and sisters, until they grew up, and they are now all

married, but one, and scattered. Two brothers are gone to the wars. O! what can we see but trouble and affliction in this world! I am, some times, led to enquire, and wonder, why it is that we should wish to remain in this world of affliction and woe. But we must "Be still and know that the Lord is God." I have had a great desire to write you concerning a little hope that I received before the death of my father, but fearing that I shall make my letter too long, and crowd out better matter, I will defer it for the present. I desire the prayers of all the people of God. I wish to ask Elder Beebe one or two questions. First—Do you believe that sinners who sincerely desire and pray for deliverance from sin, and for a knowledge of the truth, are finally and for ever lost, or doomed to perish finally with the devil and his angels? Second—Do you believe that all who are brought truly to see their condition, feel themselves to be the worst sinners in the world? Third—Do you think that a person who has experienced a saving change, can keep silent in regard to their hope for a number of years, without saying anything to any one about it? Lest I weary your patience, I will close this scribble, by saying, I desire your prayers for me; as the fervent effectual prayers of the righteous avail much. Do not fail to pray for me and my family. Farewell.

ELIZABETH C. HARBAUGH.

Reply.—We believe that all sinners who are made sensible of their lost, guilty and helpless state, who feel that they are justly condemned by the righteous law of God, who loathe their sins, and sincerely desire and pray to be delivered from sin, and aspire, above all things, after holiness, are subjects of grace, and have been quickened by the Holy Spirit, and are born of God, and shall never perish, or be finally lost. We do believe that all who are brought to see their lost condition, do feel that they are the chief of sinners. They may know that God, in his restraining providence, has not suffered them perhaps to commit murder, theft, adultery, and many other transgressions which some have been suffered to commit; but they will most assuredly find, "The seeds of every sin, within their nature sown," and that so far as God in his holy providence has permitted them to act out the propensity of their depraved nature, they have done so. They will see and feel that they have violated the whole law, and all its curses have fallen justly upon them, so that unless they are redeemed with the precious blood of Christ they can have no hope for salvation. How long a quickened sinner can keep silence on the subject, we do not know. Our impression is that their conduct and their speech will be apt to betray them, if they mingle in the society of christians. Many, we doubt not, have lived many years after receiving a genuine hope, without making a public profession of their faith; but they have lived in disobedience, for which they will be chastised.—Ed.

NEAR NEW CASTLE, Delaware, May 5, 1863.

BROTHER BEEBE:—Our Associations are near at hand, and we hope and expect to see you at several of them. I feel considerable anxiety in regard to our approaching series of meetings, in view of the political commotions of the times. In this section of the country troubles seems to thicken.

en, and the storm cloud to grow darker. A difficult task devolves upon you to conduct a public journal in these exciting times. So warped do people's minds become during times of political commotion, that neither yourself, nor your correspondents, could write what you would readily have written at other times, without subjecting yourselves to some complaint or charge from some people who have become so biased themselves that everything else appears crooked to them. Among the multitude of journals, of every variety of character, and pretension, that I see, the "Signs of the Times" alone have steered clear of the prevailing political excitement. I am glad that it is so. I hope it will continue to be so. Still I have heard of a few complaints. They are not, perhaps, deserving of notice, and I should not notice them but to say in regard to them, that it is probably more what the "Signs of the Times" *don't say* than what they *do say*, that is the ground of objection. And that if such complain-ers were admitted into the columns of the "Signs of the Times" themselves, there would soon be not only abundant complaint, but abundant cause for it. The publisher knows better than I do how many communications he has had to reject, which, if published, would have seriously injured, if not destroyed, the "Signs of the Times." I do not think strange that there should be a few among your numerous readers who have participated in the sweeping national excitement. It is rather a matter of wonder that they are so few. It argues favorably of the character and spirit of the Old School Baptists, that the things of the Spirit continue to be their theme. And that the interests of the church occupy their minds and spiritual communications fill their papers, while human governments are trembling and tottering to their fall. Yours, in love,

E. RITTENHOUSE.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1863.

ELD. G. BEEBE:—Will you please give your views, through the "Signs of the Times," on 1 Cor. ix. 27, "Lest that by any means when I have preached to others, I myself should be a castaway?" Also, on Hebrews vi. 4-6, inclusive.

SILAS H. DURAND.

WILKES BARRE, PENN., April 4, 1863.

REPLY.—Both the aboved named scriptures are frequently referred to by those work-mongers who deny the efficiency of the grace of God to secure the eternal salvation of those on whom it is bestowed, with a manifest design to make the impression that the apostle Paul taught the doctrine of *falling from grace*. Infidels themselves in regard to the testimony of God on that subject, they desire to strengthen their skepticism by dragging the inspired apostle into their company. They would make it appear, if possible, that the same Paul who had so constantly and persistently contended that, Salvation was by grace alone, who declared to the saints at Ephesus, and to the faithful in Christ Jesus, that it was by grace they were saved, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast; and who elsewhere contended that if salvation were of grace, it could not be by works; and if by works, it could not be by grace; and who positively and emphatically de-

clared that it was not of works, but that it was by grace, and grace alone; that this same Paul was, after all, a poor blind Arminian, and did hold that christians were liable to fall from grace and be damned, if they trusted alone in the grace of God for their salvation.

Well did this apostle anticipate their infidelity, their cunning craftiness, and their handling the word of God deceitfully, when he charged them with turning the truth of God into a lie. This they do when they make the scriptures say what they never said, and testify the opposite of what they have always testified. But it is only necessary to examine attentively, candidly what the apostle, and all other inspired writers, have said, to expose the deception of those God-defying skeptics who lie in wait to deceive. Those base deceivers would represent that the works of men are more effectual in securing salvation, than the grace of God; for they represent that men may be the subjects of grace, have the grace of God in their hearts, feel its power to the extent that Paul had felt it, when God himself had told Paul personally, "My grace is sufficient for thee;" and afterwards that grace prove insufficient, they fall from it, and perish forever. And that the works of men are more reliable than the Savior's blood and righteousness. That they may be of the number for whom Christ shed his blood, to whom God has imputed his righteousness without works; and yet if they fail to secure their salvation by their own *willing and doing*, they will be lost, notwithstanding the grace of God, and the blood and righteousness of our Lord Jesus Christ. Paul said, By the grace of God, he was what he was: but they would make him say by his own works he was what he was.

In urging on the Corinthian saints that they should abstain from idolatry, and carnal lusts, that they might thereby enjoy the fellowship and communion of all who were of the household of God, he in the commencement of this chapter adverts to his own standing and experience. Of his standing in the house of God, he says, "Am I not an apostle? Am I not free? Have I not seen the Lord?" &c. His standing was such as could not be questioned, as a child of God, an heir of immortality, and an apostle of Jesus Christ by the will of God. Yet, with all this array of incontestable evidence in his favor, to enjoy the confidence and fellowship of his brethren, he had to keep under his body, and to bring it into subjection. Keep his body under what? Bring it into subjection to what? He has informed us that with his mind he served the law of God; but with his flesh, or body, the law of sin. He found another law, that is, another from the law of the spirit of life which is in Christ Jesus. This other law in his members, namely, the members of his body, bringing him into captivity to the law of sin which was in his members; for in his body, or flesh, dwelt no good thing. He had a continual warfare between the flesh and spirit. When absent from the body he was present with the Lord, and when at home in the body, he was absent from the Lord. The body naturally struggling for the ascendancy in the conflict, but the spirit warring against the flesh, suppressed the corruptions of the body, and kept it under, and in sub-

jection to the *new man*, which, after God, was created in righteousness and true holiness. But why this conflict? Not to save his soul from hell. That salvation was already accomplished, and the assurance given him by the seal of God himself. Why then did he struggle with the corruptions of his flesh? Ah! if he had been an Arminian, perhaps he would not; for they have often said, if they were only sure that they would be saved at last, they would give a loose to all their wicked propensities,—they would steal, murder, and commit all manner of wickedness, and take their fill of sin. Well, they can never have that assurance until they are born of God, and if they are ever born of God, they will never use such language; for they will then find in them an immortal principle implanted, which aspires after holiness, and struggles against the lusts of the flesh.

But the question of our young friend is, In what sense Paul, after preaching to others, could himself be a castaway? We understand him to mean in regard to his usefulness to the saints as a minister of Christ unto them. He tells us in this chapter, of his labors and sacrifices in the work of the ministry for the sake of the saints. He had waived his right to be supported by his brethren, and had accommodated himself to the condition and capacity of Jews and Gentiles, to the strong and to the weak, that his labors might be beneficial to them. In all his labors and sacrifices he had conferred not with flesh and blood, he had not pursued a course gratifying to the body, but in fastings oft, in afflictions, stripes, and imprisonments oft, he had kept his body under and brought it in subjection; that his ministry might be useful to the saints. Suppose that Paul, while preaching the truth to the people, had indulged the unhallowed propensities of his depraved nature, mingling with scoffers, in rioting, drunkenness, fighting, or in any manner unbecoming his high and holy calling, would not such indulgence of the flesh have lowered him in the esteem and fellowship of his brethren? We have some painful examples of those who preach good sound bible doctrine, but their conduct out of the pulpit is such as contradict the spirit of the truth which they proclaim. We have heard it said of some, that when in the pulpit, they never ought to go out—and when out, they never ought to be allowed to go in. Christ compares his ministers to salt: but he says, If the salt have lost its savor, it is thenceforth good for nothing, but to be cast out, or *cast away*, and trodden under foot of men. When cast away from the fellowship and confidence of the saints, their preaching can not be edifying, and if cast out, the world has no use for them, and they are trodden under foot of men.

The other text, Heb. vi. 4-6, we have so frequently given our views upon, that we will be excused for brevity on this occasion. The inspired writer of this text had been discoursing on the subject of a progression in the knowledge of divine things in the school of Christ, and under the teaching of the Holy Spirit, through the gifts bestowed upon the church. But he found some of the Hebrew saints, who had been so long under Moses as a school master, that they were exceedingly dull to comprehend the perfection of the gos-

pel: for the old school master, the law, made nothing perfect. Like the pupil in school always studying the alphabet, dwelling on the form and sound of the letters, but never instructed in combining them to spell words, or to express sentences: or, like children accustomed to be fed on milk, but never having their senses exercised to use meat. The principles, or elements, of the perfection of the gospel of Christ, such as, Repentance from dead works, faith toward God, the doctrine of Baptism, and of laying on of hands, the resurrection of the dead, and eternal judgment, all these had been set forth in the types of the law, and predictions of the prophets, but as the types were only the shadow of good things to come, the body or substance being Christ, as set forth in the gospel. Therefore, he says, leaving the principles of the doctrine which was in the types, as the first rudiments, or first lessons given, let us go on to perfection: like the child in school, who, after learning his letters, is exercised in spelling: and from lesson to lesson, until perfected in the use of letters. And as the living child, when sufficiently nurtured on milk, should be fed on stronger food, until he is able to digest the strongest meat. So these Hebrew saints, in the a, b, c, of their religious instruction, under the law as their school master, had learned that without the shedding of blood there could be no remission of sins; and as they had been accustomed to offer their sacrifices for sin year by year continually, because the law could make nothing perfect; so they seemed to still cling to the impression, that under the gospel, new foundations of faith and repentance would still require to be made; and they were dull to comprehend the absolute perfection of the Mediatorial work of our High Priest, who, by one offering, has perfected forever them that are sanctified. The foundation of our faith and repentance, and of eternal salvation, is permanently laid, and other foundation can no man lay than that which is laid, which is Christ Jesus. And in demonstration of this plain position he argues the impossibility of any new foundation for salvation: for to lay another foundation would require that Christ should come again in the flesh, be crucified again on the cross, and so put to open shame. Having once assayed to put away sin by the sacrifice of himself, cried on the cross, It is finished! and ascended in triumph to the skies, believing that he had forever saved his people from their sins. But if it should prove possible that his Mediatorial work had failed to accomplish what he intended and designed, and he had to come back and do his work over again, this would be a blemish that would put him to an open shame. But observe: The apostle does not intimate that it is possible either for the saints to fall from this foundation already laid, or that it is possible that any new foundation should be laid: but he says, "It is impossible." "If they, the saints, should fall away, to renew them again to repentance." And to prove the impossibility, shows that it would require what is altogether impossible, namely, that Christ should again be crucified, and so put to an open shame. Some, in commenting on this text, have supposed that Paul intended to convey the idea that there was a liability that some of

those described, may fall away, in order to harmonize their understanding of it with the certain preservation of all the saints in grace to glory, have assumed the position that persons may experience all these things, and only be "almost christians." But, if there be a saint on earth that has any farther or additional evidence, we never met with him. Beside the absurdity of being almost a child of God! Almost born of God! Almost begotten of God! But a child of the Devil, though almost a child of God. They find no such logic in the bible. Let us examine these evidences, and if any who read this, on examination shall find that they have additional or more reliable evidences, we desire that they will immediately inform us. "Those who were once enlightened." Are the dead enlightened, in regard to spiritual things: tell us, ye that were some times darkness? We read that, In him, Christ, was life, and the life was the light of men. Hence, light and life are synonymous terms, as used in the text. Those which were once enlightened are those which once were quickened by the light of life and immortality, while all others are held in chains of darkness. Having eyes, but see not. The only way in which a sinner can be spiritually enlightened, is this: "God, who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

And have tasted of the heavenly gift. Christ is the heavenly gift: He is the true bread which God has given for the life of the world: He that eateth of this bread hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

And were made partakers of the Holy Ghost. Is it possible for any to partake of the Holy Ghost who are not born of the Spirit? Is there any other way possible for men to partake of the Holy Ghost? "The natural man receiveth not the things of the Spirit of God." Can we then partake of the Holy Ghost: partake of the divine nature, and not be quickened by it? Is not this partaking of the Holy Ghost the Spirit of adoption whereby we cry, Abba Father? Does not this spirit seal all the children of God as such, and bear witness with our spirit that we are the children of God? Are not as many as are led by the spirit of God, the sons of God?

And have tasted the good word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "The words which I speak unto you, they are spirit, and they are life." "To whom shall we go? Thou hast the words of eternal life." Has any sinner ever tasted the good word of God without being quickened by it? Never!

And the power of the world to come. An antipast of heaven,—the earnest of an inheritance which is incorruptible, and undefiled, and that fadeth not away. With out being born again we can not have the faith of the Son of God, without that faith no man can enter within the veil, or taste of the power of the world to come. Paul had a taste when he was caught up to the third heaven: but whether he was in the body or out of the body, he could not tell.

Now, if all these do not constitute reliable evidence that they who have experienced them are the children of God, tell us, ye who know, what more is required? Well, having these indisputable evidences that ye are the children of God, if it were possible that you should loose all this, do you know of any thing else that could save you, without involving the preposterous idea that Christ should come again in the flesh, and suffer again, and do all the work of redemption over again. Then the absurd doctrine that sinners can pass from death to life, have all these evidences of a gracious state, fall away, or fall from grace, as it is called, and then get religion again, or be restored to a gracious state, is what this text declares to be simply impossible; and that impossibility he proves by the fact that it would require a second Christ, a second crucifixion, a second redemption, all of which would tarnish the unsullied glory of Christ, and put him to an open shame. Arminians may fall from works for want of grace, but for saints to fall from grace for want of works is impossible.

INQUIRIES AFTER TRUTH.

HILLSBORO, Ohio, April 26, 1863.

Will brother G. BEEBE, or any other brother, inform us, through the "Signs of the Times," what kind of Wine ought to be used at the Lord's Supper? Would it make any difference to use "Blackberry Wine," instead of this fruit of the vine? Matthew xxvi. 29: Mark xiv. 25. I heard our Deacon say that two of our Elders said they thought it did not make a particle of difference. And the church of which I was chosen to preach for them month about, with brother Reeves, has agreed to use Blackberry Wine at the Lord's Supper. For my part, I feel scruples, doubts about it—because, I do not find it definitely in the scriptures. I was, however, not asked about my opinion: for this reason I would like to have the views of one of our Elders upon the subject. Yours, truly,

B. GREENWOOD.

RECORD OF MARRIAGES.

April 18, 1863—At North Berwick, Maine, by Eld. Wm. Quint, Mr. LAMSON GRANT, of Acton, and Miss LYDIA J. FORD, of the former place.

April 21—Near Willow Grove, Kent Co., Delaware, by Eld. E. Rittenhouse, Mr. ALEXANDER C. FRASHER and Miss MARY ESTHER MEREDITH, both of Kent county, Delaware.

April 27—At North Berwick, Maine, by Eld. William Quint, Mr. SAMUEL GROVER, of North Berwick, and Miss OLIVE J. GRANT, of Acton.

April 29—At the house of the bride's father, in Middletown, N. Y., by Eld. G. Beebe, Mr. LEWIS W. MOORE, and Miss MARY B. HARDING, daughter of Col. Thos. A. Harding, of this village.

OBITUARY NOTICES.

DIED—April 29, at the house of her son-in-law, Samuel Conklin, in this village, (Middletown,) Mrs. PARMELIA GODFREY, relict of Timothy Godfrey, late of Burlington, Sullivan county, N. Y., aged sixty-two years. Sister Godfrey, with her late husband, was baptized in the fellowship of the New Vernon church by Elder G. Beebe more than thirty years ago, and up to the time of their departure from these mortal shores, by their orderly and circumspect walk, and christian deportment, commanded and enjoyed the entire confidence and full fellowship of the church, and they were extensively and favorably

known by other churches, and brethren of our faith. Sister Godfrey's general health has been rather feeble for some years, especially since the death of her beloved husband, which occurred about thirteen years ago. She has left two sons, and one daughter, to mourn their sad bereavement, with several brothers, and sisters, and a large circle of relatives and friends, who, with the church, feel deeply afflicted under the trying dispensation. May the Lord give them comfort and resignation. Her remains were conveyed to the New Vernon Cemetery, on Thursday, the 30th ult., but owing to the severe hoarseness of the pastor, the funeral discourse is deferred until Sunday, May 10th, when it was preached to a large congregation, from 1 Thess. v. 7-9, by Eld. G. Beebe.

DIED—At Warwick, Orange county, N. Y., on Thursday, the 19th of April, 1863, Mr. BENJAMIN BRADNER, aged 78 years and 20 days. Brother Bradner was a native of this town, and through life has borne a well earned reputation as a temperate, industrious, and honest man. He professed faith in Christ and was baptized by Eld. P. Hartwell in the year 1846, and was received with the fellowship of the Baptist church, of which he remained a worthy member until his death. For a year past he has been quite infirm, and has suffered much. The sudden death of a beloved son, a few weeks since, fell upon him with crushing weight. He looked and longed for the hour of his departure, but expressed a wish to be patient and reconciled to the will of his Lord and Master. He was the possessor of unshaken faith and constancy; and was often heard to exclaim, I know that my Redeemer liveth. His funeral was attended at the meeting-house of the Warwick Baptist church, and a sermon preached by Eld. W. Housel, from John xvii. 24, "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

W. L. B.

DEAR BROTHER BEEBE:—Please publish the death of Eld. GIDEON SIMPSON, who departed this life February 23, 1863. He was born in the year 1800,—licensed to preach the gospel in 1839, and has been a faithful minister, allowing but sickness, or inability, to hinder him from attending his appointments. His health has been very imperfect for the last ten years; but, for a part of that time, he has been able to fill his appointments until last July. He has been a member of the Richland church many years, and that church is left to mourn the loss of her beloved pastor. May the Lord graciously send us a minister to preach the gospel in its purity. Please add the following verse: Tis finished! tis done! the spirit has fled! Our brother has gone! the christian is dead! The christian is living in Jesus his love, And gladly receiving a kingdom above.

ALMIRA PEACH.

St. Clair Co., Ill., April 24, 1863.

DIED—At his residence, in Kent Co., Delaware, April 21, 1863, Eld. PETER MEREDITH, aged a few days over 74 years. He has been much afflicted in body of late years, and for the last four or five weeks he was confined to his bed, suffering the most severe and excruciating pain. He was formerly for many years agent for the "Signs of the Times." His companion, sister Meredith, had gone about five years before him. He seemed desirous to depart, and we may hope that he has realized that it is far better.

E. RITTENHOUSE.

New Castle, Del., May 5, 1863.

BROTHER BEEBE:—I am again solicited to request you to record, in the "Signs of the Times," the death of an aged, much beloved, sound, consistent, and useful member of Bethel church, in Shelby county, Kentucky: Brother JAMES BASKET,

who died, I think, some eight or ten days ago, (my information does not identify the precise date,) aged 74 years and 24 days. Brother Basket was a member of the Old School Baptist church for fifty years, had an extensive acquaintance in Kentucky, as he was an early settler in the State, and constant attendant at the different Associations, and other meetings, and commanded the love and esteem of his brethren where ever he was known. He was blessed with an ample store of this world's goods, but used so as not to abuse it, and therefore, many of the poor and needy were made to rejoice in his liberal administration to their necessities. For many years he was a devoted friend and patron of the "Signs of the Times," perused the pages with an interest that was intensified by a personal acquaintance with the Editor, and delighted in the doctrine it advocated. The writer of this notice, together with Bethel church, all feel that we are bereft of a faithful friend, and beloved brother, but our aged and care-worn sister, his former consort, and their offspring, no doubt feel more sensibly the sad bereavement, with whom we deeply sympathize. May the God of mercy bless them with his consoling presence, and sustaining grace. Another seat in the militant church, which has been constantly and faithfully occupied for many years, is vacated to be occupied by him no more, but he doubtless enjoys a higher, holier, happier one in the church triumphant.

Your brother,

J. F. JOHNSON.

Lawrenceburgh, Ky., April 6, 1863.

DEAR BROTHER BEEBE:—In the midst of much affliction, I write to inform you of the death of my beloved father, SAMUEL GOODWIN, who departed this life Dec. 5th, 1862, at his residence, near Muddy Fork meeting-house, in Trigg county, Ky., in the seventy-eighth year of his age. My dear father was a native of North Carolina: but, while but a youth, removed with his father to Trigg (then Christian) county, Kentucky. At the time of his death, he was among the oldest settlers of this county. He professed the religion of our Lord Jesus Christ many years ago, and himself and wife were, for a long time, members of the Muddy Fork church. My dear mother, the companion of his youth, died in September, 1858. She left the troubles of this world in hope of a glorious immortality. My father's health had been failing for several years, he having labored under a constitutional debility of the system during a long period, which I may say he bore with christian resignation. He was, as you know, an old subscriber to the "Signs of the Times," and a dear lover of the truth it contained; the doctrine of sovereign, unmerited grace, through the precious Redeemer was his delight. It was often remarked that none who attended Muddy Fork church were more edified than he was. His residence being near the meeting-house, and the Lord having blessed him with plenty of this world's goods, his house was open to brethren and sisters attending the meetings. He was kind, liberal and hospitable, dearly beloved by his children, and friends, in the country where he was known. His children have lost a dear and kind parent, his servants a good master, and the Church at Muddy Fork a precious friend. My dear father was confined, by his last illness, but a few days. His mind was much exercised on the subject of the terrible state of our once happy land; and he firmly believed that nothing short of Almighty power could bring about a lasting peace. He had often expressed a desire to live to see it brought about; but, like Moses, he died without the sight. He was perfectly resigned to the Divine will, firmly believing that the Judge of all the earth will do right. Brother Beebe, there are six of us children left to mourn for him: two only are members of the Old Baptist church; but, my brother, we do not sorrow as they who have no hope; for we do confidently hope, through grace, for

a glorious reunion with our kindred in Christ in that happy land where sin and sorrow, and pain and death, shall be forever done away.

"Bury the dead, and weep
In silence o'er the spot;
Bury the dead, in Christ they sleep,
Who bore on earth his cross.
And from the dust they shall arise,
In Christ's own image to the skies."

May the dear Lord look upon us, and sustain us in these troublous times, by rich communications of his grace, is the prayer of your unworthy sister, in hope of immortality.

ELIZA A. WEST.

Christian Co., Ky., March 18, 1863.

DEPARTED this life, at his residence, in Chemung county, N. Y., in the evening of March 23, 1863, brother NATHAN C. CAREY, aged 69 years, 5 months and 24 days. The deceased for the last thirty-seven years has been a faithful and worthy member of the Old School Baptist church. A doting husband, and kind father, a good citizen, and much esteemed by a large circle of friends, and neighbors. Humble and exemplary in his daily walk and conversation, clear and well established in his views in the doctrine once delivered to the saints, and believing in the atoning blood of a once crucified and risen Savior. He could well exclaim, Thy will, O Lord, and not mine, be done. His disease was paralysis, which, during the most of his illness, rendered him unconscious. During the short intervals of consciousness he seemed resigned to the will of his Maker. He bore his sufferings without a murmur, or complaint. His death was tranquil and serene. He has left a widow, and a small family, to mourn his untimely loss. May the God of the widow, and the fatherless, wa ch over and protect them. S. S.

Chemung Co., N. Y., April 12, 1863.

DEAR BROTHER BEEBE:—It has become my painful duty to send you the obituary of my daughter, MARY ANN HUFF, wife of Paul W. Huff, and daughter of Jonathan and Deborah Cook. She departed this life January 2, 1863, aged 25 years, 4 months and 24 days. Her last illness was short, but very severe; but she bore it with christian fortitude. She has left a kind husband, two afflicted children, a father, and mother, three brothers, and one sister, with other friends, to mourn our loss. But we mourn not as they who have no hope. We believe our loss is her gain: for she died in the triumph of faith.

"Friend after friend departs,—
Who has not lost a friend?"

One verse I will write, which she often sang,

"Jesus, my All, to heaven is gone,
He whom I fix my hope upon,
His track I see, and I'll pursue,
The narrow way, till him I view."

Your brother, in Christ,

JONATHAN COOK.

Florence, C. W., March 14, 1863.

BROTHER BEEBE:—Please publish in the "Signs of the Times," the death of SID-DONIA E. JEFFERSON, daughter of James and Malinda Jefferson, who died February 14, 1863, aged 6 years, 7 months and 6 days. "The Lord gave, and the Lord hath taken away: and blessed be the name of the Lord," for his tender mercies towards us all. May the Lord sustain the afflicted parents under their severe bereavement.

Your brother, in tribulation,

JAMES JEFFERSON.

Marshall Co., Va., April 22, 1863.

N. B. We would cheerfully insert the verses sent with this, and other obituary notices, if we could spare the room they would require. Obituaries must be short to secure their insertion, as there are so many of them to record.—Ed.

DEAR BROTHER BEEBE:—Our daughter, Mary, desires you to publish the following obituary, and verses, namely: Died—In Scott county, Kentucky, WILLIE, son of William M. and Mary E. Thompson, of

Audrain county, Missouri, aged one year, five months and two days.

How hard it is to part with thee,
Our sweet and harmless baby-love;
Lonely must now our circle be,
Since Willie in the grave is laid.

But rest, sweet Willie, sweetly rest,
In thy bright home above:
With all the holy and the just,
We hope to meet our baby-love.

My afflictions still continue. I have not walked across the floor for a month.

Respectfully, yours,

A. F. DUDLEY.

Audrain Co., Mo., April 19, 1863.

DIED—At North Berwick, Maine, April 27, 1863, sister MERCY ABBOTT, aged 53 years and some months. Sister Abbott has been quite feeble for a number of years, bleeding at times from the lungs. She died very sudden, having a bleeding spell at the time, and which strangled her to death, in a moment or two. She has been a member of the North Berwick church for many years, and was a worthy member. She has left a kind husband, and children, and relatives, and friends, to mourn.

WILLIAM QUINT.

North Berwick, Maine, May, 1863.

DEAR BROTHER:—Will you insert the following notice? Departed this life on the 18th day of March, 1863, SARAH BALDWIN, aged 32 years and 2 days. The subject of this notice was a daughter of Samuel and Rebecca Davis, well and favorably known to many of our Old School Baptist brethren. Her disease was inflammatory croup, which terminated in a very short time, leaving a kind husband, and four small children, to mourn their irreparable loss; but they do not mourn as they that are without hope. She had never made a public profession, but was a decided Old School Baptist in sentiment, and we believe she had a good hope, through grace. Salvation by sovereign grace was all her dependence. Although her youth, and other circumstances, were calculated to render the bereavement truly distressing to her numerous friends, yet they have the consolation to believe that she has gone to rest, and to join the happy songsters around the throne of God and the Lamb, no more to shed a sigh or tear.

Leaves have their time to fall,
And flowers to wither at the north
wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own, O
Death!
We know when moons shall wane,
When summer winds from far shall cross
the sea,
When autumn's hue shall tinge the golden
grain:
But who shall teach us when to look
for thee?

Newark, Del., April 7, 1863.

Donations and Subscription Receipts.

CONTRIBUTIONS

TO SUSTAIN THE PUBLICATION OF THE
SIGNS OF THE TIMES.

Robert Sellman, Clarksburgh, Md.,	\$1 00
J. D. Hall, Bell Plain, Virginia,	3 00
R. D. Compton, Prince of Wales, Ky.,	2 00
A. Seymour, Walton, N. Y.,	50
S. S. Reynolds, New Lexington, O.,	25
Anna Kessick, Kingston, Indiana,	1 00
Dea. P. Glover, Salem, Oregon,	1 00
John M. Savage, do., do.,	1 00
Wm. Brookman, Adams, Indiana,	2 00
Stephen Martin, Westerlo, N. Y.,	2 00
C. T. Meador, Breckinridge Co., Ky.,	2 00
Mrs. Mary Fobes, Bushville, N. Y.,	1 00
Andrew Wood, Troy, Illinois,	5 00
Mrs. H. B. Webb, Middletown, N. Y.,	1 00
Baptist Hardy, Mendin, Illinois,	3 00

Total.....\$25 75

SUBSCRIPTION RECEIPTS.

NEW-YORK—Miss M. A. Seybolt,	\$1
Mrs. Sophia McGowan,	1 50
Mrs. Vashti Knox,	3
Mrs. P. Maben,	1
Martin 2, B. J. Overhiser,	1
Mrs. Mary Fobes,	2
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Sarah M. Preston	1
1,.....	\$15 50
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Eld. D. Burch,	15
Sept., 1864,	1
W. H. Sarben,	1
Wm. M. Hillman,	1
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ILLINOIS—Almira Peach,	1
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J. C. Riggin,	6
Phebe Collins,	1
J. A. Ashbrook,	2
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Eld. P. L. Campbell,	1
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Sarah W. Stephens,	1
KANSAS—William M. Townsend,	2 00
MICHIGAN—Eld. James P. Howell	
4, Henry Perkey,	1

Total amount, including contributions, sale of books, &c.,.....\$115 50

YEARLY MEETINGS.

YEARLY MEETING.—Dear brother Beebe, please publish, in the "Signs of the Times," that BETHEL CHURCH, in Shelby county, Kentucky, has appointed a Yearly Meeting, to be held with her, to commence on Friday before the first Saturday in June next, and continue the two succeeding days. Brethren, and friends, who may feel an interest in the meeting, are cordially invited to come and participate with us, as we hope to have several of our ministering brethren with us, at that time; and we hereby say to them, Brethren, come over and help us; we earnestly solicit your compliance with this request, and hope that the Lord will not only put it into your hearts to favor us with your presence, but that you may come "In the fulness of the blessing of the gospel of Christ." Bethel church is immediately on the turnpike leading from Louisville to Frankfort, thirty-five miles from the former, and seventeen from the latter named place. Those who may come to either place by the cars, or otherwise, can get stage conveyance to the meeting, or to brother Lewis Neal's, or brother David Middleton's, living on the road but a short distance from the church. In behalf of the church, J. F. JOHNSON.

NORTHERN PENNSYLVANIA YEARLY MEETING.—Brother Beebe, I perceive that the Yearly Meeting of Northern Pennsylvania is not published in the "Signs of the Times." Please say that the Yearly Meeting of Northern Pennsylvania will be held on Wednesday and Thursday, (16th and 17th,) after the second Sunday in June, (commencing at ten o'clock, a. m.,) at sister Lemuel Harding's, New Milford, Susquehanna county, Pennsylvania, at her special request. Brethren, and friends, in general, and ministers in particular, are invited and solicited to attend. If the Lord will, I shall be there. GABRIEL CONKLIN.

N. B. Mr. S. W. Harding desires us to say there will be conveyances at the Depot, in New Milford, to take the friends to and from the meeting,—and that a general attendance is desired.

BROTHER BEEBE:—Please give notice that the Church at Mount Gilead, have concluded (the Lord willing) to hold a Yearly Meeting at their meeting house, to begin on FRIDAY before the 2d Saturday in April, 1863, and continue three days. Brethren and sisters, of our faith and order, are affectionately invited to attend. We have the promise of Eld. J. F. JOHNSON, and a partial promise of Eld. THOMAS P. DUDLEY, and we also invite our ministering brethren generally to attend. Those coming (if any) from the free States will take the boat from Cincinnati to Maysville, where

they will call on brother RICHARD POWER; and on Thursday evening take the stage to Mount Gilead, a distance from Maysville of twelve miles. At Mount Gilead they will be met and provided for. Yours, most truly, J. H. WALLINGFORD.

POSTPONEMENT.—As I have received word from Eld. T. P. Dudley that he can not attend with us at the time appointed above, please give notice that the Old School Meeting at Mount Gilead is postponed until Friday, May 29th, and then to continue three days, at which time we have the promise of Elds. T. P. Dudley, and J. F. Johnson, that they will be with us.

J. H. WALLINGFORD.

APPOINTMENTS.

DEAR BROTHER BEEBE:—Will you please publish the following appointments?

By permission of providence, I will preach in Salisbury, Maryland, the first Sunday in May. I shall try to be there in time to attend church meeting on Saturday previous.

At Rawestock, on Tuesday following, at two o'clock, p. m.

The second Sunday, at Church Creek, Dorchester county, Maryland.

At Clark's School-house, Greenville, Orange county, N. Y., the first Sunday in June, at ten o'clock, a. m. Yours, as ever,

GEORGE W. SLATER.

Livingstonville, N. Y., March 24, 1863.

ASSOCIATIONAL MEETINGS.

Baltimore Association.—Change of Time.—Brother Beebe, as we were not aware that there will be five Sundays in the next May, our Association was published in our last Minutes to begin the next session, as usual, on Wednesday before the third Sunday of that month. But as it was the established understanding that but one week should intervene between the time of commencing the Baltimore and the Delaware, the Delaware River, and the Warwick, respectively, I take the responsibility on myself of changing the time of our meeting this year from the Wednesday before the third to the Wednesday before the fourth Sunday. You will, therefore, publish that the Baltimore Old School Baptist Association will meet this year with the Church at Black Rock, Baltimore county, Maryland, on Wednesday, the 20th day of May, 1863, at ten o'clock, a. m., and continue three days. Ministers, and other brethren, and friends, coming by public conveyance through Baltimore city, will take thence the Northern Central Railroad, at the Calvert station Baltimore, to Cockeysville, (fifteen miles) on Tuesday, the 19th, and they will be met, on their arrival at Cockeysville, with conveyances to take them to our homes, and to the meeting. We specially request the attendance of our ministering brethren.

LEWIS R. COLE.

Black Rock, Maryland, March 23, 1863.

Delaware.—The Delaware Association will be held with the Welch Tract Church, (within one mile of the Newark Railroad station on the Philadelphia, Wilmington and Baltimore Railroad,) commencing on the last Wednesday in (27th) May, at eleven o'clock, a. m., and continue three days.

Delaware River.—The Delaware River Old School Baptist Association will be held with the Southampton Church, Bucks Co., Penn., to commence on Wednesday before the first Sunday in June, (3d,) at ten o'clock, a. m.

Dear brother Beebe, will you publish the following notice in the Signs of the Times, for the benefit of our brethren? The Delaware River Old School Baptist Association will meet; the Lord willing, with the Southampton Church; about sixteen miles north-east of Philadelphia, on Wednesday, the 3d day of June next, at 10 o'clock, a. m., and continue three days. Brethren coming by way of Philadelphia, will take the cars from that place, at the new depot, on Third street, above Thompson street, at 3 p. m., on the day preceding, and come to Abington station, where they may expect friends to convey them to our homes. Those coming by way of New York, will take the boat connecting with the cars in Jersey City, at the foot of Cortland street, at 10 a. m., the day preceding, and come to Morrisville, (Pennsylvania side of the river, opposite Trenton,) where they also may expect to find conveyance to this place. We cordially invite our brethren (brethren in the ministry in particular) to meet with us in this trying day. D. L. HARDING.

DAVISVILLE, Bucks Co., Penn., April 21, 1863.

Warwick.—The Warwick Association will be held with the Old School Baptist Church of Middletown and Walkill, in Orange Co., N. Y., commencing on the Wednesday after the first Sunday in June, (viz. June 1st,) at ten o'clock, a. m., and continue three days.

Chemung.—The Chemung O. S. Baptist Association will be held with Pine Valley Church, near Horse Heads, Chemung county, N. Y., to commence on Saturday before the third Sunday in June, (viz. June 2d,) at 10 o'clock, a. m.

The Experience of Joseph Swain

AUTHOR OF HYMNS,
RELATED BY HIMSELF, IN A LETTER TO
A FRIEND.

DEAR brother in Christ, though I see not your face,

Your name is engraved on my heart;
And oft with delight I contemplate the place
Where soon we shall meet—not to part.

But, O! that grace which has saved us from hell,
What debtors we have been; and are!

We must be content, if the whole we would tell,
To wait till we both arrive there.

Yet tho' I am conscious the height of God's love,
And depths of His wisdom and grace,
Will never be known till we sing them above,
I can not but sing at His praise.

Tho' high is the theme, and the ransom'd in heaven
To reach it exert all their skill;
For one to be silent whose sins are forgiven,
Is surely more difficult still.

Look back, then, my soul, and by mercy constrain—
Declare what thy Savior has done;—
When first over Satan and sin He obtain'd
That conquest which proved thee His own.

A slave to the passions which fetter mankind,
And mark them as servants of sin,
And yet to self-righteousness strongly inclined;
My heart was both proud and unclean.

To gratify self, and gain human applause,
I studied and strove night and day;
And heaven-bestowed talents in pleasure's vain
Exerted my powers to display.

But thoughts of eternity oft would intrude,
And conscience on judgment would muse;
How must I of God with abhorrence be view'd,
While thus all his gifts I abuse!

Till secret alarms in the season of sleep
Disturb'd and prevented my rest,
By pointing my fears to the bottomless deep,
My envy to seats of the blest.

'Twas then with reluctance I purchased the book
Where God's righteous will is reveal'd,
Intending but seldom within it to look,
My eyes to its worth being seal'd.

I wanted to flee from the danger of hell,
Yet sinful enjoyments retain;
And foolishly thought, if I some times did well,
I safely might avert now and then.

But while I was seeking on his holy day—
Behold the long-suffering of God!
Unhallowed delight in perusing a play,
The bible my purpose withstood.

"God's word thus neglected will one day appear,
A witness against thee," it said;
'Twas whispered to conscience, and filled me with
When, trembling, I opened and read: [fear,

"Cut off that right hand, and pluck out that right
And sell not thy soul for thy sin; [eye,
'Tis better, tho' maimed, from destruction to fly,
Than whole in thy lust to fall in."

This pierc'd thro' my soul like a two-edged sword,
And laid my heart open to view;
I felt both the truth and the power of the word;
My sins were intended, I knew.

Thenceforward a struggle commenced in my soul,
'Twixt present and future concerns;
But still I in secret to present inclined,
While thus I reflected by turns:

"Suppose all through life I in luxury roll,
And swim in d-lights to the grave,
And lose for my pleasures the life of my soul,
What recompense then shall I have?"

"Yet what is my life worth to me if I part
With all my companions in mirth?"
Friends, prospects, amusements, all clung round
And seemed to demand it for earth. [my heart,

Too oft from reflection I hasted away
To lose my sad thoughts in a crowd,
Or drown them in mirth at a ball or a play,
But conscience e'en there would intrude.

I trembled to think of His all-seeing eyes,
Which watched me all through my career;
And thought on the day when the dead must arise
With horror akin to despair.

That word which bold infidels dare to dispute,
Which God did in mercy inspire;
I found like an axe which is laid to the root,
To cut down a tree for the fire.

The precepts demanding obedience I read,
Overwhelm'd with confusion and shame;
The threatenings like thunder roll'd over my head,
And darted like lightnings their flame.

But neither the danger of hell I was in,
Nor dread of displeasure divine,
Could turn from the love or the practice of sin,
A heart so rebellious as mine.

Too often I vow'd, if the Lord would forgive
My many iniquities past,
That holy and just I would in future live,
And merit his favor at last.

But vows, when my passions recovered their fire,
Like Samson's green withes from his hands,
Gave place to the strength of unholy desire,
And proved ineffectual bands.

Till infinite mercy from Calvary flew,
And whisper'd in accents divine,
"The power that first made thee must form thee
Or glory can never be thine. [anew,

"Thy thoughts are polluted, thy heart is depraved,
Thy soul is all leprous with sin,
Thy passions and powers are by Satan enslaved,
Thy conscience itself is unclean.

"No sinner, except he is born from above,
Can ever in heaven reside,
Or meet the pure eyes of his Maker with love,
Or in His bright presence abide."

Scarce had I objected, "How can this thing be?"
When mercy replied, with a smile,
"The thing that 's impossible, mortal, with thee,
Jehovah can work when He will."

That moment a spark of celestial desire
Was kindled and flamed in my breast,
I wrestled with God, and began to aspire
To hope I should enter His rest.

Amazed at myself that I durst be so bold,
To plead for salvation with God,
I wonder'd still more on the cross to behold
My pardon and peace seal'd with blood.

Myself and my Savior I saw with new eyes:
My bible I read with new light:
New feelings within me excited surprise,
And God was my only delight.

His glorious perfections with pleasure I saw,
Where justice and mercy combined;
His grace in the gospel, His truth in the law,
Like sunbeams shone forth on my mind.

With holy complacency and rapture divine,
I felt His omnipotent love;
As God all-sufficient I knew He was mine,
My portion below and above.

What pleasures I tasted in that sacred hour,
I never on earth can express;
When Christ was reveal'd to my conscience with
And form'd in my heart by His grace. [power,

The love and the guilt of transgression at once
Expired when my Surety was seen.
The service of sin I resolv'd to renounce,
The service of God to begin.

For wisdom and strength I look'd up to my Lord,
To help me to walk in His light;
And He, by His Spirit, explaining His word,
Directed my footsteps aright.

No sweet silver trumpet saluted my ears,
With tidings of mercy from heaven,
No voice of persuasion dissolv'd me to tears,
Or told me how sins were forgiven.

But all was as silent as springing of flowers,
Or light while it shines from above,
When mercy descended, like soft summer showers,
And melted my heart into love.

Almighty the voice was, yet perfectly still,
Which first bade me live and be whole,
New moulding my passions, persuading my will,
Diffusing new life through my soul.

So great was the change I experienced within,
I scarce could believe it was true.
Such love, to my God, and such hatred to sin,
My soul to that hour never knew.

I thought it was glory commencing below,
Yea, heaven in perfection on earth,
When first in my bosom I felt the pure glow
Of life from a heavenly birth.

As love to the heart, and as light to the eyes,
So pleasant to me was the word,
Which fill'd me with calm and delightful surprise,
By pointing my thoughts to the Lord.

The Spirit of Jesus reveal'd Him to me,
The gift of unchangeable love,
And taught me in Him as my Surety to see
My title to mansions above.

Now, nearly fourteen years, I have lived on His
And still to His word and Him true; [grace,
And oft as I gain a fresh glimpse of His face,
My strength in His ways I renew.

His frowns more than death or destruction I dread:
His smile from all care sets me free;
His mercy full-orb'd, when it shines on my head,
Is glory's bright morning to me.

And soon when my work in His vineyard is done,
I hope to behold Him above,
To sit with my Lord on His glorious high throne,
And taste all the fruits of His love.

To Him that is holy, and righteous, and true,
My Lord, my Redeemer, my God,
To Him all the glory forever is due,
Which flows from redemption by blood.

O help me, my brother, to shout forth His praise,
And sound His salvation aloud,
For nothing but sov'reign, omnipotent grace
Could bring such a rebel to God.

JOSEPH SWAIN.

Sandusky Association—Brother

Beebe, as the time for the meeting of the Sandusky Old School Baptist Association is drawing nigh, I desire you to publish in the Signs of the Times, the following notice: The Old School (Sandusky) Association will convene with the Honey Creek church, three miles east of Melmore, Seneca Co., Ohio, on Friday, at ten o'clock, a. m., before the second Sunday in June, 1863, and the two following days. Brethren, and sisters, who desire to meet with us, are affectionately invited to attend. And, as we believe that God's people are one everywhere, we especially invite brethren in the ministry to meet with us, from the East, West, North and South. Those coming with the cars from the North, the West, or the South-west, on Thursday, will stop at Tiffin, twelve miles from the place of meeting, where they will be met with conveyances to places of entertainment, and to the meeting. Those coming from the South-east will stop at Bucyrus, sixteen miles from the place of meeting, where they will be met with conveyances to convey them to places of entertainment, and to the meeting. LEWIS SEITZ.

BLOOMVILLE, Ohio, March 21, 1863.

The Western Conference of Old

School Baptists of Western New York, will be held with the brethren at Riker's Hollow, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June, 1863.

SPECIAL NOTICES.

THE EVERLASTING TASK FOR THE

ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L.

Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

HYMN BOOKS.—We have just received,

from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

MISCELLANEOUS NOTICES.

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., JUNE 1, 1863.

NO. 11.

Original and Selected Poetry.

Original.

"His Leaf also Shall not Wither."

PSALMS.

Throughout all the tempests and changes of time,
The Christian is supported by grace all divine;
The God of his mercy he loves and reveres,
His leaf never withers, he still perseveres.

Though often oppressed while longing for heaven,
To him strength and grace are seasonably given;
Which comforts him much in the midst of his fears,
His leaf never withers, he still perseveres.

Bereavements and crosses, temptations and sin,
Oppress him with sorrow, and fill him with pain;
But still, in the midst of his manifold cares,
His leaf never withers, he still perseveres.

As death is advancing he often enquires,
What object it is that he mostly desires;
And finding 't is Jesus whose image he bears,
His leaf never withers, he still perseveres.

Then Christian, from hence learn how to be wise,
In union with Jesus, ascend through the skies,
His wisdom and goodness shall then be display'd,
His leaf shall not wither, nor happiness fade.

Your friend, and I hope, brother,
JOHN S. OLIVER.

Selected.

All, All is Known to Thee.

"When my spirit was overwhelmed within me,
then thou knewest my path."

My God, when gracious pity I may claim,
Calling thee Father—sweet, endearing name—
The sufferings of this weak and weary frame,
All, all is known to Thee.

From human eye 't is better to conceal
Much that I suffer, much I hourly feel;
But O the thought does tranquilize and heal,
All, all is known to Thee.

Each secret conflict with indwelling sin,
Each sickening fear I ne'er the prize shall win,
Each pang from irritation, turmoil, din,
All, all is known to Thee.

When in the morning unrefreshed I wake,
Or in the night but little sleep can take,
This brief appeal submissively I make:
All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned—
Each drop that fills my daily cup; thy hand
Prescribes for ill none else can understand:
All, all is known to Thee.

The effectual means to cure what I deplore,
In me thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all are known to Thee.

And this continued feebleness, this state
Which seems to unnerve and incapacitate,
Will work the cure my hopes and prayers await:
That I can leave to Thee.

Nor will the bitter draught distasteful prove,
When I recall the Son of thy dear love:
The cup thou would'st not for our sakes remove,
That cup he drank for me.

He drank it to the dregs: no drop remained
Of wrath for those whose cup of woe he drained:
Man ne'er can know what that sad cup contained;
All, all is known to Thee.

And welcome, PRECIOUS can his Spirit make
My little drop of suffering for his sake.
Father, the cup I drink, the path I take,
All, all is known to Thee.

Correspondence of the Signs of the Times.

LOXA, Illinois, May 4, 1863.

BROTHER BEEBE:—Having a few leisure moments, I thought I would write a few lines on the following passage of scripture, which presented itself to my mind very forcibly, and send it to you for insertion in the *Signs of the Times*, or to be committed to the flames, with other unprofitable matter, as your better judgment may decide. The subject itself is an interesting one, and if I should comment upon it to the joy and consolation of one of the fold, however little and insignificant that one may feel, I shall be amply rewarded for all the labor, be it little or much, that I may expend in placing it at their disposal. The text reads as follows:

"BEHOLD, WHAT MANNER OF LOVE THE FATHER HATH BESTOWED UPON US, THAT WE SHOULD BE CALLED THE SONS OF GOD!"
JOHN'S 1ST EPISTLE, III. 1.

None of the apostles, in publicly demonstrating the truth, and the indescribable love of God, together with his manifest wisdom and power in the prosecution of his eternally conceived purposes, ever exhibited more real love and christian

affection toward their brethren than did the author of the above declaration of holy writ. He seems, on all occasions, to have evinced the clearest perceptions of the elements or virtues that it took to build up and maintain a pure and unspotted christian character. It is also a noticeable fact that none of his compeers or fellow laborers in the gospel ministry ever addressed an assembly of christians in a frame of mind as nearly destitute of selfish motives, or with a greater desire to aim directly at the fundamental principles of the christian religion, than the courage of the saints might be strengthened, their minds filled with pleasant things, and their hearts inspired with a proper degree of love one for another, than did this able defender of gospel truth. To do this, the simplest form of speech is employed, and his language expressive of the deepest sympathy, conveys the most impulsive tenderness, and carries with it the assurance of spiritual dictation, as well as that of divine sanction. It is evident that he had a clear understanding of the divine character of the Redeemer, who was, from the beginning of his public ministry, looked upon by the apostles, and whom John properly denominates the "Word of Life." Being constantly associated with our Savior, he was an eye-witness to many of the important miracles wrought by the Son of God, and could, therefore, refresh the minds of those whom he terms "little children," "beloved," &c., with reference to the things which he had seen and heard, while in company with the Savior. All these things were important to him, and afforded convincing proofs of the genuineness of the Savior's mission on earth, which he could lay before the saints in all its blessed reality, that their "joy might be full." He is very particular not to speak at random, and thereby afford room for criticism and disputations of mind as to the correctness of his testimony; but, to the contrary, tells us that "that which we (the apostles) have seen and heard, declare we unto you." As much as to say, anything and everything aside from this, is not of God, is unimportant to us, and not worthy of notice. But, to come on down to the subject, it may be remarked that the apostle, after making known his object in declaring what he had seen and known of the Word of Life, his message concerning God, and fellowship with him, and assures us that the blood of Jesus Christ, the only begotten Son of God, cleanseth from all sin, in the first chapter, he introduces the second with an expression of tenderness and fond admiration of the near relationship, that the subjects, whom he addressed, bore to him. "My little children," as though he desired to impart some special lesson of instruction, or offer some important admonition, "these things write I unto you that ye sin not."

Good counsel indeed! Yet all is said and taught as a fond and anxious parent, one who loves and tenderly admonishes his children to avoid evil and iniquitous pursuits, and one whose whole heart's desire and prayer to God is, that they may lead a quiet and peaceable life. In this second chapter he also informs us that Christ is our Advocate; or, in other words, the proper person to appeal to for counsel, in case we sin, which we do daily, to plead and vindicate our cause for us, before the throne; for he, even Jesus Christ, the Righteous, is the propitiation for our sins, "In whom we have redemption, through his blood, even the forgiveness of sins." The balance of the chapter is used to designate the evidences of love to God, in warning us to beware of vile and envious seducers, informing us who or what anti-Christ is, and that the welfare of the godly depends much upon their abiding faith in the Lamb of God, that taketh away the sin of the world. This he pathetically exhorts them to do. "And now little children, abide in him: that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him." This closes the second chapter, and the third is introduced with a loud exclamation or note of attention, which brings us directly to the text: Behold! Who? "Ye little children," that have received an unction from the Holy One, and know all things, that abide in the Son, and obey the mandates of your Heavenly King, and ye that love God, not in word only, but in deed and in truth—look!—behold!—let your attention be firmly fixed upon the important declaration about to be made. It is the nature of God's singular love to usward that is about to be presented: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" What! is God our Father? and we his sons? Yes! and not only sons, but the Father's peculiar love toward us hath constituted us heirs, heirs of God and joint heirs with his Son Jesus. Wonderful exhibition of divine favor! See what unfathomable depths that love possesses! that we poor, poverty-stricken creatures, should be adopted into the family of God, and made heirs to a boundless legacy, in the kingdom of heaven. Paul says, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father," "And as many as are led by the spirit of God they are the sons of God." God is your Father. He loves and instructs you as his tender off-spring. His spirit teaches—his wisdom directs—and his power defends you, while pursuing the rugged paths of life. The prophet said of him, "All thy children shall be taught

of the Lord, and great shall be the peace of thy children." His spirit guides, and as many as are led by his spirit, they are his sons. Through the influence of that boundless sea of love, you who were some times afar off, are made nigh by the blood of Christ. Behold the love that drew you from the depths of degradation and ruin! and permanently established your feet on a Rock, even the Rock of Ages. View the wondrous love that enforces the proclamation of King Emanuel when he says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live!" When though dead in trespasses and sins, should be quickened and raised from their death-like slumbers, and made to behold the "Lamb of God that taketh away the sin of the world,"—when the voice of the Son of God shall proclaim to "The ends of the earth" to "Look unto me, and be ye saved,"—and when his spirit that searches all things, yea, the deep things of God, should enter the calloused hearts of men, and vitalize the dead faculties of the soul, and also when his commanding voice should echo throughout the hills and valleys of every clime, the waste deserts should hear the favorable impress of his vitalizing presence, and the distant plains made pleasant under the cloudless sky, of the peaceful reign of the mighty King of Israel, who speaks, in thunder tones, from his royal throne, for his sons to be brought from afar, and his daughters from the ends of the earth, even every one that is called by his holy name, which is, THE LORD OUR RIGHTEOUSNESS. In the prosecution of this glorious work, God is no respecter of persons. The rich and poor, bond and free, black and white, are alike participants in the benefits and blessings of the gospel kingdom. None so poor, but what God's distinguishing love and mercy can make them immensely rich. "Blessed are the poor in spirit: for theirs is the kingdom of God." Let us, brethren, also, consider the lengths and breadths, heights and depths of that love that exercised the tender compassions of our Heavenly Father toward us, while we were yet in open rebellion against the government of his grace, that he should give his only begotten Son into the hands of sinful men, to be the subject of the vilest hatred, the most torturing abuse, and at last suffer death at the hands of his unfeeling persecutors, that we, through his suffering, poverty and death, might be made the righteousness of God in him. O, love! thy bounds are indescribable, and thy dominions from the rivers to the end of the earth! This is the manner or character of that love the Father hath bestowed upon us, constituting us sons of God, manifestly, that he should give the life of his only Son, and let the guilty go free; "For scarcely for a righteous man will

one die: yet peradventure for a good man some would even dare to die;" "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We were ten thousand talents in debt, utterly bankrupt, with a heavy penalty resting upon us, and he (the Lord) in his love, and in his pity, redeemed us, and shed abroad that love in our hearts. O, transcendent love! Wonderous display of wisdom! And what a glorious transition is realized by fallen man! A Father's unchanging love hath raised him from the unmeasured depths of iniquity, covered with pollution, filth and mire, and fitly prepares him for a higher, holier, and more genial clime. Rapturous thought! A guilty, bleeding, dying rebel rescued from the already quaking thunders of Sinai, as long threatened wrath and vengeance, which approaches nearer and nearer, hurling its vivid shafts of death, menacing the life of every guilty and condemned culprit, causing the very foundations of the earth to tremble violently, and the once calm and serene heavens to grow intensely black, and frown indignantly upon the scene about being enacted below! Yes! at this juncture, *man*, the instigator of all this wild commotion, is raised to a more lofty sphere, where light and life supercedes the long prevailing enemies, Death and Darkness,—joy and praise substituted for sorrow and distress,—and the dark abode of sin and wickedness exchanged for the peaceful and quiet habitation of the saints. All this, dear reader, is but the result, or final aggregate, of that inexpressable love of the Father, the magnitude of which the apostle calls the attention of his brethren too. Behold then, the *manner* of love the Father hath bestowed upon us; that we should be called the sons of God! and regarded as legal heirs of the kingdom, jointly with our elder Brother, Jesus Christ. Then look upon Zion, the City of our solemnities—the inhabitants of which are the subjects of God's redeeming love—and see if her fortifications are not sufficient to shield her from every invading foe, whether it be the world, the flesh, the devil, things present, or things to come, life, death, principalities, heights, depths, or any other creature that may be arrayed in opposition to God and truth: for hath not God appointed Salvation for walls, and for bulwarks? Is she not completely encircled in the arms of his love? Behold its invincibility! Nothing can separate us from the love of God, which is in Christ Jesus, our Lord. Let the fiends of darkness exert their influence until the work of destruction is driven to completion, and the last vestige of human government trampled under foot, we still have the assurance that the City of the Great King shall rise in all her beauty and splendor above the ruins of earthly kingdoms and empires, to shew forth the praise of him who established her foundations with fair colors, and created her golden streets for an habitation of his people Israel, of whom he says, "As I live, ye shall live also." Who, then, would not prefer Jerusalem above their chief joy? or the humblest station in the house of God, to that of any earthly king or potentate? Finally, brethren, if God so loved you, ye ought also to love one another. O! what a detriment to the happiness of christians, when that love is permitted to

grow lukewarm! O! how we ought to be interested in the welfare of our brethren, and watch over them for good, and not for evil. What assurance have we that we love God, if we hate our brethren? None at all! For the beloved apostle says, "If a man say, I love God, and hateth his brother, he is a *liar*." "For he that loveth not his brother whom he has seen, how can he love God whom he has not seen?" It is an express command to them that love God to love their brother also. But I have extended this article too long already, and will, therefore, close, by saying to you, brother Beebe, that I have done all I can. Do with it as you think best, and all will be right.

Yours, unworthily, J. G. SAWIN.

Continued from page 50, No. 7.

MARION Co., Oregon, Feb. 25, 1863.

Dear brother Beebe, with your permission, I will continue my comments on the Revelation, through the "Signs of the Times." I closed my last with the seventh angel sounding the seventh trumpet, when great voices in heaven announced that the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, &c., which I said was the close of this time state, as the angel declared when he lifted up his hand to heaven and swore by Him who liveth for ever and ever, that time (i. e. this time state) should be no longer, &c. Then the inspired writer leaves the subject here, and commences again at the beginning of the gospel dispensation, and brings the same things to view under another similitude, that of "A great wonder in heaven, (gospel heaven,) a woman (the church) clothed with the sun," (not the sun that illuminates this world, but the sun that illumines the gospel kingdom.) "And the moon under her feet:" i. e., the law, which shows that the gospel church is not under the law, but through Christ, she is raised above the law, by being redeemed from under its curse. He being made a curse for her. Gal. iii. 13. "And upon her head a crown of twelve stars:" i. e., twelve apostles. This crown is upon Christ, who is her head as well as the child she bear; for He is the head of His body, the church, as well as the holy child Jesus. "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth." This dragon represents the Emperors of Pagan Rome, he being red, shows that he was red with the blood of the martyrs of Jesus. Let us compare this with Ezekiel xxix. 3, "Speak and say; Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers," &c. Now, as Pharaoh, king of Egypt, was the great dragon who persecuted national Israel the type, even so the Roman Emperors were the red dragon who persecuted Christ and His followers: i. e., spiritual Israel, the anti-type. The dragon's tail represented the last end of his reign, when it drew the third part of the stars of heaven, and cast them to the earth. This took place under the reign of Constantine the Great, when he professed christianity, and united church and state; this drew the third part of the stars, or, ministers, of the-gospel heaven, and did cast them to the earth: i. e., they remain-

ed in Constantine's church that he cast to the earth, or made an earthly church; but two thirds of the stars, or ministers of the gospel heaven, were not drawn by the dragon's tail, and they stood upon the "Sea of glass having the harps of God." The sea of glass represented the pure apostolic church, and the harps of God the pure gospel ministry. They did not worship the Beast, nor his image, neither received they his mark in their foreheads, or in their right hands. My limits will compel me to pass over many important things here, and come to the seventh verse: "And there was war in heaven! Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Many have supposed that this war occurred in the third heaven between the Son of God and Satan, whom they term a tall Archangel; and the war resulted in a victory on the part of the Son of God, and His angels, and Satan and his angels were cast out of the third heaven, &c., whom they call fallen angels, or devils; but, the idea, to me, appears too foolish to require even a passing notice. I will now tell how I view the subject: The war occurred in the second or gospel heaven, between Michael, the Archangel, the Lord Jesus, and His angels: that is, apostles and ministers, and the dragon, and his angels, i. e., Pagan Rome, and the Jewish Rabbies, the scribes, priests and lawyers, who were the dragon's angels: they being at the time under the Roman government. Hence, the Lord Jesus was brought before Pilate, the Roman governor: but the Jews, the dragon's angels, were His accusers. The same war was spoken of by the apostle Jude, ninth verse, "Yet Michael the Archangel, when contending with the devil, He disputed about the body of Moses," &c. The Lord would not suffer Moses to go over Jordan to possess the goodly land, but ordered him to ascend Mount Nebo to the top of Pisgah, and die, and the Lord hid his body in a valley, and no man knoweth of his sepulchre to this day, and for ever, to show that the law and the prophets were until John, who was the beginning of the gospel of Jesus Christ. The river Jordan setting forth emblematically the dividing line between the legal and gospel dispensations. In like manner the law must expire at the close of the legal dispensation, and be buried, and not be brought over Jordan into the gospel kingdom. This is what the contention was about. The Jews wanted to dig up the buried body of Moses, and bring it over into the gospel kingdom; but Moses, as a law-giver, had no place there. This is beautifully set forth by our Lord, Matthew viii. 11, "And I say unto you, That many shall come from the east and the west: (i. e., of all nations,) and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: (i. e., the gospel kingdom.) But the children of the kingdom (i. e. Scribes, Pharisees and Lawyers,) shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." This agrees with Rev. xii. 8, 9, "And (the dragon and his angels) prevailed not; neither was their place found any more in heaven." "And the great dragon was cast out, that old serpent which is the devil, and satan, which de-

ceiveth the whole world: he was cast out into the earth and his angels were cast out with him." These angels are that class whom John the Baptist addressed as, "O generation of vipers! who hath warned you to flee from the wrath to come?" And Jesus, "Ye serpents! ye generation of vipers! How can ye escape the damnation of hell?" They came to John to be baptized into the kingdom of heaven, being by nature Abraham's children, they were children of the Jewish kingdom: but THEIR PLACE was not found any more in the gospel kingdom, or heaven, consequently they were cast out into the earth. I must again pass by many important things, and come to the thirteenth verse: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, in the place where she is nourished for a time, (one year,) times (two years) and half a time," and six months, three years and six months, $\times 12=42$ months $\times 30$ days=1,260 prophetic days, equal to 1,260 years. Now suppose the date of the woman's flight into the wilderness be fixed at A. D. 606 \times 1,260=1866. The date of the termination of the woman's stay in the wilderness, or obscurity, occupying precisely the same time, and terminating at the same period, that the prophecy of the Two Witnesses clothed in sack-cloth did. "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood, and the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." After the Roman Emperors had tried every means of cruelty and death in their power, in order to exterminate the church, without effect, Constantine the tail of the great red dragon cast water out of his mouth as a flood with the desire to carry the church away, or to destroy it: i. e., he proclaimed the advancement of christianity, made it popular, raised it to honor and dignity, and made it the religion of his empire; but the earth helped the church, i. e., the men of the earth opened their mouth and swallowed up with greediness the delusion; and the church made her escape into the wilderness. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Hence, the persecution of the Donatists under the reign of Constantine, and his successor, Constans. See Waddington's Church history, page 152. Rev. xiii., "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." I have said that the great red dragon represented Pagan Rome. I now say that the beast that rose up out of the sea represented Papal Rome. In order to ascertain what the sea out of which the beast with seven heads, &c., arose, represented, it is only necessary to refer to Rev. xvii. 15, "And He saith unto me, The waters which thou sawest, where the whore sitteth, are peoples; and multitudes and nations, and tongues." Now, as many waters are set forth emblematically

to represent multitudes of people over which the whore, with all her harlot daughters, are now presiding. In like manner the sea being the largest collection of water, it represents the vast multitude of people out of which Popery took its rise, for it must be observed that at the time when the triple crown was placed upon the head of the Bishop of Rome, and he acquired the proud, and blasphemous title of Christ's Vicar on earth, that Rome held jurisdiction over the whole eastern world. "And the dragon gave him (the beast that rose out of the sea) his power and his seal, and great authority." Constantine, who was the tail of the dragon, paved the way for the beast to rise up out of the sea. The seat of the Pagan Emperors was at Rome, but they surrendered it to the Popes. Their power was a national and ecclesiastical despotism, but they transferred it to the Popes. Time and space will again compell me to pass by many very important things. Verse fifth: "And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months," $42 \times 30 = 1,260$ prophetic days is equal to 1,260 years. Now, according to the most authentic record, A. D. 606, marked the date of the crowning of the first Roman Pontiff, and if this was the date in which the seven headed beast arose out of the sea, then—

years years years
 $606 \times 1260 = 1866$.

If this be a correct way of reckoning, then A. D. 1866 is the date of the termination of the reign of anti-Christ,—the date of the termination of the prophesying of the Two Witnesses clothed in sack-cloth,—also the date of the woman, or churches, stay in the wilderness,—and the date when Babylon the Great shall sink like the mill stone in the sea to rise no more for ever,—and may I not add, and the date when Christ shall appear the second time without sin unto salvation! For Paul, speaking concerning the Man of Sin, which undoubtedly is the same as the beast that rose up out of the sea, which is Mystery, Babylon the Great, with all her harlot daughters, says, "Whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming" 2 Thess. ii. 8. "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, (church,) and them that dwell in heaven, (gospel kingdom.) And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Where, under the whole heaven, I ask, was there a nation, in the days of the prosperity of Rome, that the Popes had not jurisdiction over? No where! They could raise up kings to their thrones, and dethrone them at their own sovereign pleasure, and cast them down, and trample them beneath their unhallowed feet! Hence, Popedom is called "That great city, which reigneth over the kings of the earth." Rev. xvii. 18. Well might the apostle, when speaking of the Man of Sin, say of him, (undoubtedly meaning the Popes,) "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing him-

self that he is God." 2 Thes. ii. 4. "And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Verse eleventh. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb." This is the Protestant beast. The Pagan beast, or dragon, and the Papal beast, very much resembled each other, they had each seven heads and ten horns, save that the Pagan beast had seven crowns upon his heads, and the Papal beast had ten crowns upon his horns, three crowns more than the Pagan beast, this is manifested by his wearing a triple crown. But the Protestant beast had a gentle, innocent, mild, lamb-like appearance: but he spake as a dragon. I have said that the sea out of which the seven headed beast arose, represented multitudes of people: I now say that the earth out of which the two horned beast came, represented the nature of the Romanish religion, out of which Protestantism, the daughter of Rome, came, which was national, consequently, earthly, and I may add, sensual, and devilish. The two horns, in my opinion, represent Martin Luther and John Calvin, the twin sisters of Protestantism, and the eldest daughters of "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." "And he (the two horned beast) exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." The reader may see that the Protestant beast is as earthly and as blood thirsty as the Papal beast. John Calvin had Servetus, who was a Baptist, burned to death in consequence of his religious opinion. See Hume's History of England. And Martin Luther had hundreds of Baptists put to death by drowning and otherwise. See Orchard's Church History. And even in our beloved America the Protestants put to death, banished, and imprisoned many Baptists; and Orchard says, "Although Calvin, Luther, and the Papists, all disagreed among themselves, yet they united together in persecuting the Baptists." "And he (the Protestant beast) doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of man, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." What person living is there on the face of the earth, who have not observed Protestantism as being the wonder of the world! It can bring fire down from heaven, i. e., they, the ministers and members, can kindle a fire of their own, and compass themselves about with sparks, and walk in the light of their fire, and in the sparks that they have kindled. They can raise an excitement, and in a few days of protracted meetings, mourner's benches, and loud appeals to heaven to send down fire into the hearts of sinners, convert hundreds to Protestantism. This they have power to do in sight of men, and it is wonderful in the eyes of the world, whereby they are deceived. And he commanded those who dwell on

the earth to make an image to the beast which had the wound by a sword, and did live. I ask: Where can we go to find the image of Popery, but to Protestantism? Are not Episcopalianism, Lutheranism, and Methodism, and all other isms, the express image of Popery? They certainly are. "And he had power to give life to the image of the beast, i. e., vitality, enabling it to act, and cause that as many as would not worship the image of the beast (Protestantism) should be killed. This is referred to above. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." The first of these, I believe, is Masonary, as it belongs to the men made institutions, or it may have reference to their mode of receiving worldly men into their worldly societies, by giving them the right hand of fellowship. And the latter which they receive in their foreheads, I think has reference to infant sprinkling. "And that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." The number of the beast is the number of a man: The Man of Sin: The son of perdition: The whole body of anti-Christ, with all its parts and parcels, in its full growth and developments. The mystery of iniquity, with all its works of darkness. That Wicked, whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Hence, then the number of the beast is the number of all the anti-christian sects in christendom.

MARION CO., Oregon, March 12, 1863.

I will again resume, with your permission, my comments on Revelation, with a degree of diffidence, knowing that they will be uninteresting to many; and perhaps all of the readers of the "Signs of the Times," as some have already expressed their dislike to such comments through the "Signs of the Times," calling them speculative, &c. But the Lord Jesus in conclusion of the Book of Revelation says, "I Jesus have sent mine angel to testify unto you these things in the churches," &c. Rev. xxii. 16. If they were not profitable to the churches, why did Jesus send His angel to testify to John these things in the churches? And if they were profitable to the churches in those days, why not in these? I, for my part, do not profess infallibility. I give my comments merely as my opinion. And although they may be speculative, and altogether erroneous, yet they may elicit the minds of others to enquire, and search after the truth of Revelation. And, as concerning the times and seasons when these prophecies shall be fulfilled, I have only to say, that as the Lord Jesus has given signs, whereby His disciples in those days might know when the time was at hand, that Jerusalem should be destroyed,—in like manner has he given signs, whereby His disciples in these days might know, or at least, look forward with expectation to the time when "Mystery, Babylon," shall be

destroyed; for Paul, speaking of the time, says, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they (not you) shall say Peace and safety, then sudden destruction cometh upon them," &c. "But ye, brethren, are not in darkness, that that day should overtake you as a thief," &c. 1 Thes. v. 2-4. By reading a few of the last verses of the preceding chapter, we can ascertain what day the apostle had reference to. It is that day when the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and when the dead in Christ shall arise in the image of Jesus, &c. And shall we be considered enthusiastic? or speculative? because we are looking forward with pleasing anticipation for the appearing of that glorious day? Paul said to the Hebrews, "And unto them that look for Him shall He appear the second time without sin unto salvation." Heb. ix. 28. Again, Titus ii. 13, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." And again, 2 Peter iii. 12, "Looking for and hasting unto the coming of the day of God." In consideration of the above, I hope my brethren will bear with my weakness and ignorance, while I attempt further to comment on Revelation. I do not ask them to receive my views. I closed my last communication with the close of the thirteenth chapter of Revelation. The fourteenth chapter commences: "And I looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand having His Father's name written in their foreheads." In a former article I said those hundred forty and four thousand that were with the Lamb were they who, after Christ was resurrected, came out of the graves, and went into the holy city, and appeared unto many. Mat. xxvii. 52, 53. Whom the Lord Jesus, as the great High Priest over the house of God, took with Him as the first fruits of His atoning blood, and finished work, when He entered into the holy place made without hands to appear in the presence of God for us; for it is said, in verse thirty-four, "And they sung as it were a new song before the throne, and before the four beasts, and the elders." (It seems that the four beasts and elders who represent the redeemed of all nations of the earth, did not participate in this new song, because they were not yet redeemed from the earth, i. e., from the grave.) "And no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth." The great multitude that John saw which no man could number, could not learn that song, because they were not yet redeemed from the grave; as Paul says, "We ourselves who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 23. Verse four: "These are they which were not defiled with women; for they are virgins." These women represent all and each of the anti-christian sects, which those virgins were not defiled with. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb," &c. My limits compel me to

pass over much (to me) very important matter, lest I weary brethren too much. This chapter closes with an account of the angel thrusting in his sickle, and gathering the vine of the earth (which is the Jewish vine) and casting it into the great wine press of the wrath of God. This is the same as the opening of the sixth seal, they both set forth the destruction of Jerusalem, and the termination of the apostolic dispensation; for at the opening the seventh seal, nothing occurred, save that there was silence in heaven for the space of half an hour. But now Jerusalem is ripe for ruin: "Her grapes are fully ripe: the cup of her iniquity is now full; her grapes are her fruit, her works;" and the prophet says, "Their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter, their wine is the poison of dragons, and the cruel venom of asps." Deut. xxxii. 32, 33. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city, (i. e., old Jerusalem,) and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Those were the days of vengeance, when the Lord Jesus came with power in the execution of His wrath upon Jerusalem and Judea, in their final destruction and dispersion: but this is but a prelude to that awful day (which I sometimes think is near at hand) when the Lord Jesus will come personally (as I believe) in bright glory to execute His vengeance upon the Man of Sin, whom He shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. 2 Thes. ii. 8. When Gog and all that pertaineth to him shall be slain, and their carcasses buried in the valley of Hamongog, and the land shall be cleansed. Ezek. xxxix. 11-16. And when Babylon shall sink like the mill stone in the sea, and shall be found no more at all. Rev. xviii. 21. For these all are only so many names to represent the mother Rome, and her harlot daughters. Then the kingdoms of this world shall become the kingdoms of our Lord and His Christ, &c. The Lord Jesus speaking of the destruction of Jerusalem says, "Except the Lord had shortened those days, no flesh should be saved but for the elect's sake, whom He hath chosen, He hath shortened the days." Mark xiii. 20. That is, many of God's elect were as yet unborn, and had those days of vengeance gone on, they never could have been born; they would have perished in the general wreck; and then the wall of the great city New Jerusalem could not be completed. Hence then, for their sakes those days of vengeance were shortened. But when the New Jerusalem rises to its full dimensions, i. e., when the length, breadth, and height of it are equal, then there will no longer be any use for this world in its present order. Then the days of vengeance will go on until all the wicked shall be destroyed from the face of the earth, and the land cleansed, and Satan bound, and shut up in the bottomless pit. Then the kingdoms of this world (as stated above) become the kingdoms of our Lord and of His Christ, and He shall reign with His saints in New Jerusalem a thousand years. Chapter xv: "And I saw another

sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," &c. This (as expressed in a former article) took place in the days of Constantine the tail of the great red dragon, which drew the third part of the stars of heaven, and did cast them to the earth; or, in other words, when the dragon and his angels were cast out into the earth, i. e., when anti-Christ was cast out, or separated from the true apostolic church, and their place was found in the gospel church no more. And they who had gotten the victory over the beast, &c., stood upon the sea of glass (the emblem of the true apostolic church) having the harps of God, i. e., the gospel trumpets. This is the time when the woman, or church, took her flight into the wilderness, or obscurity, and the time when the Two Witnesses began to prophecy in mourning, when the church fled from the face of the serpent into the valleys of Piedmont. Chapter xvi: "And I heard a great voice out of the temple (the church) saying to the seven angels, (or ministers,) Go your ways, and pour out the vials of the wrath of God upon the earth." The seven angels pouring out the seven vials, like the seven angels sounding the seven trumpets, commenced at the close of the apostolic dispensation, and terminate at the close of this time state. The reader, by comparing the pouring out of each vial with the sounding of each trumpet, can see clearly that they represent the same things. I will pass over the pouring out of six vials, as I have commented on them in a former article, and make a few comments on the seventh. At the pouring out the seventh vial, the writer says, "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." By earthquake, I understand to signify great fear and quaking coming upon the inhabitants of the earth. "And the great city was divided into three parts." Heathenism, Mahomedanism, and False Christianity. The three unclean spirits which came out of the mouth of the dragon (heathenism) and out of the mouth of the beast (anti-Christ) and out of the mouth of the false prophet, (Mahomedanism,) &c. "And the cities of the nations fell, (i. e., earthly governments or kingdoms were destroyed, according to Daniel ii. 44.) And great Babylon (that great city that was divided into three parts) came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath." All the time those seven vials of wrath were being poured out upon the earth; Babylon appeared to be prosperous: she was multiplying exceedingly, and increasing in wealth abundantly; but now the time is come when God shall give unto her the cup of the wine of the fierceness of His wrath. And O! how dreadful will be her plagues when God takes vengeance upon her! "And every island fled away, and the mountains were not found," &c. The seventh chapter gives a description of Mystery, Babylon, and the eighth an account of her utter de-

struction, which I will have to pass over, for want of room, time, and patience to write. Anti-Christ, or Babylon, is now rejoicing over the saints of the Most High, because the two prophets who tormented them are being slain. We hear them exultingly say, "When the few old Baptists, who are now living, are all dead, there will not another one be left to tell the tale, for they are making no new converts." This is not fiction. I heard a Campbellite preacher say so, just in so many words. But their joy will speedily come to an end, and the saints will rejoice over their everlasting overthrow and ruin; for in Rev. xviii. 20, 21, it is said, "Rejoice over her, thou heaven, and holy apostles, and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Thus her joy is lost in everlasting misery and ruin: for strong is the Lord God who judgeth her. Chapter nineteenth: "And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation and glory, and honor, and power unto the Lord our God; for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever." This is the final end of her prosperity, the end of her triumph, and her end on earth as a body corporate. O! what a shout will be heard! What acclamations of praise and thanksgiving shall ascend from the camp of the saints! What holy wonder and love shall fill the breast of every saint when God gives them the final victory over anti-Christ, the beast and his image, and the number of his name! But amidst these acclamations a still more glorious scene arises to their enraptured view. Wonder! O ye heavens! and be astonished O earth! It is the marriage of the Lamb with His bride clothed in white linen. Verse sixth: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." O! my dear brethren, and sisters, I am lost in wonder and amazement, when I contemplate that glorious scene, when the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. O! wonder of wonders! and shall I be there clothed in white! Can it be that I, a wretched sinner: I, who have

trampled upon God's mercy all my life: I, who never did one good deed, or thought one good thought: I, whose crimson sins have pierced the Lord of life and glory, should at last be called to the marriage supper of the Lamb, and be found there with the wedding garment on! Amazing grace may I ever sing that saved a wretch like me.

JOHN STIPP.

(To be continued.)

BROTHER BEEBE:—In the fourteenth number, past volume, of the "Signs of the Times," brother Dennison, of Grason county, Kentucky, has said, "I would like for brother J. F. Johnson to give his views on the parable of the prodigal son." David says, "I will open my mouth in a parable: I will utter dark sayings of old." From which I infer that a parable is a dark saying. At any rate, they were such to the multitudes to whom Christ spake, as recorded in the thirteenth chapter of Matthew, saying, "Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand;" and then quotes Isaiah to show that, by hearing, they should not understand, nor perceive by seeing. I do not feel capable of entering into the mysteries of, and explaining dark sayings; but, as my brother has asked my views, I feel myself under obligations, to some extent, to try, at least, to comply with his request, although I assume to have no special light on the subject. A proper parable, is a similitude to some thing designed to be illustrated by it, and, of course, in its general features must present an analogy to the antitype; but it is not to be supposed that all the particular features of the archetype must have precisely corresponding linaments with what is to be explained by it. Nathan reproved David by a parable, (2 Samuel i. 2 and 9,) and yet, all the minutia of the two cases can not be made to correspond and completely harmonize. Connected with others, the parable on which I am solicited to give my views, is found in Luke xv., and as it is too lengthy to transcribe here, I shall only aim to notice the leading features in my remarks. In referring to the commencement of the chapter, we discover that there was an assemblage of publicans and sinners to hear the Savior. The Scribes and Pharisees were there too, complaining as usual, that "This man receiveth sinners and eateth with them." Supposing, as their brethren do now, that Christ should not receive any until they ceased to be sinners, and turned to be good. The Savior then introduced the parable of the *lost sheep*, inculcating the doctrine that he came to seek and save the *lost*, or not to call the righteous, but sinners to repentance. And then, the parable of the *lost piece of silver*, teaching the same sentiment. Then comes the one on which my views are solicited. This parable may have both a general and a particular bearing. In a general sense, I apprehend the two systems of religion that prevail in the world, as exemplified by the two sons, and the manner of receiving and using them; the elder, exhibiting what the apostle calls *Our Religion*, the younger, as showing the utter destitution of any thing lasting or substantial in that theory, and therefore, the exit from it, and induction into the possession and enjoyment of that religion that is "Pure and undefiled

before God." But, again: I think that in this parable we have a portrait of the government of the Jews and Gentiles, together with their respective religions; the elder son representing the former—the younger, the latter. The Jewish theocracy, or government of God over the nation, brought that people immediately under His inspection and supervision, and they were the only people on earth to whom he gave a visible form of government; and that government, including the laws, ordinances, rites, ceremonies, offerings, and sacrifices, in short, the "oracles of God," embracing all these, were committed unto them, and hence, all he had in that sense, was theirs, as he indicated to the elder son; while the Gentiles were permitted to take their portion into their own lands, pursue their own course, choose their own gods, and worship at their shrines; and, therefore, Isaiah says, (Isaiah 18, 19,) "Our adversaries have trodden down thy sanctuary. We are them: thou never bearest rule over them; they were not called by thy name." The Jews, therefore, were *ever with him*, while the Gentiles were wandering in a far country. How well calculated to exemplify not only the two different religions, but the manner in which we are brought to a knowledge of that which is "Pure and undefiled before God." In the younger son, brought into his father's house, we have a beautiful representation of the church. Viewing the two as they were then situated, we have a complete exposition of the Jewish and Christian religions; or, in other words, the conditional and unconditional ones. When the younger son was taken into the house, clothed with the best robe, shod, adorned with the ring, and feasting on the fatted calf, the elder was in the *field*, working, of course, for the working, or conditional, system legitimately belonged to the Jews. The Lord gave it to them, and never gave it to any others. It was all theirs as the father told the elder son. He never promised them heavenly or spiritual things upon these conditions either. It was the land of Canaan, with its privileges and plenty, that he promised them upon the condition of their proving "willing and obedient." Now, when the elder so drew nigh to the house, (did not go in,) he heard rejoicing; and when he had learned the occasion, he was *angry*. The same class of religionists are angry yet, when they hear of favors being bestowed upon the unworthy. Think that they should do *their* part first, comply with the conditions, use the *means*. He complains that his father had not given him so much as a kid to make merry with friends. Thought, of course that he should have received some remunerative for serving so long. Perhaps there was more truth than fiction in this complaint. Indeed, I see no necessity of gifts in the conditional scheme. If all is obtained upon the condition that we render a certain amount of service, it is a matter of debt, not a gift, nor of grace. It matters not how great or how small the amount of labor performed may be, for if we receive the boon because we perform the work, it certainly can not be considered a gift. Now, what Paul calls "our religion," is essentially the same with Jews and Gentiles. All contend that the work must be done, or we can not "get religion." It must be done by the sinner too, or, at least we must do "*our part*," or we can not

be saved. They may differ in the kind of work to be performed, or in the manner of performing it, yet all contend that the work must be done, or there can be no salvation. They are analogous to men sitting out to obtain fortunes in this world's goods. One says he will seek his fortune by farming—another by merchandizing—a third by pill peddling—and a fourth by pleading law—but each must do his part, or get no fortune. The motto, "Root pig, or Die," may be appropriately applied to all. But, when we turn our attention to the prodigal son, a very different case is seen. If I am correct in my view of the two sons as representing portraits of the two different religions, the younger will serve as a fit general representation of the gospel church; and, in his features, we may look for some of the linaments of each individual member of the church. Is that so? Then we would all like to see that we have traveled a road like his. Look back at him, then! Keep him in view! and let us see if there is not a feature there for us all. Like him, when we set out on a religious excursion, we want our portion in our hands, and under our control, at our own disposal, and not in the possession of, or controlled by our father. Receiving our portion or stock of the religion which the Lord permits us to use, away we go, and really into "*a far country*." Thus, "All we, like sheep, have gone astray: we have turned every one to his own way," &c.,—wander "*far off*,"—and are "Aliens from the commonwealth of Israel, strangers to the covenants of promise." If we have a large stock of "*our religion*," we are ready to use it with great prodigality. And, then it is so easily obtained. We are told that we can get it as easily as we can turn our hand over. We are ready to give it to any that will have it. But it is an evanescent thing. Liable to perish with the using, and vanish away. Like the "Morning cloud, and as the early dew, it goeth away." But, whenever the Lord is pleased to send a famine into the land, then we use it profusely indeed; but soon discover that it is waning, and wasting away; and when we have spent all, then comes "*A mighty famine in the land*." That the general portrait may have a feature to suit each individual case, it is said he went and joined himself to a citizen of that country; and *he sent him into his fields to feed swine*. This citizen in this far country, may serve as a photograph of some Pope, Bishop, Presiding Elder, some Board of Missions, Presbytery, or Conference,—some dignitary, or dignitaries,—who are authorized to lay out "*fields of labor*" for those who join themselves to them. I think I have known instances of this kind, and for illustration, permit me to refer to one: When I was quite young, there was a prominent Old School Baptist preacher who labored extensively in Northwestern Virginia, and Pennsylvania. Previously, however, he had joined himself to one of those citizens in this far country, who placed him on a circuit, in which "*field*" I think he labored about twelve years, feeding swine; in which time the Lord was pleased to send "*a mighty famine*" there: such a one as the prophet Amos tells us of, when he says, "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the

Lord." Amos viii. 11. Doubtless, when this famine came, in his extremity, he would fain have filled his belly with the husks that the swine did eat; but of course, in that country, "no man gave unto him," and the result was, necessity urged him to his father's house. But, when he came to himself, he probably concluded there was bread enough in his father's house for his servants, and some to spare, perhaps. And, as he had been a hireling so long, probably thought his father would hire him, as he was not worthy to be called his son. And when he arrived at his father's house, it is likely to me there was more joy over him for the time being than over ninety and nine just ones that needed no repentance. When the Lord sends this *mighty famine* upon his children in this far country, they get very hungry, and would fain satisfy their cravings by their own works, such as swine live upon. But it will not do: they would starve on such fare. Lamentable indeed is the case of the poor sinner when overtaken with this dreadful famine in this foreign land! His goods all wasted and gone—"without strength" to labor for more—the cob-web garments that he has been weaving so long all tattered and torn, presenting but a miserable mass of "filthy rags." He is a poor bankrupt too, largely in debt, and nothing to pay.

"His legal works and deeds the best,
Are now in disesteem;
For he must naked come to Christ,
Or farewell heaven to him."

He comes, driven by necessity, or drawn by love; but when he is a great way off, as he thinks, it may be said of him:

"The father saw him coming back,
He saw, and ran, and smiled:
And threw his arms around the neck
Of his rebellious child."

What a scene is this! How soul cheering! and yet how humiliating! No wonder that Christ is precious to such a one. Nothing but "Christ crucified,"—nothing but His blood and righteousness will do now. The work is done—all well done—the preparation all made. Look at that beautiful garment that He has wrought! the very *best robe*! Then that round, beautifully brilliant *ring*! Look round and round it. Like His love, it has no end any where. O! what *shoes* too! "Shod with the preparation of the gospel of peace." How pleasant to the feet! Causing no *corns* to torture us, like mine do now. How pleasant to travel in. And then, never wear out—none of them. Instead of perishing with the using, as did our former filthy ragged garments, and old clouted shoes, they last forever. Is not this a most marvellous and lovely outfit? Last, but not least, comes the *FATTED CALF*. No lean lank thing, when the hungry child comes home—no need of feeding and nursing for weeks or months—no calling on the hungry boy, to aid, in preparing it for the occasion. It is already fatted, and there are servants enough to have it set before him, in almost no time. Good fat-veal is delicious food indeed: but, what is the figure here used, when compared with the substance! Had we a fatted calf to feast upon every day, it would sustain but a transient existence, and soon we must lie down and die. This meat "*perishes*," but that that the Son of man shall give us endureth unto everlasting life. A fatted calf needs other eatables, and drinks, and seasoning, to make it palatable. Not so with Christ. He constitutes the whole

feast—bread, meat and drink. If any man eat of this bread, he shall live for ever. So it is also with the meat and drink. And he was slain too, to prepare the feast. Slain most ignominiously. But look at him first in that garden! The terrible curse, and weight, of a sin avenging law is upon him! O! what agony is there! causing him to sweat as it were great drops of blood, falling upon the ground. Then, look at that banditti coming with swords, and staves, to seize and take him before that priest, that one so zealous in the cause of "our religion!" There they tantalize, mock, spit upon, and smite him upon the cheek. Then, away with him to Pilate! There they bear false witness against him, and have him condemned to die on the cross. Now, see the procession start off to Calvary! There he goes toiling under the cross. It is thrown down—they seize and stretch him on it—and then see the man with hammer and nails, and bang, bang, bang goes the hammer, rushing the nails through his hands, and feet, nailing him to the cross! Then comes the scourge with lash after lash! making deep furrows in his back! the blood springing from each one! and looking around at the crowd, there are some laughing him to scorn, some bowing the knee in mock worship, some crying derisively, "Hail, King of the Jews," some saying defiantly, "He saved others, himself he can not save:" and thus the fiends torture him till he bows his head and yields up the Ghost! The fiends, did I say? Ah! my dear brethren, we may say—

"'Twere you, my sins, my cruel sins,
His chief tormentors were!"

We may mourn over this solemn scene for a while, and over our sins that caused it, too, but not all the time. "There is a time to mourn, and a time to dance," or rejoice. Rejoice then, that it was not possible that he should be holden of death, but, "He rose—he rose—he burst the bars of death, and triumphed over the grave!" "Then first humanity triumphant passed the crystal ports of light, and seized eternal youth." And now, He, THE LORD GOD OMNIPOTENT REIGNETH! "Who is gone into heaven, and is on the right hand of God; angels and authorities, and powers, being made subject unto him." Angels, adore him! saints, tune your harps and swell the anthem, till the welkin reverberate the melody! Take your harps from the willows and sing—

Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousands are their tongues,
But all their joys are one.

But what shall we sing? Sing this—

Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb, our lips reply,
For he was slain for us!

Hear him, and again I say, Rejoice: "I am he that liveth, and was dead; and behold, I am alive for ever more: Amen; and have the keys of hell and death."

Dear brother Dennison, brethren and sisters all, may we all realize and exhibit that *best robe*, and clothed in it, we shall be presented spotless before the throne of God; and that *ring*, then shall we be bound together with our Head, and with each other in one endless and inseparable cord of love; and those *shoes*, than shall we "Run and not be weary, walk and not faint."

Your brother, and servant, I trust,
J. F. JOHNSON.

COVINGTON, Indiana, Jan. 13, 1863.

DEAR BROTHER BEEBE:—Enclosed find Seven Dollars, for which please send the "Signs of the Times" to the following, &c. We feel very anxious that the publication should be sustained, and wish that every Baptist house might have a copy. Brethren, and friends, we can not expect the Editor can publish it unless he is sustained. One dollar a year is but little for each of us: nearly every one can raise that amount: and that would be of great importance to him. Surely, if you all feel as anxious as we do, you will try hard: for, the "Signs of the Times" contain nearly all the sound preaching we have in these parts, for we live remote from any Old School Baptist church. We can not think of doing without it, we would rather pay five dollars a year, although we are poor enough, rather than the paper should fail for want of support. Only think, how our enemies would rejoice to see it suspended. —Dear Elder, and brethren, I wish to write a little in regard to the exercise of my mind: I am so dark, and so full of doubts, and fears, and when I would do good, evil is present with me, so that I can not do the things I would. Yet, it seems to me that I can not mourn my situation as I ought, or as I wish to. Some times I mourn because I can not mourn; but am more frequently in a kind of lethargy, and some times I am beset with sore trials and temptations, and with wicked and blasphemous thoughts which enter my mind, and which I appear to have no more power to prevent than I have power to create a world. At such times I feel terrified, and am constrained to cry—Lord, be merciful to me, a sinner. But much of the time it seems as though the Lord did not hear my prayers or grant my requests. Once, or twice, I remember, when being weighed down under such dreadful trials, as described above, when I was enabled to cry unto the Lord, it did appear that he heard my prayer, and sent me quick relief, and then I could feel thankful, but those thankful seasons with me are few and far between.

Tell me, ye that love the Lord, if it be thus with you?

Are you so tempted with wicked thoughts?

O! I have so little love to God, that I fear I have none at all. But this one thing I think I know, that, Salvation is of the Lord. And, if I am not deceived, I have been taught to put no confidence in an arm of flesh. If I have any hope of heaven, it is through that eternal redemption which is in and by the blood of the everlasting covenant, and the imputed righteousness of our Lord Jesus Christ.

Will brother Beebe, or some other brother, or sister, tell me, through the "Signs of the Times," how nearly a person's exercises of mind may be like those of a saint, and yet not be an heir of promise, but only a way side, or a thorny ground hearer of the word?

Can any one who has been made to mourn on account of sin for weeks and months, yea, all their life time after having at first felt the weight of sin, one who has been made to realize that nothing short of the blood and righteousness of our Lord Jesus Christ can do them any good, who has known a time when it appeared to them that their sins had been

laid on Christ, and that he had borne them in his own body on the cross, and who have had peace spoken to their troubled soul, and after all that have to mourn in darkness, trials and temptations, struggling with doubts, fears, unbelief, and divers other sins, which they see and feel pressing sorely upon them, and after all be a castaway?

The apostle Paul says, though he might have many good traits, yet if he have not charity, he is nothing.

Can a person be exercised, as Paul describes, and yet have no charity?

And not be saved?

—Dear brethren, some of you tell me if you can.

I think you who have wisdom given you from above, can, if you will.

I desire to know, on my own account, as I am so much of my time in the dark.

Brother Beebe, dispose of this scribble as you think proper, only answer my request.

May the Lord ever keep, and strengthen you in the inner man, and sustain the publication of the paper, if in harmony with His will.

Yours, truly,

LIZZIE LEONARD.

P. S. Will you, at some suitable time, give your views on the Abomination that maketh desolate, spoken of by Daniel, and referred to by Christ? E. L.

[For reply, see page 87.]

LINN Co., Missouri, Jan. 27, 1863.

DEAR BROTHER BEEBE:—I see you have received Eight Dollars from me, and there is One Dollar on the way, and enclosed I send you Two Dollars more, for your valuable paper, the "Signs of the Times." They still come, and truly they are a welcome messenger, bearing good news, especially to those that are destitute of preaching, as we are. Dear brother, I hope you will be sustained, and long spared to stand on the walls of Zion as a watchman. I, some times, feel like I would be glad to say something to cheer and encourage my dear brethren on their way in these trying times, but my leanness seems so great, I feel that to ask you for a place in your columns, would be asking you to crowd out better matter, for they are filled with food that strengthens and encourages one, at least, who is the least of all, if one at all. Hoping to be able to send you more soon, I will close by subscribing myself your brother, in hope of eternal life,

E. Y. BERRY.

NOTICE—Brother Beebe, please give notice to the brethren, and friends, who design to attend the meeting of the Conference of Western New York, at Riker's Hollow, on the Wednesday and Thursday after the third Sunday in June. Those coming from the East by the New York and Erie Railway, will take the New York and Buffalo track from Corning to Blood's station, where they will be met with teams to convey them to the place of meeting. Those coming from the vicinity of Syracuse, and Geneva, will leave the Railroad at Canadagua, take the boat to Woodville, and come from Woodville to Naples by stage, the upper hotel, thence they will be provided for. The friends are requested to be at these places on the day preceding the meeting. All who read this notice may consider themselves invited to attend. We hope there will be no lack of ministers. The ninety-ninth sheep is some where, it may be here. We do not expect you will shoulder it and bring it to the fold, but we hope the Great Shepherd of Israel may send some supplies of food by you.

W. A. CORNNE, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1863.

DEAR BROTHER BEEBE:—Your paper, the SIGNS OF THE TIMES, continue to come to me as a welcome messenger, richly laden with truth. It cheers me to hear from the dear brethren and sisters scattered over our land; and I desire to bless the Lord for His goodness and mercy to us. Will you please give your views on 2 Peter iii. 13? and oblige a poor worm of the dust, who is seeking for the truth. May you be spared long to proclaim the gospel in its purity. JAMES D. JAMES. GRAY'S CORNERS, Ohio, March 24, 1863.

REPLY.

The text on which we are requested to write, reads thus: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Not any the less do we look for the fulfillment of the promise of God, because that change and decay are so strongly marked upon all things pertaining to this world. In the context, the apostle stirs up the pure minds of the saints by way of remembrance of the words of the holy prophets, and of the commandments of the apostles of the Lord and Savior, in which they had been faithfully admonished of the transitory nature of all earthly things, of the great apostacy from the faith that should precede the final desolation of nature, and indicate the near approach of the great day of the Lord, which should surely come suddenly, like a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. How appropriate is the appeal: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat: Nevertheless we, according to his promise, look for new heavens, and a new earth," &c. Some writers have supposed that the day of the Lord, in this chapter, was the day when the judgments of the Lord should be executed upon Jerusalem, and the cities of Judah, when the old Jewish heavens should be dissolved, and all the elements of Judaism should melt away; and that the new heavens and earth which was to succeed, was the establishment of the gospel kingdom among the Gentiles. It is very possible that the apostle had some allusion to those events, which were then upon the eve of being fulfilled, when this epistle was written. Certain it is that the Jewish heavens and earth, with all their elements, did then pass away, and not one stone was suffered to remain on another. And it is also true that new organization, or, gospel kingdom, is one in which dwelleth righteousness: as it is the dwelling place of Christ, who is our righteousness. But the declarations of the apostle in this case were prospective and prophetic, not only as to the desolation of the old heavens and earth, but also in regard to the new heavens and earth, which were to succeed. Although the destruction of Jerusalem, by Titus, was subsequent to the date of this epistle, it must be conceded that the kingdom of Christ was duly organized on the day of Pentecost, some thirty years before Peter wrote this letter. Again: Others have supposed that the apostle was here speaking of what is called the Millennium, when it is supposed the present condition of the world will be essentially changed—the earth purified by fire—sin banished—Satan bound for a thousand years—and Christ shall reign personally with his saints on earth. But of this theory as we know nothing, we must be excused from offering any opinion. To our mind the obvious meaning of the apostle is to stir up the pure minds of the saints in reference to the

final destruction of this world, with all its elements, and all its works. This day of the Lord is particularly characterized in verse seventh as the day of judgment, and perdition of ungodly men. When, according to our understanding of the subject, the Lord himself shall descend from heaven with a shout, with the voice of the Arch Angel, and the trump of God, and when the dead shall be raised, and all who are, or, then shall be, in the graves, shall hear the voice of the Son of God, and shall come forth,—when the kingdom of God in its fullness shall be delivered up to God, even the Father, and all the ungodly shall receive their final and everlasting doom, and sink down into irretrievable perdition. Whatever grand events may be predicted to transpire before that great day when God shall come to raise the dead and judge the world, should not divert our attention from what God has spoken to us by his inspired servants in relation to the certain coming of that period in which the wheels of nature shall cease their revolutions, when the natural heavens shall wax old as doth a garment, and as a vesture shall be folded, and be laid away. The solemn grandeur of that day we have no ability to describe. The most sublime language is employed by inspired men, Paul says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." While wicked men and devils may dread the approach of that great day of our God, the saints who love the appearing of their Lord will hail its approach with joy, and gladness. Looking for and hastening to the coming of it; because "Unto them that look for him shall he appear the second time, without sin unto salvation." Heb. ix. 28. "But we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 2. While we contemplate the final dissolution of all earthly things, we are not only hasting to, but looking for the event, with peculiar joy; for resting upon the promise of our God who can not lie, we are looking for new heavens and a new earth, wherein dwelleth righteousness. The heavens and earth are figuratively used, to signify that happy state to which all the saints shall be brought. The new heavens will not require the glittering scenery of the natural heavens. Sun, moon and stars, will not be required: for God himself, and the Lamb, are the light and glory of that happy place. "Its skies are not like earthly skies, With varied hues of shade and light; It hath no need for suns to rise, To dissipate the gloom of night." The irresistible attractions of the new heavens and earth for which we look, are such as earth can not present. Here we have to use the lamentation of the Psalmist: "Wo is me, that I sojourn in Mesek, that I dwell in the tents of Kedar; My soul hath long dwelt with him that hateth peace: I am for peace; but when I speak, they are for war." Psa. cxx: 5-7. But there peace and joy shall forever reign without intermission or interruption while immortality endures. "Long nights and darkness dwell below, With scarce a twinkling ray; But the bright world to which I go, Hath everlasting day." Sick and sorrow, pain and death, attend us here, but there the inhabitants shall no more say, I am sick. There shall be no death there, mortality shall be swallowed up of life. In this Bochim, or place of

weeping, floods of grief gush unbidden from our streaming eyes, but there, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Rev. vii. 16, 17. Our present trouble is that this earth is polluted with sin, our own lips are unclean, and we dwell among a people of unclean lips; but in the new heavens and earth to which we go, there dwelleth righteousness. Nothing unholy, nothing unrighteous can enter there. The Psalmist said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Ps. xvii. 15. Upon this glorious prospect, the apostle grounds an exhortation, "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." And, "Seeing that all these things (of earth) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" None but the children of God have the promise of such things: none but they are looking for such things. God has taught them by his word and Spirit to look within the veil—to look on the things which are not seen, which are eternal, and soon, according to the rich provisions of his grace, shall they all come up out of great tribulation, with garments washed and made white, and clean, in the blood of the adorable Lamb. Can such a prospect fail to stimulate them to vigilance, to diligence, in the cause of God and truth? To be found of him in peace, not murmuring, fretting, or impatient, without spot, unblemished by the spots of the pollutions of the flesh, but crucifying the old man with his affections and lusts, and putting on the new man which, after God, is created in righteousness, and true holiness. He has warned his children to come out of Babylon, to touch not her unclean things; and if we would be found blameless of him at his coming, blameless in our walk and deportment, we should, as we desire his approval, bow to his authority, and walk in all his institutions, that we may walk worthy of the high and holy vocation wherewith we are called.

One important consideration in connection with this subject, to which Peter calls attention of the saints, is, that before the coming of this day of the Lord, "There shall come in the last days, scoffers, walking after their own lusts." Verse 7. And in closing his exhortation in verses seventeen and eighteen, he says, "Ye therefore beloved, seeing that ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever: Amen."

All the admonitions of the apostles to the saints in regard to the peculiar developments of the last days, treat of the great apostasy which shall in these last days be seen among those who have at least been professors of the faith, and of the great temptations the children of God should encounter, as calculated to shake them in regard to their steadfastness. Some who have formerly seemed valiant for the truth, begin to show alarming symptoms of instability, and others seem to have tasted the wine of the cup of her who reigns over the kings of the earth, the intoxicating poison of which has maddened the nations of the earth. The apostle bids us, Beware! "Touch not, taste not, and handle not!" And let him that thinketh that he stands, take heed. And let us, one and all, watch and pray, lest we fall into temptation.

REPLY TO SISTER LIZZIE LEONARD—So far as the inquiries of sister Leonard relate to the experience of the children of God, we are inclined to think, if she would review her own enquiries as being addressed to her by some other person, she would have no hesitation to give her decision that a person being so exercised, must be a subject of saving grace, as none but those who are born of God and led by his Spirit, know the trials of which she complains. It may seem strange to us that those who are led by the Spirit of God, should be led in the way of temptations. But we are told that our glorious Leader, after receiving such astonishing demonstration of his Sonship at the Baptismal waters of Jordan, by the visible descent of the Holy Ghost upon him, and the audible voice of the Eternal Father from heaven, declaring, "This is my beloved Son, in whom I am well pleased," was immediately led by the Spirit into the wilderness to be tempted of the Devil. And these temptations were such as questioned the reality of his being really the Son of God. How then are we to follow in his footsteps, being led by the same Spirit, unless we also are led some times into the wilderness, to be tempted by the Devil to doubt our sonship, or the evidences that we are the children of God, and heirs of glory?

We do not understand the apostle, in treating upon the grace of charity in 1 Cor. xiii., to express the possibility of a person's possessing the gifts of the Spirit, or the faith of God's elect, or the knowledge of the just, and yet be destitute of charity. But rather to set forth the unreliable nature of all other evidence of a gracious state, if we possess not the love of God in our hearts. All knowledge attainable, without the love of God shed abroad in us by the Holy Ghost, would be but human knowledge, all eloquence, benevolence, or zeal, which is not accompanied by charity, is deceptive and vain. God is Love, and if we are born of God, we shall love him, because he first loved us.

Of the "Abomination that maketh desolate," we do not wish to anticipate what any of our brethren may feel disposed to write, as the appeal is to them, as well as to us; but we will merely remark that the 'Abomination that maketh desolate,' which was spoken of in the prophecy of Daniel, and referred to by our Lord, Matthew xxiv. 15, is generally understood to refer to the Roman Ensign, borne by the Army of Titus when he entered and destroyed the city of Jerusalem.

But all abominations which ever have or shall be introduced into the church of God, have a direct and unavoidable tendency to make desolate. Every thing of a religious name or pretention, dragged into the church, through her ministry, or members, in doctrine, or practice, if unauthorized by the authority of our Lord Jesus Christ, is an abomination; and all such abominations, though they make the churches which are polluted by them popular with the world, and may bring hypocrites and graceless professors in, will desolate the church by driving out the legitimate children of the kingdom. Thus, when Constantine legalized the christian religion as the religion of his empire, and destroyed the Pagan temples, and proscribed all others, the result was to introduce into the christian profession, and into the ministry, that which is an abomination in the sight of God; and the saints were all driven out of the establishment, and what was called the church was overrun with those who entered not by the door, but had climbed up some other way. But, like Jerusalem, after God had called all his children out of the polluted city, The house was left desolate, not one spiritual inhabitant was left. But this abomination from

its murderous, persecuting, bloodthirsty propensity, in its cruel oppression of the children of God, in that sense also maketh desolate, by persecuting the saints unto death.

Old School Meetings.

YEARLY MEETING.—Dear brother Beebe, please publish, in the "Signs of the Times," that the Old School Baptists of Southern Michigan have appointed a meeting to commence, the Lord willing, June 12th, and to continue three days, at Pittsford, Hillsdale county, Michigan. Brethren, and friends, are cordially invited to come and participate with us, especially those in the ministry. Brethren coming from the East or West will take the Southern Michigan and Northern Indiana Railroad and stop at Pittsford, and enquire for Mr. S. W. Perin. Done by order of the Church.

DAVID P. JOHNSON, Clerk.

Marriages.

April 16, 1863.—At the residence of the bride's father, in Concord township, Adams county, Illinois, by Eld. Peter Ausmus, Mr. ALSON WEININGHAM to Miss TABITHA E. ALLEN.

May 7.—At Wells, Maine, by Eld. Wm. Quint, Mr. GEORGE B. DENNETT to Miss MARY C. PENNEY, both of the former place.

May 13.—At the house of the bride's father, by Eld. G. Beebe, Mr. JOHN B. HALSTEAD, merchant, of Unionville, N. Y., to Miss EMMER SAYER, daughter of Wm. A. Sayer, all of Minkisink, Orange Co., N. Y.

Obituary Notices.

WARWICK, N. Y., April 23, 1863.

Dear Brother Beebe:

Please publish in the *Signs of the Times* the notice of the death of Mrs. ELIZABETH STEVENS, widow of Jedediah Stevens, which occurred at her residence, near Sugar Loaf, on Thursday, the 16th inst., aged seventy-six years. She was the daughter of James Benedict, late of this town, and the grand daughter of Eld. James Benedict, the first pastor of the Warwick Baptist Church. She had never made a public profession of religion, but those who best knew her, believe her to have been a possessor of the hope, which is an anchor to the soul, both sure and steadfast. For many years a subscriber to, and constant reader of the *Signs of the Times*, the principles of faith and practice maintained and advocated by it, met her hearty approval. Possessing an amiable disposition, a sound mind, and discriminating judgment, she was beloved and respected by all who knew her, and her memory is blest. Three of the grand children of Eld. Benedict have died recently. Brother Benjamin Bradner, just one week before Mrs. Stevens, and Josiah Newbury, whose death was published in the *Signs of the Times*, of March 15th. The funeral of Mrs. Stevens was attended at her late residence, on Saturday, the 18th inst., and a sermon preached by Elder G. Beebe, from the words, "Looking for that blessed hope, and the appearing of the great God and our Savior Jesus Christ." Her remains were laid in the Locust Hill Cemetery, in this town. Yours, in hope of eternal life,

W. L. BENEDICT.

MOUNDSVILLE, Virginia, May 14, 1863.

Dear Brother Beebe:

Please notice, in the *Signs of the Times*, the death of Mr. JOSEPH McCLEAN, who departed this life May 4, 1863, at his late residence, in this place, after a protracted illness, which he bore with christian fortitude and resignation, in the sixty-third year of his age. This community, in his death, have lost a good moral and upright citizen—and his friends, a kind neighbor: his bereaved widow, a loving husband:

and his weeping children, an affectionate and indulgent father; he has also left an only brother, with other relations, to mourn their loss; but they mourn not as they who have no hope. They have reason to believe that their loss is his eternal gain. The writer of this notice has been acquainted with the deceased a number of years. He had never made a public profession of religion, by becoming a member of any church; but he had an exalted opinion of the doctrine of the gospel as contended for by the Old School Baptists, for whom he entertained great regard and friendship. I visited him some days before his death, and continued with him until he died, and heard him praising his Maker for his great love wherewith he had loved him, and for the manifestation of that love to him, through the Lord Jesus Christ, on whom he relied on as his Redeemer. By faith he saw the opening heavens around him shine, and exclaimed, "O glorious world! I shall soon be there: I am a redeemed man!" He longed for the hour to come when he should receive his full discharge, and go to his glorious mansion above. And just before his earth-walled cottage fell in, we heard him say, "I never was so happy in all my life." Thus died our dear friend in the full triumphs of faith. May the Lord sustain his disconsolate widow, and the fatherless children, and may God cause them to live the life of the righteous, and die the death of the righteous.

"Jesus can make the dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

Your brother, in the gospel of our Lord Jesus Christ, JAS. JEFFERSON.

MAGNOLIA, Illinois, May 3, 1863.

Dear Brother Beebe:

Time is on the wing, and hurrying us onward to that bourne from whence none return. Death has again visited Sandy Creek church, and taken one of her number away to his reward. Died, April 23, 1863, of typhoid fever and inflammation of the bowels, brother HIRAM ALLEN. He was one of the first emigrants to the Ox Bow Prairie, to which place he came from Kentucky, I think, in the year 1829. I have known him seventeen years. He has been a Baptist in sentiment many years; but, on account of his excitable temperament, he was afraid to connect himself with the church, and so he lived out of his duty for years, until August, 1854, when I had the pleasure of baptizing him in the fellowship of the Sandy Creek church. Ever since I have known him he has been a regular attendant at all the meetings of the church, and his house was a home to the Baptists. He leaves a widow, and nine children, besides a numerous circle of friends, and relatives, to mourn their loss. I remain your unworthy brother, in the bonds of the gospel, if a brother at all,

R. F. HAYNES.

ELDERSVILLE, Penn., April 18, 1863.

Dear Elder Beebe:

Please publish the following obituary in the *Signs of the Times*: Died, on the 1st day of this month, 1863, at his residence, in Mount Sterling, Muskingdom county, Ohio, Eld. JOSEPH SPERRY. He had passed his three-score and ten years, and died in the true hope of a glorious rest beyond the grave; he retained his senses to the last. I was personally acquainted with Mr. Sperry, as he was pastor of the Cross Creek church for several years. He was

a man of sound christian principles, agreeable and pleasant in the social circle, and much esteemed by all who knew him in this vicinity. But he has gone! passed away to that bourne from whence no traveler returns. We extend our sympathy to his bereaved widow, hoping she will place her confidence and trust in him who is the orphan's shield and the widow's stay.

MAGGIE M. HINDMAN.

UNION, Illinois, May 6, 1863.

Dear Brother Beebe:

Please publish in the *Signs of the Times* the obituary of our dear son, JOSEPH PURINGTON JOHNSON, who died at the house of his brother, at Elmwood, Illinois, aged sixteen years, eight months and fourteen days. His diseases were measles, mumps, lung fever, and pleurisy. The Lord gave, and the Lord has taken away: Blessed be the name of the Lord. He can not do else than right. But, O! how it rends our hearts! Brethren, pray for us. Truly, this is a day of sorrow.

Farewell! Nor more shall pain, distress,
No earthly toils thy rest alloy;
In heaven is found pure happiness,
Through all eternity is joy.
Farewell! We hope to meet ere long,
When God shall call us hence away—
With thee the everlasting son
To sing throughout eternal day.

Yours, in affliction,

WILLIAM H. JOHNSON.

Dear Brother Beebe:

We again solicit a little space in the obituary department of the *Signs of the Times*. JEPHTHAH D. MONTGOMERY deceased on the 25th day of March, 1863, at the age of twenty-seven years, nine months and fifteen days. He died of typhoid-numonia, contracted in the Federal Army, but was taken home to his father's house and former residence, previously to his departure, and kindly cared for by his devoted companion, and indulgent parents. —Mr. Montgomery was a praiseworthy, pleasant, and pious young man, and his respectability was surpassed by few, if any. For some years antecedently to his demise, he left grounds for hope that he was a vessel of mercy, but made no public profession of religion. After he was brought home, his mental faculties were so much deranged that his friends had not the privilege of conversing with him on the subject of his future prospects. He was the only surviving son of brother William Montgomery, and wife, who have long been patrons of the *Signs of the Times*. It is a sore ordeal for the fond parents to pass through, but widowed former companion and two lovely little ones, are more sadly bereft. May God sustain and bless the trying dispensation to the good of them all. Permit me to remain your brother, friend, and companion in tribulation, J. F. JOHNSON.

P. S. In compliance with the request of the bereaved widow, a discourse was delivered, by the writer of this notice, on Sunday p. m. of the 3d inst., at the residence of his parents, and former residence of deceased, in Shelby county, Kentucky, to a large collection of relatives and friends, from Romans viii. 19-23. J.F.J.

NORTHERN PENNSYLVANIA YEARLY MEETING.—Brother Beebe, I perceive that the Yearly Meeting of Northern Pennsylvania is not published in the *Signs of the Times*. Please say that the Yearly Meeting of Northern Pennsylvania will be held on Wednesday and Thursday, (16th and 17th,) after the second Sunday in June, (commencing at ten o'clock, a. m.,) at sister Lemuel Harding's, New Milford, Susquehanna county, Pennsylvania, at her special request. Brethren, and friends, in general, and ministers in particular, are invited and solicited to attend. If the Lord will, I shall be there. GABRIEL CONKLIN.

N. B. Mr. S. W. Harding desires us to say there will be conveyances at the Depot, in New Milford, to take the friends to and from the meeting,—and that a general attendance is desired.

The Western Conference of Old School Baptists of Western New York, will be held with the brethren at Riker's Hollow, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June, 1863.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGN OF THE TIMES."

An old subscriber, Cheviot, Ohio, \$5 00
John G. Sawin, Loxa, Illinois, 1 00
Reuben Tolle, Orangeburgh, Ky., 50
Chester Smith, North Madison, Ohio, 2 00
Wm. B. Earnest, Valfontis, Oregon, 1 50
Jer. Falkner, Margaretville, N. Y., 1 00
J. H. McIntyre, Davenport, N. Y., 50
Eld. John Stipp, Salem, Oregon, 1 00
Mary Hersberger, M'Cutchensville, O. 1 00
D. T. Jones, Greenfield Mills, Md., 4 00

Total.....\$17 50

SUBSCRIPTION RECEIPTS.

NEW YORK—Mrs. Joseph Knapp \$2, A. M. Douglass 6, Nath. Shaw 1, Robert F. Wheat 1, George H. Seybolt 2, Jeremiah Falkner 2, Thos. King 1, J. H. McIntyre 1 50, Benjamin Sayer 1, Elder Charles Merrett 4,.....\$21 50
MAINE—Eld. William Quint, 2 00
NEW JERSEY—Cyrus Risler 2, S. H. Jones 3,.....5 00
MARYLAND—S. M. Fisher 1, Dan. T. Jones 5,.....6 00
OREGON—Eld. John Stipp, 3 50
OHIO—M. R. Tucker 1, An old subscriber 5, Margaret Howell 1, Holdridge Phillips 1, C. Smith 3, Sam. Collins 1, Susan Burk 1, Mary Hersberger 2, John Lippincott 1, J. Hammond 2, Amy Huffman 1, Frank Perfect 1, B. D. DuBois 1, A. Ellis 10, 31 00
WISCONSIN—Eld. M. Moorehouse, 3 00
MINNESOTA—Daniel Gray, 1 00
INDIANA—C. Johnson 3 25, Eld. J. D. Cotton 2, Aaron Black 1, Jas. Strickland 3, R. Langford 1, John S. Goodwin 2, Henry Paddock 2, 14 25
ILLINOIS—John G. Sawin 5, Eld. Peter Ausmus 1, George M. Newton 1, Perry P. Chinn 1 25, S. Rankin 2, A. B. Kagy 1, N. Wren 7, J. W. Reeder 1,.....19 25
MISSOURI—B. O. Allen 5, David Capps 1,.....6 00
KANSAS—A. M. Townsend, 2 00
IOWA—Tillie Marshal 2, John A. Crawley 3, Wm LaFollett 3, Isaac Donham 1,.....9 00
KENTUCKY—Malinda Askin 1, R. Tolle 1 50, Eld. Thomas P. Dudley 5, W. B. McGehee 2, J. H. Wallingford 1, E. L. Davis 1, Chas. Ware 2, G. W. Singleton 1 25,.....14 75
CANADA WEST—D. M. Campbell 1, D. F. McCool 2, Jas. McIntyre 1, 4 00

Total.....\$142 25

NEW AGENTS.

Eld. R. M. Simmons, Illinois; William Madden, Pennsylvania.

Associational Meetings.

Sandusky Association—Brother Beebe, as the time for the meeting of the Sandusky Old School Baptist Association is drawing nigh, I desire you to publish, in the *Signs of the Times*, the following notice: The Old School (Sandusky) Association will convene with the Honey Creek church, three miles east of Melmore, Seneca Co., Ohio, on Friday, at ten o'clock, a. m., before the second Sunday in June, 1863, and the two following days. Brethren, and sisters, who desire to meet with us, are affectionately invited to attend. And, as we believe that God's people are one everywhere, we especially invite brethren in the ministry to meet with us, from the East, West, North and South. Those coming with the cars from the North, the West, or the South-west, on Thursday, will stop at Tiffin; twelve miles from the place of meeting, where they will be met with conveyances to places of entertainment, and to the meeting. Those coming from the South-east will stop at Bucyrus, sixteen miles from the place of meeting, where they will be met with conveyances to convey them to places of entertainment, and to the meeting. LEWIS SEITZ.
BLOOMVILLE, Ohio, March 21, 1863.

Warwick—The Warwick Association will be held with the Old School Baptist Church of Middletown and Wallkill, in Orange Co., N. Y., commencing on the Wednesday after the first Sunday in June, (viz. June 1st,) at ten o'clock, a. m., and continue three days.

Chemung—The Chemung O. S. Baptist Association will be held with Pine Valley Church, near Horse Heads, Chemung county, N. Y., to commence on Saturday before the third Sunday in June, (viz. June 2nd,) at 10 o'clock, a. m.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey Morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of Morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations as public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2 00 per bottle, which will be put up in tin cases, and postage pre-paid; the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.

WILLOW HILL, Illinois, 1862.
Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be. Eld. D. BARTLEY.

BOARDMAN, GRAY & CO. \$150 Pianos! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a finely furnished and Durable School Piano; for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6 1/2, 7 and 7 1/2 octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded. BOARDMAN, GRAY & CO., Manufacturers, Albany, N. Y.

Agents for the Signs of the Times.

Connecticut—Eld. A. B. Goldsmith, Gen. William C. Statton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, John McCrone.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Mills, Thomas Martin, A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Sturge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois—Elds. Thos. Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Conrod, Peter Ausmus, R. C. Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Feltingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, J. C. Riffin, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor.

Iowa—Joseph H. Flint, Benham Kester, D. S. Tonnehill, J. S. Price, James Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle.

Kansas—A. M. Townsend.

Maine—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Ezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts—Elders Leonard Cox, John Vincent, and Amasa Pray.

Maryland—William Grafton, Jas. Lownds, Esq., Baltimore city, Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woolford, Alexander Makintosh, James Jenkins, Leonard Reynolds.

Missouri—Elds. David Lennox, Elmore G. Terry, William Davis, T. Knight, James Fawcett, John Martin, James Dava, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Abraham F. Dudley, Richard M. Thomas, E. Y. Barry, George M. Beebe, Esq.

Michigan—Elds. James P. Howell, Thos. Swartout, A. Y. Murray, Ebenezer West, Geo. H. Clark, John Clark.

New York City—Thomas Graves, 82 Hudson St.

New York State—Elds. Thomas Hill, N. D. Rector, Charles Merritt, James Birknell, Isaac Hewitt, Jacob Winchel, Jairus P. Smith, Kinner Hollister, Almon St. John, Loren P. Cole, Harvey Alling, William Choate, Cyrus B. Fuller, Wilson House, John Donaldson, George W. Slater, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Reylea, Jas. N. Harding, James T. Streeter, S. Kellogg, J. G. Bender, L. Gass, John T. Bouton, James Miller.

Nebraska Territory—M. Barnes, P. M., C. W. Harding.

New Hampshire—Aaron Nichols, William Hall, N. P. Horn, Daniel Fernal.

New Jersey—Elders Gabriel Conklin, Philander Hartwell, William H. Johnson, S. H. Stout, Cyrus Risler.

Ohio—Elders Lewis Seitz, James Janeway, John H. Biggs, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morten, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., B. D. DuBois, Jacob Hersberger, E. Miller, William Newlon, D. S. Ford, John Messmore, Jonas Roberson.

Oregon—Elders John Stipp, Isom Cranfill, Andrew Grigg, and John T. Crookers, J. Howell.

Pennsylvania—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, William H. Crawford, 521 North Seventh street, Philadelphia, Abner Morris.

Washington, D. C.—Eld. William J. Purington, and James Towles, Esq.

Western Virginia—Elders William Carpenter, James Jefferson, J. S. Corder, A. W. Rogers, H. Thompson, and brother E. Kittle.

Wisconsin—Elds. M. Morehouse, Joseph Osborne and deacon Aaron White.

Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGN OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
ON THE FIRST AND FIFTEENTH

OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed,
and directed, Middletown, Orange County, N. Y.

TERMS:
One Dollar and Fifty cents, per year, or, if paid in advance, One Dollar.
Five Dollars, paid in advance, will secure six copies, for one year.
All moneys remitted to the Editor, will be at our risk.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., JUNE 15, 1863.

NO. 12.

Selected Poetry.

Light is Sown for the Righteous.

BY D. HERBERT.

How long shall darkness veil my mind?
Lord, fan that heav'nly spark!
Why grope I thus in darkness still?
Why walk I in the dark?

For light is sown: Lord, make it spring;
Turn darkness into light,
That I may see my poor black soul
Stand righteous in Thy sight.

Lord, let me see my state secure,
Salvation made complete.
This is the light that shall spring up
In all the chosen sheep.

Our life is hid with Christ in God,
In whom doth fulness dwell,
And who shall take this life away?
Not all the powers of hell.

Light, life, and joy, and endless peace,
Shall be the christian's lot.
'Tis God that sows the seeds of grace,
'Tis God insures the crop.

Here clouds will often intervene,
And hide the blessed sun;
God stands engaged to carry on
The work He has begun.

There's not one promise God has made,
But is the christian's right;
They're made to them in Christ their Head
In whom God takes delight.

In Him eternal light is sown,
And ev'ry grace complete,
To be bestowed as God sees best,
On all the chosen sheep.

But some poor dark, benighted soul
May say, "This may be true;
But light is sown for new born souls
It may be sown for you;

But as for me, I'm dark as night,
I see no light within;
If light is sown, 't is not come up;
I'm plagued to death with sin.

Light may be sown, and gladness too,
For the upright in heart;
That can not be a wretch like me,
So blind, so dead, so dark."

Poor doubting soul, remember this,
Though unbelief reject,
This light is sown in Christ for you,
As one of God's elect.

Christ is for you, that righteous One;
In Him you righteous stand.
The soul that trusts his all in Him,
Can never be condemn'd.

Whence came that light that makes you
The just deserts of sin?
Who told you you were dead to God?
Who wrought this light within?

This light indeed was sown for you
Before the world began,
And light is now sprung up, by which
You see salvation's plan.

If any ask how this can be,
Then answer them, and say,
"You're righteous in the Son of God,
There is no other way."

Religion's ray no clouds obscure,
But o'er the christian's soul
It sends its radiance calm and pure,
Though tempests round it roll.

Correspondence of the Signs of the Times.

For the Signs of the Times.

Thoughts on the Return of Spring.

"For lo, the winter is past, the rain is over and gone; The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."—Sol. Songs, ii. 11, 12.

Salvation casts a pleasant aspect over the returning spring, the birds come forth with warbling notes, and the face of nature is relieved from its bond—and the emblem, the rainbow in the cloud, still stands to represent the covenant the Lord made with Noah and his generations after him, that while the earth remaineth, seed time and the harvest, and cold and heat, and summer and winter, and day and night, shall not cease. This salvation all the habitable parts of the earth rejoice in; this covenant is animating to all flesh: the returning spring portrays the forth coming seed time and harvest, and all nature's element bids it welcome: and man, the first and most noble of the creation of God, in animated life, should look upwards, in beholding attitude, and say—Thou God, in thy covenant mercy thou hast preserved me to behold the incoming spring, with all its resplendant beauty! It is no less than the returning promise of God to man, and man is in duty bound to make due acknowledgement of the returning mercy. But how do we find him? Are we particularly ready to offer praise and adoration to his returning mercy, as the faithfulness of the Lord is to the creatures of his promise? Is that glow of soul depicted in his countenance, like unto the flowers that appear on the earth, or the singing of the birds that have come, or the voice of the turtle as heard in our land? Or does he appear like the fig tree putting forth her green figs, and the vines with the tender grapes? We may rather say in the negative. Our acts of devotion seem not so faithful as the faithfulness of the Lord's promise, but rather seem to say—Draw me, and we will run after thee. Well the singer writes to that effect: he is setting forth all the glory that can be combined in the mind of man: he waking up the soul to action: calling to thought the loveliest objects in nature: and they marshaling the mind to the kingdom of God. The language of the songster is all glorious—all lovely—enticing the thought from the scenes of nature to the glories there is in God's grace, saying—Arise, my love, my fair one. Come away, O my dove, that art in the clefts of the rock, in the secret places of the stairs: let me see thy countenance: let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Here is the invitation of the church to rise in sweet melody of sound, with countenance beaming with the glory of God! Here is soul enraptured thought! Herein is the sunbeam of glory—its rays showing forth our great Redeemer, whose glory is written in our hearts. O, may

our spirits raise in ecstasy of joy, and our souls redound with the excellency of his glory, and our hearts be made to sing in continuing grace. Yea, let all the earth rejoice with exceeding joy, and sing forth the honor of his name, and make his praise glorious. This to imitate animated nature, at the return of spring, should be the theme of our hearts. This thrill of joy that seems in animated life, should be the ponder of our thoughts, and we should feel too, in our hearts, that all flesh was formed by one hand Supreme, and man, in the nobleness of his form, and of his endowed power, should feel like the bird of the air, to raise a note of exalted praise. Yes, sweet songster, let thy spirit look down upon us, that we may feel to join in the sweet chorus divine. Yes, precious Jesus, whom the soul does look upon in adoration, permit me, thy humble supplicant, to seek thee, whom my soul loveth, and cause me to feel that I may say, Thou art mine, and I am thine. O, keep me, that the power of nature, sin that dwelleth in me, may not overshadow my soul: draw me from the clefts of the rock, and hide me in thy pavilion, that I may make a sound of melody to thy name: and permit me to rejoice in thy glory, as the birds of the air seem to rejoice in the return of spring, and enable me to remember thy covenant of mercy, when the icy bonds of nature seem to encircle my soul, that I may rejoice in thy returning countenance, and cause me to feel, though the spring of life is passed, yet thou art my Father and my God.

S. MARTIN.

WESTERLO, N. Y., April, 1863.

For the Signs of the Times.

The Signs of the Times.

To the Editor of the Signs of the Times:

I have long since been satisfied that the times now, of this age, even in North America, are very dark. Darkness seems to cover the earth about us, and gross darkness the people. Perhaps it may very properly be said of the Almighty, "He keepeth back the face of his throne, and spreadeth his cloud upon it." Nevertheless, "Unto the upright there ariseth light in the darkness." Psalms cxii. 4. "And the eyes of the blind shall see out of obscurity and out of darkness." Isaiah xxix. 18. Although the writer of this article has never been recognized, in your paper, as an Old School man, or otherwise, yet I feel disposed, at this time, to write out a few of my thoughts for publication, if so be you may think proper to do so. And first, it may be very proper for me to inform you that I am past three score years of age—have, for more than forty years, embraced a hope of salvation, through faith, in Christ Jesus, and for about thirty-five years I have been recognized as a Baptist preacher, connected with what is called, among us, a Regular or Strict Baptist church. I have ever claimed to

be an Old School Baptist, that is, I discard what I call new divinity, with all its kindred notions, and am not sensible of ever teaching for doctrine the commandments of men, but have tried to declare unto the people the whole counsel of God. I never have felt disposed, on any occasion, to bid any person God speed whenever I have discovered an inclination to prophecy smooth things instead of holding up Christ and the doctrine of God my Savior. I acknowledge that I have from time to time been troubled, and have groaned and wept, to hear and see the doctrinal, as well as the practical errors, preached and propagated, to a great extent, and especially during the last twenty years or more, among the churches called Baptists, throughout our country. These errors referred to, I have tried to expose and refute, as also I have in relation to the false doctrines and traditions of all other professedly religious denominations. In former years, I read with pleasure the *Baptist Register*, as published by brother A. M. Beebe, of Utica, and if I am not greatly mistaken, if he was now living, and in the full strength of his manhood, publishing the *Baptist Register*, he would, at least, in some measure check the war spirit of many of our brethren, who really seem to talk as though the weapons of the christian's warfare are now carnal, necessarily carnal: to be depended upon to pull down what they suppose to be the strong holds. Whereas, it is written, "Not by might, nor by power, but by the Spirit, saith the Lord of hosts." "The Son of man did not come into the world to destroy men's lives, but to save them." "The work of righteousness shall be peace, and the effect of righteousness quietness, and assurance for ever." "In the days of those kings (said Daniel) shall the God of heaven set up a kingdom that shall never be destroyed, and the kingdom shall not be left to another people. I never expect to abandon the idea that God's people are to be a separate people, the light of the world, a harmless people, separate from sinners, a royal priesthood, a holy nation, a peculiar people, not of this world, but chosen out of the world, strangers and pilgrims upon the earth, a people, therefore, who are not to avenge ourselves, but rather give place unto wrath."—"Vengeance is mine, saith the Lord."* But just here I would notice that in former years I spent much time in traveling, and preaching, as an evangelist. During some nine or ten

* I wish all, who profess to be christians, would carefully read, in these times, the twelfth chapter of the first book of Kings, and pause a little, and think when they come to the twenty-fourth verse. Also, second book of Chronicles, thirty-fifth chapter, twentieth, twenty-first and twenty-second verses. In the former case, as represented in the twelfth chapter of the first book of Kings, it appears that the difficulty might have been settled in a half an hour: and in the latter case, as represented in Chronicles, "meddling," how true it is, "They that take the sword, shall perish with the sword."

years I visited and preached in many places in some seven counties in Pennsylvania, in which time, as before, and since, I have enjoyed many precious refreshings, where the Lord has revived his work in churches, and in the salvation of sinners, such as saw that they were lost, and called upon the Lord when they were ready to perish. I never planned out a protracted meeting for the purpose of getting up a religious revival, but in places where evident tokens of God's reviving his work was manifest, I have frequently, on such occasions, considered it a duty and a privilege to call the people together, from day to day, and preach oftener than on ordinary occasions. As to doctrinal preaching, so-called, in a time of genuine revival, when God is turning the blind from darkness unto light, and opening the hearts of the people to understand, that is the time, of course, when they will understand the truth, if ever. Repentance toward God, and faith toward our Lord Jesus Christ, this is a doctrine to be preached: The total depravity of the unregenerated heart, already condemned is the unbeliever, and the wrath of God abiding on him, the necessity of regeneration, not by works, not by the deeds of the law: For if righteousness come by the law, then Christ is dead in vain: No man can come to the Father but by me, said Christ: He, through the Eternal Spirit, offered himself without spot to God to purge our consciences from dead works that we might serve the living God: He is, therefore, the Way to the Father, the Way of salvation, and the Way to heaven. Saved by grace, and being justified freely by grace, we have peace with God, through our Lord Jesus Christ. All this doctrine must be preached, and until men believe this, they can give no evidence whatever of their being the children of God. The certainty of the saints perseverance, or in other words, that the life of every christian is hid with Christ in God, shall live, because Christ lives—this, together with the 'ordinances' of the New Testament, are to be held up to the people constantly, as occasion demands. No "mixed communion here." The above doctrine I have ever contended for. As for "anxious benches," I never used any deception of that kind. I have, from their origin, treated that manoeuvre, not as a thing of no great utility merely, but as a human rite of modern birth, and of dangerous tendency, a fatal delusion in every case where ever any have in the least relied on them as a means of salvation. No doubt the supposed virtue of an 'anxious bench' has, in multitudes of instances, finally turned out to be a fatal and damnable heresy! Again: As for Sabbath Schools, so far as they have been of any utility in the families of christian parents, I have long been satisfied that all this, parents ought to teach their children at home. Timothy was taught the scriptures in childhood, at home, no doubt. See 2 Tim. iii. 15. See first chapter, fifth verse. But concerning Sabbath Schools now, as a general thing they are nothing more than a denominational tool, a mere sectarian machine, being generally understood that as the twig is bent, the tree is inclined. If the Baptists claim to be an exception, or unlike other denominations in this matter, we admit there is at least this difference to be

observed, namely, instead of their having anything to do with the New Testament ordinances in any way whilst teaching the children in the Sabbath School, so far as I have observed, their general method is to pass or skip over every thing that will have a tendency to give offence to other denominations, and so cower down under the false influences of the sprinkling bodies for the sake of "union," or for fear it will not be popular to do otherwise. And it is awfully alarming to notice how extensively the doctrine is virtually taught, that the Sabbath School prepares little children for heaven. Not by way of regenerating them, but, in many of the books, and hymns, as prepared for the children, they receive the impression that the Lord especially loves Sabbath School children, and will take them to heaven. Hence, their song is, "We're marching on—we're marching on to glory." Now, if we admit, as we may, that some who superintend Sabbath Schools believe and teach other wise, yet it can not be denied that the "general" rule, or "feature" of the matter, is as we have described. Several years ago an aged Baptist minister of this region, one who was considered to be a sound theologian, and for many years an excellent pastor, said to me, before his death, that, "If Sabbath Schools, as a whole, were then doing more good than hurt, he had yet to learn it." During my ministry, I have baptized over six hundred, who professed faith in the Lord Jesus: but of that number not one referred back to a Sabbath School to date their conversion! And is it not alarming to look still farther and notice, even among the ministry of our age, so little said in relation to the cardinal doctrines of the New Testament? The total depravity of the human heart—justification by faith only. The certain perseverance of all christians, and even that of baptism, and the Lord's supper: all this is but very little preached about, even among Baptists, in these times. None of these parts of gospel doctrine will suit every body, consequently it would be unpopular to dwell long on these points, and of course we could not, by so doing, keep up a full congregation. This, at least, is the policy of every man who has not the glory of God in view. At the same time, Union and Confederacy, with all denominations, is held forth pretty generally, (with few exceptions,) and lauded to the skies! A "union prayer meeting of all denominations, observed weekly," says a Boston paper. Of "all denominations" to pray for our army, &c., of course, some Unitarian, who deny the Divinity of the Lord Jesus Christ—some Baptists—some of all the diversified sprinkling bodies—some of these flatly denying some parts of the word of God, and yet agreeing in this grand fraternity! What a Babel! And yet quite plausible and extensively popular, no doubt. But did God ever smile upon such an assembly? Who hath required this at your hands? Yet it does not seem possible that any christian Baptist, especially a preacher, could ever be so duped as thus to join in and virtually acknowledge brotherhood with some of the most corrupt associations of scriptural mockers. A few words more in relation to another subject concerning these times. I hear it said, and read it now and then, in the Minutes of Baptist Associations, that in these troublous times, our religious

liberties are in danger, and that, by the way of the Southern Confederacy. I ask, if the South would destroy religious liberty, how is it that there are many more who profess hope in Christ at the South than at the North? The Southern States contain some one hundred thousand more Baptists than the Northern States, and two years ago more than double the number joined the Baptists by baptism in the Southern States than in the Northern States. But, more than all this, is to be considered. How, I ask, can our religious liberties be in danger if so be we are God's people? Does not the foundation of God stand sure? Does he not know them that are his? Is not God always round about his people? Is he not our present help in trouble? And should an enemy come in like a flood, will not the Spirit of the Lord lift up a standard against him? I am quite inclined to believe that the religious liberties of the children of God are not at any time in danger. It is said even of Joseph, whose feet the Egyptians hurt in the stocks, that God suffered no man to do him harm. Paul was whipped, was put in prison, was finally killed—and many more of God's ministers, and laymen, have also been put to death merely because they loved and served God. But I can not make out how their religious liberties were ever in danger. He who determines the times before appointed, worketh all things for good to them that love him: and the Lord very well knew that Paul, and I may say John Bunyan, could do more good for a season in prison by the way of their writings than they could otherwise have done. And at the closing of Paul's life, he could say, "I have fought a good fight, I have finished my course, and I have kept the faith." "I am now ready to be offered, and the time of my departure is at hand." Was his religious liberty ever in danger, in reality? Who shall separate us from the love of God? Who shall harm you, if ye be followers of that which is good? I positively believe that the religious liberties of the children of God are never dependent upon human governments, or worldly scaffolds, notwithstanding God's ancient people were directed to seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace. Jer. xxix. 7. We should remember this. It is all good. But it does not conflict with our position. Let us change the position a little: Was Christ, or his religious liberty, (so to speak,) in danger while here about his Master's business? Well, some will ask, was he not taken and crucified by wicked men? Yes. And did he not finish the work the Father would have him do? And while the people set themselves, and the rulers took counsel together against our Lord, did not he who sat in the heavens laugh and hold them in derision? And his enemies were clothed with shame, but upon himself did the crown flourish. "I am he that was dead, and am alive again: and behold, I live for ever more: and I have the keys of hell and death." Yet we frankly acknowledge that the religious liberties of all such as depend upon the power, strength and wisdom of human power for liberty and protection, are in danger. A sand foundation is verily in danger. Some unforeseen storm ahead will most certainly de-

molish the house, foundation, and all. And so far as we, or any others professedly christians, are led away by the errors of the wicked, so as to fall in with the idea that it is by might and by power, and that the christian's safety and spiritual interest depends upon carnal weapons and human policy for our religious protection, just so far we shall incline, so far as the times and circumstances will permit to seek the aid of magistrates, governors, and councils, for the purpose of putting down real or supposed enemies,—and hence, if we had it in our power, we would even crush them by the sword, or otherwise; and, in so doing, think we were doing God service. Why not? Are we better than they who have done so in ages gone by? Now, concerning my general view, as held forth in this epistle: I am confident that a goodly number in nearly every Baptist church, see these things as I do. My health is good, and I am able to preach every Sabbath, and while I try to hold forth the gospel as I understand it, I am, some times, encouraged to see even so many disposed to come together to hear the word expounded. I know that some are afraid of my doctrine, and some I know are bitterly opposed to it. Yet the growling and complaining is commonly away, out of hearing. Still I hear occasionally of their sayings.—In conclusion: I would ask, Would not the Master be glorified, and his children be encouraged, strengthened and built up, if some suitable ministers, in the spirit of their Master, should travel and preach from place to place, about this time, seeing faith cometh by hearing, and hearing by the word of God? Have we not enough in the New Testament to encourage us to hope that such labors would be blessed to the salvation of some souls? I am confident that the labor would not be in vain. To pull down errors is not enough,—but to pluck up, and plant,—to pull down, and to build. To contend earnestly for the faith, &c. But, as no man can go a warfare at his own charges, there must be some willing minds in the churches to contribute of their substance, until more efficient openings are made, where the labor is perhaps now the most needed. You, no doubt, have thought of all this. And I think I now take the same view of the subject as did Eld. John Leland, in former years. What I have written, if you can endorse my views, you can publish this in your paper, and than if you wish me to write more, I will do so occasionally, if the Lord permits.

A STRANGER AND A PILGRIM.
PENNSYLVANIA, Feb. 14, 1863.

SAN FRANCISCO, October 12, 1862.

BROTHER BEEBE:—I send these few lines, with my christian love, to you; and also to forward my subscription for another year. Your valued paper comes to me bearing its rich treasures of gospel truth, for which I have every reason to be very thankful. I am well pleased with the doctrine advocated in your excellent paper. Dear brother Beebe, may you be spared long to wield the sword of the Lord, and may the Lord sustain you with his grace. He has declared in his word that his counsel shall stand, and he will do all his pleasure. If we for one moment contemplate the scenes and events which are now transpiring in our once happy country, but now father dealing death against the son, and the

son against the father, and brother against brother, making wives widows, and causing mothers to weep for their fallen sons! We have to place our whole trust in God, and he will send forth judgment unto victory. Again: He will make a new covenant with Israel. He says, "I will be to them a God. I will put my laws in their minds, and in their hearts will I write them; and they shall be to me a people." May we use the words of Paul, he says, "All things work together for good to them that love God, to them who are the called according to his purpose." "Seeing then that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." Come, Holy Ghost, our souls inspire, And warm with uncreated fire; Thou the Anointing Spirit art; Who dost thy seven-fold gift impart; Thy blessed unction from above, Is comfort, life and fire of love.

Remove with thy perpetual light,
The dulness of our blinded sight:
Anoint and cheer us all our days,
With the abundance of thy grace.
Our foes convert, give peace at home,
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And thee, a Trinity in One,
That through the ages all along,
That this may be our endless song:
With praise to thy eternal love,
Thou Father, Son, and mystic Dove,
I subscribe myself your affectionate brother in Christ,

FRED. HORSWILL.

NEAR BIG SPRING, Kentucky, Dec. 13, 1862.

DEAR BROTHER BEEBE:—I will do all I can to procure subscribers for the "Signs of the Times" for 1863. When I shall see those who are now taking it, or can procure new subscribers, I shall take great pleasure in doing so. All I can possibly do shall be done. I am truly glad to see so much oneness in the views of those dear brethren who have written on the subject of the Two Witnesses, mentioned in Rev. xi. When a subject of such immense importance to the saints of God as that of the killing of the Two Witnesses has been written upon by those esteemed ministers of the Lord, it must be pleasant to all concerned to see that, in the main, they so well agree. And this is comforting to the saints at this time, when our beloved country is involved in such an awful war between the North and the South, as to cause great fear as to what the end of these troubles may be. Surely, all the saints, both in the North and South, ought to be found watching and praying to God, who himself worketh all things after the counsel of his own will, that his eternal purpose may be manifested at the end of that which for the present appears dark and mysterious. Yet, we know the end is sure; for God declareth the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." For the past twelve months in view of the awful state of things, in regard to our national troubles, my comfort has been to know that God who has created this world by his great power, has both wisdom and power to so control in his providence that the abounding of sin shall bring to view the occasion for the much more abounding of his grace. The

Lord Jesus Christ is Head over all things to his church, which is his body; therefore, any thing that shall tend to the glory of God in manifesting his wisdom, power and goodness to his church, can not fail to make glad those of the Lord's poor afflicted people, who would, if they could in faith, pray for peace on earth, and good will toward men. Could I speak to the Old School Baptists at all points where they are, I would say, Dear brethren, beloved of the Lord, stand fast in the doctrine of God our Savior. Pray without ceasing, and in all things give thanks to God, who is able to save us, and bring us out of, not only our present, but out of all troubles, and through much tribulation, and clothe us in righteousness pure and white. And I would say to my dear brethren North, and to all others, who can do so, Sustain our beloved paper, the "Signs of the Times." Do not allow it to fail for want of aid, at this time in which we all most desire to hear from each other, through its columns. I have taken the "Signs of the Times" from the first number, and I can say of a truth, I have been made glad, from its first issue until now; and while I am able to do so, I shall still hold on to the "Signs of the Times," as one of my cherished comforts in this world of darkness and error. I have written more than I intended when I began, so I will close, wishing that brother Beebe may be sustained by the brethren, and blessed of the Lord.

JAMES L. FULLILOVE.

Knox Co., Illinois, Nov. 4, 1862.

DEAR BROTHER BEEBE:—I am glad that so many of the brethren and sisters are writing on the subject of christian experience, and relating what God has done for them; and I am also pleased with their communications on the various subjects on which they have been led to write, which confirms us in the belief that the children of God are all taught by the one self same Spirit, the fruits of which are Love, Joy, Peace, &c. But the children of anti-Christ are taught by a very opposite spirit, whose fruits are Envy, Malice, Hatred, Murder, Wrath, Strife, Seditions, &c., all of which are so painfully prevalent at this time. John has said, "We know that we have passed from death unto life, because we love the brethren." Now, brother Beebe, where ever we can see that spirit of love manifested, we regard it as an impress of the image of Christ made manifest in the christian; and whether it be found in one from England, France, Africa, or the uttermost parts of the earth, or in our once happy but now distracted land of America, we have the same love and fellowship for all who bear that impress. The same apostle says, "We love him (Christ) because he first loved us, and gave himself for us." Where ever we find that pure stream of love flowing from the heart, we know that it once was not there; it did not originate there; but it is an implantation from the pure fountain of love which proceeds from the throne of God and the Lamb, of which, my brother, if we are the happy recipients, we have the greatest cause to rejoice, and give thanks to God, that when we were dead in sin, he hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, according as he hath chosen us in

him before the foundation of the world, that we should be holy and without blame before him in love. Now, my dear brother, I will close, wishing you every blessing, and that God may make you a polished instrument in his hand, to direct his arrows not only at the King's enemies, but may he also make you useful to the church of the living God, in building up the saints in their most holy faith.

I remain, yours, in christian bonds,

MICHAEL LOVERIDGE.

CLAY Co., Indiana, Dec. 30, 1862.

DEAR BROTHER BEEBE:—Time admonishes me to send on my remittance for the continuance of the "Signs of the Times," for another year, as we do not feel willing to do without them; and I would gladly enlarge the remittance, if I could; but the pressure of the times causes so many excuses to be made. But what is a dollar? I count this a cheap paper. I also consider it a great and glorious medium of correspondence among the Old School Baptists; and I wish you had more readers than you have. Although we can not complain, as some do, of destitution; for we are greatly blessed with gospel preaching; able ministers of the New Testament come to attend our church, Eel River. Yea, they come laden with the good things of the kingdom, and are not afraid to speak forth the truth independently of man; they come in the strength of Elijah's God, and are kept by the power of Jehovah; and I wish to say to you, Eld. Beebe, Go on in the good cause in which you are engaged, and may the Lord incline the hearts of more of his children to become readers of the "Signs of the Times." Please send as below directed. Yours, affectionately,

A. McMICAL.

ALLEN Co., Iowa, Dec. 31, 1862.

DEAR BROTHER BEEBE:—Through the mercy of a kind and Allwise Creator, I am permitted to take a pen in hand to write a few lines to you. I, through negligence and pressure of business, have neglected to send on my subscription for the year 1863 for the "Signs of the Times," but, perhaps it is better late than never. I, for one, can say that it is a great comfort and satisfaction to me to read the "Signs of the Times;" for, if I am not deceived, I can feast on the doctrine that is put forth in the general tenor of the "Signs of the Times;" to me then it certainly is a welcome visitor. I can recollect of reading your paper eighteen or nineteen years ago, (when a brother of mine was taking it,) and although it may seem strange to some, it then had no particular preference with me, above other printed papers of the times. But, how different do I find it now. Yes, vastly different. For it is the only paper I take, and the only one that I can get much time to read. I have been taking the "Signs of the Times" for two years, and I do not feel disposed to stop my subscription now. For the "Signs of the Times" contain the most of the preaching that I get to hear.

Yours, in bonds of love,

HARVEY N. GOTT.

CRAWFORDSVILLE, Indiana, Dec. 14, 1862.

DEAR BROTHER BEEBE:—Having a very strong desire for the continuance of the publication of your valuable paper, the "Signs of the Times," I find myself seated to send my remittance for another

year, with as many new subscribers as I can send you at this time. (Their names and address you will find below.) I will also drop a few words of exhortation to the dear brethren and sisters who believe in the doctrine of salvation by grace, through the blood of the crucified and risen Savior. Of whom Peter says, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." See Acts iv. 12. Paul also bears the same testimony, and will not allow grace and works to be mixed. In Romans xi. 6, he says, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." And to the Ephesians he says, "And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Then brethren, grace and faith, and salvation, are not of ourselves, they are the gift of God. For, it was when we were dead in sins that God quickened us together with Christ, and he raised us up together, and made us sit together in heavenly places in Christ Jesus. We did not quicken ourselves, nor did we raise ourselves up together; nor did we make ourselves sit together in heavenly places. Fallen man has done and can do nothing to merit or procure eternal life; for it is the gift of God. And we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The decrees of God shall stand. Although heaven and earth shall pass away, but his word shall not pass away. The promise is, "To thy seed, which is Christ, and when Christ is revealed in the soul as the hope of glory, we are constrained, like Jonah, to exclaim, Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. For in this was manifested the love of God, he sent his only begotten Son into the world, that we, through him, might live. Herein is love: not that we loved God, but that he loved us, and sent his Son to bear our sins in his body on the cross. Beloved, if God so loved us, we ought to love one another; for love is of God; yea, and God is love. And he has said, "If ye love me, keep my commandments." Every one that is born of the Spirit and brought to the knowledge of the truth, as it is in Jesus, desires to do the will of God; but they find, alas! a thorn in the flesh, and have to acknowledge, with Paul, The things that I would, I do not; but the

things that I would not, I do. But he says, It is no more I that do it, but sin that dwelleth in me. All our heavenly Father's children find a war in their members, warring against the law of their mind: the law in their members wars against the Spirit; and they are made to mourn on account of the sin that dwelleth within them. Yes, we do mourn because we can not walk more uprightly, and more obediently, to the commands of our Lord Jesus Christ. But we have this blessed assurance, and "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Again: "Blessed are they that mourn, for they shall be comforted." When Christ was about to leave this world, and go to the Father, he told his disciples, "If I go not away the Comforter will not come; but if I go, I will send the Comforter." And, blessed be his name, he did go, and he has sent the Comforter, of the truth of which every heaven born soul can testify. And he has graciously promised that he will never leave nor forsake us. He did not forsake Daniel when in the lion's den; nor Peter when cast into prison; and when Jesus commanded Peter to walk on the water, as he walked he began to doubt, and to sink; but Jesus immediately stretched out his hand, to bear him up. Yes, my dear brethren, and sisters, he has also called us to walk on the waters of tribulation, and when we begin to doubt, and to sink, he will also stretch forth his hand and bear us up; for he has promised, by the mouth of his prophet Isaiah, "Fear thou not, O Israel, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. I will bear thee up. The waters shall not overwhelm thee." Having then, my Father's children, so many great and precious promises and assurances, and knowing, as we do, that the Lord worketh and none can hinder, if then ye be risen with Christ, seek those things which are above when Christ sitteth on the right hand of God. Set your affections on things above, not on things of the earth; for ye are dead, and your life is hid with Christ in God. A few more days, and all our troubles and trials will be over; then lift up your heads and rejoice in the Lord! For it is written, He that glorieth, let him glory in the Lord. When Christ, who is our life, shall appear, we shall appear with him in glory. For the Lord himself shall descend from heaven with a shout, and with the voice of the Archangel, and the trump of God, and the dead in Christ shall rise first, and we which are alive, and remain, shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Yours, in bonds of christian love,

J. R. SHLEPPEY.

CANTON, Illinois, Dec. 22, 1862.

BROTHER BEEBE:—For some cause my mind has long been impressed to write a few lines to you, but I feel assured that unless you think they contain some comfort for the saints, you will lay them aside. Some times, when reading the communications written for the "Signs of the Times," which bear testimony to the grace of God, which is revealed to the heirs of promise, according to the riches of God's grace, my

little hope is revived, and seems to be enlarged, and I desire to fly and grasp the brother, or sister, in my fellowship and affection; for, although they are unknown to me in the flesh, I verily believe they are made near by the blood of the everlasting Covenant, and have a oneness of feeling and experience. God is love, and they that are born of God must love. I have often tried to tell the brethren and sisters the foundation of my little hope in Christ, but I can only tell it in a very imperfect manner; and often I am made to doubt the genuineness of my hope, but it is my all: I was born in the fall of 1827, and lived, bound by the strong man of sin, until I was in my twenty-ninth year, when it pleased the Lord to awaken my poor heart to feel my lost and helpless state, as a sinner, justly condemned to die, and for the first time in all my life, I found myself to be without hope, or even a hope to hope. Horror stricken, and in lamentation and woe, my heart grew faint, my flesh was weak, and all my powers were prostrated, and I was heavy laden. For the first time in all my life my eyes were opened, and my ears unstopped, and my heart was made to feel the exceeding sinfulness of sin, the deep sinfulness of my heart, and the vengeance of an angry God seemed to level its curse against me. Even the earth, and the fulness thereof, seemed to say that I was condemned to die—that my case was fixed and sealed to all eternity. I need hardly to tell you that, in this condition, unmerited mercy was all my cry. Seeking rest and finding none. The righteous judgment of God pouring its curses upon me. Ofttimes it seemed to me that in a few moments I must be hurried away from earth to reap the reward of my guilt—a poor condemned sinner without any hope of mercy, and feeling that the very best language I could use, was too poor—I could only cry, Lord, save, I perish. While in thunder tones the law pronounced my doom, cursing me as a child of wrath fitted for destruction. From time to time during one long year, or more, my disease seemed to rage, while I grew weak and faint; and ofttimes so exercised that I could not conceal my distress. My friends would ask me what was the matter. My answer would be, I do not know. At the same time I fully believed that God, who is rich in mercy, fully understood the nature of my disease. But I felt as though my case was past redemption—for I was ignorant of the plan of redemption. But if my sinful heart does not deceive me, this one thing I did know, that I was a rebel against God, a guilty ruined sinner, if ever delivered, it must be through the blood and righteousness of the Lord Jesus Christ. Thus led along in my mind until humbled in my own estimation, and carrying such a load of guilt and sin, as I was unable to carry any longer. The aid of kind friends, who gave me warm teas, bathed my feet, &c., all failed to give me any ease. Well do I remember the dark cloudy day, when at about noon, it pleased the Lord to remove my dreadful burden; but I can never express what were then my feelings. The burden passed off, as a ray of sunshine seemed to beam into my heart, and all was peace and joy in the Holy Ghost. The very heavens seemed to proclaim to me the ap-

plication of the blood of the Son of God, to cleanse me from sin. While the heavens above, the earth beneath, and all nature seemed to present to me but one solid ocean of God's eternal love. To eat and live forever, and to drink of the fountain of life and salvation, and bathe in the fountain which was opened for the house of David, and for the inhabitants of Jerusalem, for sin and uncleanness. O! brethren, and sisters, if one so unworthy as I am may claim such relationship with you, as my kindred in Christ, while thousands of untold horrors crowd around us, as a nation, and poor mortals are hurried hence to their final destiny, and tears and woes obstruct the pathway of the children of grace, I find many witnesses in the "Signs of the Times" of the unity, or oneness, of the family of God with our blessed Redeemer. There is nothing here deserving our joys. While many of our ministers, and other brethren, and sisters, are feeding the lambs of the flock on the precious truth of the gospel of the Son of God, which began to be spoken by the holy prophets, and which are confirmed to us, even down to this present age. It does seem to me that I can clearly distinguish who are the called according to the purpose and grace of God, and who are partakers of the sufferings common to all who live godly in Christ Jesus, who are receiving the scoffs and frowns of the world, for Jesus' sake. Beloved fellow-sufferers, your Heavenly Father has said, If ye suffer with him, ye shall also reign with him. May the blessings of God attend and rest upon all his humble poor, is the prayer of one of the least of all. E. EGGERS.

SULLY, Mo., Missouri, Dec. 24, 1862.

DEAR BROTHER BEEBE:—If one so unworthy may claim that relationship, I have been a reader of your valuable paper for many years, and during that time have often felt a disposition to exchange thoughts with those whom I deem the PURE IN HEART, but a sense of my weakness, as well as of my unworthiness, has caused me to defer it until the present time. Now, finding myself seated with pen in hand, I feel that I must needs call the attention of my brethren to a subject of very deep interest to them, otherwise I should not write; but, being particularly interested in the doctrine that our Savior taught, as recorded, Matthew xviii., showing the relative position that brother bears to brother, and consequently the duty of each to the others, and how they ought to deal with each other in case of trespass. The lesson taught in this chapter was introduced by the disciple's inquisitiveness to know which was or should be greatest in the kingdom of heaven. Our Lord made choice of a little innocent child for an illustration, to show his followers what they are, and what their walk should be, in order that they might honor him, and dwell in peace and happiness with each other. For while there is a disposition among the disciples to lord it over one another, there can not be that peace, joy and unanimity among them as when each feels as small, helpless and dependent as a little child. And it is essential that all should be converted from their vainly ambitious feelings. This conversion is more clearly manifested in some than in others. But I am led to the conclusion that the people of God only know what it is to be like a little

child. When meditating on this subject, I behold a people who are begotten of the Father, and born of the FREE WOMAN, who are legatees of their Father's estate, whose life is like that of their Father, and whose inheritance is incorruptible, and reserved for them in heaven, and upon whom the Father will bestow all needful grace. But, notwithstanding, they constitute a Royal priesthood, a holy nation, and are thus a peculiar people, still they appear childlike and helpless. They can not pray as they wish to; but, thank God, his Spirit helpeth their infirmities, and maketh intercession for them according to the will of God. They can not feel humble enough, nor devoted enough. They feel and mourn that they do not honor their Father as they desire to do. Their heart's desire is to be meek, patient, kind and affectionate, in all their thoughts and actions. O! how they delight to receive one of these little ones in the name of their Father! But, as little children are subject to sore trials, so, while they are tabernacled here below, they are compassed about with infirmities, and they are liable to err, and very liable to trespass against each other, and thus wound those whom they hold dear to their hearts. Hence the peculiar wisdom of our Savior in making out the rule by which a brother may restore his brother. How he warns them not to despise one of these little ones, for whom he died; testifying that, in heaven their angels do always behold his Father's face. He reminds them that his mission to this world was to save the erring, restore the straying, and to find that which was lost. And to illustrate his tender care, he uses the similitude of the shepherd seeking the one sheep that had gone astray, and declaring the joy that is felt whenever the erring or straying brother is restored. When contemplating the care our Chief Shepherd, to glorify his holy name, and feel an assurance of faith that he will not suffer one of his dear lambs to perish. But although they are perfectly secure, they are still in the flesh; and while in the flesh, they, through the infirmities thereof, do often trespass one against another. Then this solemn question arises: How shall I restore my brother? Shall I tell my other brother about it, and set his faults before them? No. Shall I tell the unbelieving world of my brother's fault, and what sorrow I feel on account of it? No. Shall I employ other brethren to intercede for me with him, to cause him to come to me? No. Because I am hurt, shall I absent myself from the assembling of the saints? No. Shall I act stubbornly or distantly, or fail to give him my hand? No. Must I confess that I am in the flesh and also liable to trespass? Yes. Must I remember that I was ten thousand talents in debt, and had nothing to pay, when my Lord freely forgave me all? Yes. Must I remember that my Lord has said it were better that a mill-stone be hanged about my neck, and I be drowned in the depth of the sea, than to offend one of these little ones? Yes. Must I, from my heart, forgive my brother his trespasses when he asks me so often in one day, am I bound to forgive him from my heart, or be delivered to the tormentors until I pay all that is due to my Lord? This is most assuredly the case. Then how shall I approach my equal, my brother, who has

sinned against me? I will go to him alone, and say, My brother, in this, thy weakness, thou hast dishonored thy Father's house: thou hast surely forgotten thy duty toward me as a brother. I will strive in the spirit of meekness and humility to restore my erring brother. But if I depart from this rule, and call for committees, or if I go to other brethren and set his faults before them, or if I tell the world his faults, without having first labored with him, what must be my crime? Ah! I have departed from my Lord's commands, and virtually said, this man, Christ Jesus, shall not rule over me. I have turned a deaf ear to his righteous rule. It is my interest for the welfare of Zion that has caused me to submit these admonitions, and if they will not crowd out more important matter from your columns, publish them, otherwise lay them aside. Yours, in hope of eternal life,

JOHN MARTIN.

ADAMS Co., Illinois, Nov. 6, 1862.

BROTHER BEEBE:—A few days since I met with one of my acquaintance, whom, as I hope, the Lord has brought to know the plagues of his own heart, and not only so, but enabled him also to indulge a hope of pardoned sin, through the riches of Divine grace, which invariably divests the sinner of all confidence in self or any creature performances, or compliances, which the religion we all have by nature prompts men, to some extent, to rely upon for deliverance from future wrath. Yet he lacks fortitude, or confidence in his evidences that a work of grace has been wrought in his heart, to enable him to take his cross so as to before men declare that, although in the world, he is not of the world. Yet he loves the preaching of the doctrine that exalts the merits of that grace which reigns through righteousness unto eternal life, by Jesus Christ our Lord; and I have some reason to hope that his desire is to know his duty, as well as to be confirmed in the faith of the gospel. To farther these ends, I encouraged him to read the "Signs of the Times." He said he had seen the paper, and was pleased with some little he had read, so he requested me to order the paper for him. —Brother Beebe, although Zion is passing through severe trials, which are calculated to try the courage and firmness of the children of the kingdom; to some at least, I hope the declaration of the apostle will be fully verified, "These light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. We know that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." But, O! do we, who profess to be followers of the Lamb, observe faithfully the apostle's injunctions? "Therefore, let every one that nameth the name of the Lord, depart from iniquity." Truly the Lord knoweth his little ones—his eye is upon them—and he watches over them—and his ear is attentive to their cry. He will hear his own elect who cry unto him day and night. O! that the spirit of grace and supplication may be poured out on each and every one of us, the world over, that we may pray in the spirit for his languishing Zion, that peace may abound among God's tried ones, and love be manifested in all our acts, as well as in our conversation, towards every member

of the household of faith. Each of our Father's children yet will learn that when Zion has been tried, she shall come forth as pure gold. For many shall be purified and made white, and tried; and in our national calamity, our God is sitting as refiner's fire, and trying the professed sons of Levi; and so strong is the test, that without the reigning and sustaining grace of God, but very few will be able to stand the trials that await us. But, when we remember the words of our Lord Jesus, we desire to take courage, even in this day of rebuke and blasphemy, he said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Yes, to be exhibited in love, and in good works, for his glory, and for the good of his children while here in this militant state. Brother Beebe, in conclusion, I would say, Peace be unto thee, and to all the Israel of God. Adieu, for this time,

J. G. WILLIAMS.

HENRY Co., Kentucky, Dec. 29, 1862.

DEAR BROTHER BEEBE:—I desire to continue a patron of your valuable paper, the "Signs of the Times," trusting that its editor, and numerous correspondents, may be blest of the Lord in defending the truth, and in exposing the errors of anti-Christ, in time to come as in time past. And with your permission, brother Beebe, I will, through your highly esteemed paper, call upon all my brethren, sisters, and friends, within the bounds of acquaintance, which is quite extensive, to subscribe for the "Signs of the Times" immediately, as I am thoroughly satisfied that you can not spend the sum of one dollar to better advantage.

Come then, dear brethren, sisters, and friends, and join with one who trusts he loves the truth, and desires the welfare of Zion, and let us try to uphold the hands of our dear old brother, and father in the ministry, in his advanced years of his pilgrimage. Never let it be said that the truth has fallen, or its promulgation silenced for the want of advocates.

I. T. F. SHANNON.

HARRISON MILLS, Dec. 15, 1862.

VERY DEAR BROTHER BEEBE:—We have fallen on times in which just such a publication as the "Signs of the Times" is very greatly needed. I would be quite sorry to have it discontinued: for where error and delusion have so long triumphed, it seems meet that virtue and truth should also have their advocates in the field to combat them. I am glad to believe that our brethren continue to be a united people, having the blessed assurance that, although nations may die and kingdoms may crumble to atoms, the church of Christ shall continue to dwell safely under the shadow of the Almighty. Then, brother Beebe, what have we to fear? The day may be fast approaching in which our faith must be severely tried. Exertions have been made to bring the faith of God's chosen people into disrepute, but to what extent such efforts shall be successful remains for us to see. Prudence forbids that we should enlarge upon this painful subject. Our brethren know what has been, and they also know what we are authorized to apprehend when anti-Christ shall temporarily have the ascendancy. But lest I may weary your patience, I will come to a close. Yours, in hope of eternal life,

LEVI SIKES.

CLYDE, N. Y., Jan. 1, 1863.

DEAR BROTHER BEEBE:—I herein send my remittance for your highly esteemed paper, the "Signs of the Times." I have been a reader of it for many years, and do not feel willing to do without it as long as I can obtain them, and they are so richly laden with good christian experience, and the other communications, and the editorials are so instructive and encouraging to me; for I look upon myself to be one of the weakest and most humble of God's children, if indeed I can claim the blessed promises which are given in the inspired word to that happy people. If so, I certainly can not claim any merit of my own, but, on the contrary, I am always writing bitter things against myself. That which I would do, I do not; but that which I would not, that I do. Yet, my brother, I have a hope in Christ our Savior, that I would not exchange for worlds. Some times my hope seems to be very dim, but then again it brightens up, especially if I receive a glimpse of the Savior in the sunshine of love. At such times I feel as though I could never again doubt or fear. But, O! how soon my bright hopes are chased away by doubts and fears. Still, unworthy as we feel ourselves to be, if our hope rests upon Jesus, the sure foundation, what need have we to fear? Does not the apostle say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" I would that my daily walk in the world were more consistent, and more closely conformed to the life of a christian, and I pray that I may be kept from sinning against my beloved Savior, whose love and mercy endureth for ever. It was not my design to write for publication, so I will close, by saying, I hope you may share abundantly in that love of which the apostle speaks, and may grace be given you to endure all the trials and afflictions of this life with christian fortitude and resignation.

Yours, with christian regard,

MARIA PLATNER.

UTICA, Michigan, Jan. 3, 1863.

BELOVED BROTHER BEEBE:—After paying my taxes, which are very heavy, and hard for an old man, almost seventy years old, to raise, I have one dollar and fifty cents left, which I send to you, and if it were five dollars, I would send it cheerfully. You may expect more as soon as I can obtain it. The anxiety of those brethren who have spoken out so valiantly for the truth, by way of sustaining the publication of the "Signs of the Times," as a medium of correspondence among the saints, meets my mind exactly, and I will try to do accordingly. But my means are limited. I have only thirty-seven acres of land, and have no one to help me. Every day I work what I can,—and when I get tired, I sit down, or go to the house and lie down, and rest. But many times when I am at work alone, and feeling much pain of body, I have been comforted in mind by the reflection that I was only enduring the just sentence that man should eat his bread in the sweat of his face; and then my mind has been drawn out in view of the great plan of salvation by grace, in

and through the crucified and risen Redeemer. And it rejoices my heart to understand from the bible that this glorious plan of salvation can never be corrupted by the polluted hands of men or devils: that it is wholly and completely the work of God. I would gladly obtain another paying subscriber for the "Signs of the Times" if it were possible for me to do so: but I am sure it can not be done in this village, nor within five miles around it. There are two buildings with high steeples, within two or three hundred yards of my door, which the world and popular religionists call CHURCHES, where the people assemble for what they call WORSHIP. I am personally acquainted with a majority of the members, but have no satisfactory evidence of there being a heaven born soul among them all. I have attended some times on funeral occasions, but seldom on any other, and the best preaching they have at either the Methodist or Congregationalist house would starve a hungry soul. —I do not know how I could do without the "Signs of the Times," as it contains all the gospel preaching I have. I have received the first number of the thirty-first volume, and was delighted with its contents, especially the Funeral Discourse of Mr. Sands. It afforded truly a feast of fat things to my soul. The thought came forcibly to my mind while reading it that, Flesh and blood had never revealed these things to you, but my Father, which is in heaven. I will come to a close, and subscribe myself as one of the poor and afflicted people,

DAVID H. BROWN.

ADAMS Co., Illinois, Jan. 8, 1863.

BROTHER BEEBE:—I hope that it is not for want of love for the cause of Christ that, now in the first part of the year, I do not address our Father's children who read the "Signs of the Times," and try to comfort them with the same comfort wherewith we ourselves are comforted of God. But I find that I am weak in body, yet I have a desire which prompts me to try to encourage brother Beebe to press forward in the discharge of the duties of his stewardship, knowing that if we serve the Lord Jesus Christ, we do not serve a hard master, but we serve him who will bring each of his servants off more than conquerors. Then fear not—although times look more unfavorable than ever before, in consequence of the civil war which is now being waged in our midst. Yet the same Omnipotent hand rules our destinies that always has ruled them. Then may we not still trust in the name of the Lord, and stay upon our God? Although we walk through darkness and have no light, and though we may not be able to see how good can come to Zion from the present awful calamities, still we know that the wrath of man shall praise God, and he, in his wisdom, not only restrains, but over-rides the wrath of men for the honor of his glorious name. Not only the actions of men, but all the combined powers of darkness, for the complete deliverance of his own little ones. While then our present national trouble is under the control of Zion's King, it is managed with the same precision in which he numbers the very hairs of our heads, and directs the falling of a sparrow that flits through our atmosphere so little observed by us poor short seeing creatures.

Dear brother, through the latter part of the summer and fall, I enjoyed unusually good health for me; and I labored more in the ministry of the word than I have for some years; but four weeks ago I took a violent cold, and have been a constant sufferer ever since, though not confined all the time; for good is the Lord, and I am surrounded with comforts temporal, and some spiritual joys, in being enabled to trust in our great Physician. My weakness admonishes me to conclude for this time. Adieu.

J. G. WILLIAMS.

MARION, Marion Co., Ohio, Jan. 5, 1863.

BROTHER BEEBE:—There is not one gospel minister that I know of in this county, and we have heard only two gospel sermons in one year. Although we are surrounded with a people that fear God, and worship their idols, like Israel of old. But our souls pant after God, the living God, who only can do helpless sinners good. His mercy and grace I stand in need of more and more every day, as the light of truth makes daily disclosures of my imbecility and utter helplessness. I am made to know that all my help is in Jesus, on whom our Heavenly Father hath laid help. It pleased the Father to bruise him: he hath put him to grief; but he was bruised for our iniquities: he was smitten for our transgressions, and the chastisement of our peace was upon him, and with his stripes we are healed. But we were all gone out of the way, every one had turned to his own way: and the Lord hath laid on him the iniquity of us all. I long for a copy of the "Signs of the Times" again, that I may read and hear of the travel of the children of Zion, and feel that inward fellowship with them, to the comfort of my soul, which is only known by tasting; which is communicated to the hearts of the children of God, and which flows from the fountain which was opened for the house of David, and for the inhabitants of Jerusalem, for sin and uncleanness. All who have bathed in this fountain are constrained, like Jonah, "I will pray that I have vowed: Salvation is of the Lord." Many of them have been cast into the depths to pay it there, and that faith which paid the vow, hath seen and felt the power of God in delivering them, saying to them, "I, even I, am he which bloteth out thy transgressions, as a cloud, and thine iniquities as a thick cloud. And as far as the east is from the west, so far have I removed thy transgressions from thee." They feel his power, and their hearts are filled with love, and they think their troubles are all over; but they soon find that it is not so; for from that moment the conflict begins, in which their weaknesses are made fully manifest, in which the putting forth of that almighty hand of power for their deliverance is needed, which came to their help in their bankrupt state at the first. And when that power is seen and felt, they again rejoice with joy unspeakable and full of glory, and their song is then, Not unto us: not unto us, O God, but to thy name be the glory, for thy mercy and thy truth's sake. I remain yours, in love,

JOSEPH VARLEY.

VANDALIA, Illinois, Jan. 24, 1863.

BROTHER BEEBE:—As I have finished the business part of this letter, and have some room left, I will submit a few lines for your valuable paper, for you to dispose

of as you may think best. I feel inclined to offer a word of exhortation to the faithful in Christ Jesus, who are scattered abroad, and to the doubting child of grace, I would say, Rejoice in God your Savior. For he has said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." It shall be given to them for whom it is prepared. Perhaps you are ready to say, I fear that it is not prepared for me. But, do you not know that you have passed from death unto life, because you love the brethren? "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." What shall we say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died: yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Yea, justified from all things, from which we could not be justified by the law of Moses. Dear brethren, ye know the grace of our Lord Jesus Christ, though he was rich yet for your sake he became poor, that ye through his poverty might be saved. Dear child of grace, small as your hope some times seems to be, would you part with it for ten thousand worlds like this? You may be poor in the things of this world, but rich in faith, and in the durable riches of righteousness. Being made free from the law of sin and death, you have your fruit unto holiness, and the end everlasting life. We are the circumcision which worship God in the spirit, rejoicing in Christ Jesus, and have no confidence in the flesh. Yours, in the bonds of love,

E. SMITH.

OSWEGO, N. Y., Jan. 30, 1863.

DEAR BROTHER BEEBE:—Enclosed you will find one dollar for the "Signs of the Times." I have never been a subscriber before, as my brother has furnished me with the paper for four or five years, and would willingly continue to do so still: but as I have received so much comfort in the perusal of them, I can not bear the thought that they should be discontinued, I am, therefore, willing to cast in my mite to aid in the continuance of their publication. I often ask myself the question, How can

we do without them? As they contain all the gospel we have, except the bible. To be sure, we have plenty of preaching, but none to satisfy a hungry soul, bowed down with trouble, trials, and afflictions, and at this time under darkness of soul, hardness of heart, coldness of affections, our pathway hedged in, with no light to guide, even the scriptures as a sealed book. Under such trials, how eagerly do we look for that dear little paper, whose motto is, "The Sword of the Lord and of Gideon." It soon clears our way through, throws a light upon our pathway and we soon begin to see the dear people of God traveling the same road to Zion. Brother Beebe, if you ever travel westward again, try to come by the way of Oswego, and you will find a few friends who will welcome you. I some times think there are many souls here who are waiting for the troubling of the waters, ready to step in. Yours, in hope of eternal life,

M. A. SCOTT.

MT. VIEW, Missouri, January, 1863.

ELDER BEEBE:—Through the benevolence of an Allwise God, I am permitted to write for your consideration a few thoughts in regard to the firmness of the Old School Baptists in this portion of Missouri. Whilst the war is raging around, attended with all the atrocities so common in belligerent times, they are as firm as ever in belief, and still advocate the same doctrine as before the present calamities came about, or were felt. At present, times are very gloomy in regard to religious affairs. The clergy have forsaken their favorite haunts of worship, and betook themselves to private life; members have forsaken their bibles, and procured belligerent books, preferring to read them rather than religious works. The unconverted have run wild in evil doings, and a general gloom has overspread the moral sky, and seems to threaten oblivion upon morality. But, blessed be God, this can never be done. I have not heard an Old School Baptist preach for some time: still they remain firm in doctrine, and earnestly looking on to see the salvation of God, in bringing about peace. Yes, Eld. Beebe, it is with God to restore this belligerent nation to harmony and tranquility, and not in the power of finite beings, who have not the ability to direct their own steps. Yours, in hope of eternal life,

M. L. DANIEL.

P. S. At some convenient time, please give your views on Revelation xxii. 1, 2.

M. L. D.

HONEY CREEK, Ohio, Jan. 1, 1863.

DEAR BROTHER BEEBE:—As it is time for me to renew my subscription to the "Signs of the Times," that faithful exponent of the truth as it is in Jesus, it is a welcome messenger, both to me, and my companion, and it comes to us as regularly as it is issued from your office. I would not like to do without it in my old age and declining years, as I can not get out to meeting when the weather is rainy, rough or cold. The Honey Creek meeting-house where the Honey Creek church meets every month is seven miles distant from my residence, hence it is difficult for me to get there, in inclement weather, or rough roads. But when thus deprived of attending the meetings, I can read the Bible and the "Signs of the Times," when I can not get out. I, therefore,

enclose the money for the renewal of my subscription, and for the following names: * * * There is a passage which has been on my mind for some time, on which I have never heard an explanation, which I could entirely subscribe to. I would, therefore, like to have your opinion on it, if you will give it through the "Signs of the Times," so that I, and all your readers may have the benefit. It is, Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The burden of the subject, as it presses on my mind, is this, Blessed are the dead, (present tense,) which die in the Lord, (also present tense.) To my mind, there is a death spoken of here that precedes the dying of a natural death. This is the death I wish you to explain, also preach out the whole text, as I believe it is a beautiful one to certain characters. May this find you well, and in good spirits, and blessed with many new subscribers to help you on in the good cause in which you are engaged. I subscribe myself your sincere friend, and brother, JOHN KAGY.

[We have no special light on the subject: and, have ourself, been undecided as to the death spoken of. Perhaps some of our brethren may have more light: if so, let it shine.—Ed.]

NEW CANAAN, Conn., Jan. 11, 1863.

DEAR ELDER BEEBE:—I am still here in this literal Canaan, and still experience the inroads and buffetings of those enemies which are still left in the land, as of old, to prove Israel. But, I feel admonished by my age and declining years, that the time that remains, is short, and to do the work of the day while it lasts. I should much regret that your paper should be under necessity to suspend for want of patronage, as it affords to me about all the gospel preaching and christian intercourse which I enjoy, and strange as it may appear, there is not a Baptist in all my acquaintance, in this section, that would read it; they all follow after the gods of the land; so that there is no patronage to be obtained here for the "Signs of the Times."

Yours, in the fellowship and afflictions of the gospel,

WATTS COMSTOCK.

NOTICE.—Brother Beebe, please give notice to the brethren, and friends, who design to attend the meeting of the Conference of Western New York, at Riker's Hollow, on the Wednesday and Thursday after the third Sunday in June. Those coming from the East by the New York and Erie Railroad, will take the New York and Buffalo track from Corning to Blood's station, where they will be met with teams to convey them to the place of meeting. Those coming from the vicinity of Syracuse, and Geneva, will leave the Railroad at Canadagua, take the boat to Woodville, and come from Woodville to Naples by stage, the upper hotel; thence they will be provided for. The friends are requested to be at these places on the day preceding the meeting. All who read this notice may consider themselves invited to attend. We hope there will be no lack of ministers. The ninety-ninth sheep is some where, it may be here. We do not expect you will shoulder it and bring it to the fold, but we hope the Great Shepherd of Israel may send some supplies of food by you.

W. A. CORNNE, Clerk.

YEARLY MEETING.

HALCOTT CENTRE, N. Y., May, 1863.

Dear Brother Beebe:

Please publish, in the "Signs of the Times," that there will be a Yearly Meeting of the Middletown and Halcott church, on the First Saturday and Sunday, 4th and 5th, in July, 1863, which will be held at the meeting-house of the late Eld. Morrison. We request the brethren, and sisters, and ministers, of our faith and order, to attend.

JAMES MILLER, Church Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1863.

DEAR BROTHER BEEBE:—I have thought for some time of writing for the SIGNS OF THE TIMES, and have made the attempt two or three times, but not finding it convenient to send it to the office immediately, on a subsequent perusal committed it to the flames, which in all probability will be the fate of this. I have been reading with interest recently in the SIGNS OF THE TIMES some calculations in relation to the time of "Slaying the Two Witnesses," which may be all very correct. I do not profess to know much about it, but it has been the cause of some reflections which, to my mind, is of more importance to poor fallen, perishing sinners, than as to "When these things shall be." It is to know whether we are prepared for the great result threatened on, or whether we are prepared to meet our God. O! solemn thought! Me! a poor sinful reprobate, who was born a sinner, have been a sinner ever since my birth, have done no good, but only evil, all the time! Yet, some times, I hope the Lord, for Christ's sake, has pardoned my sins; and, even since that time, if indeed he has extended to me so great a boon, my life has been a life of up and down, down most of the time. Am I prepared for that great and awful meeting? Brother Beebe, have we (old fashioned Baptists I mean) been as prayerful as we should have been? Have we been as circumspect in our walk and conversation? Have we been as devoted to the service of God, and our own best interest, as we have been to Mammon, the pelf of this world? Let each of us examine ourselves, and come to judgment in our own cases, and with one voice we would cry, Guilty before God! and be compelled to say, My punishment, though great, is not as severe as I deserve. Can we then look for anything from the Lord but chastisement? Has he not said, if his children neglect his law, and walk not in his statutes, I will visit their transgressions with a rod, and their iniquities with stripes. But, then he has said for the comfort of his children, Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. He will bring his children off more than conquerors through him that loveth them. Is it not, brother Beebe, a much more important enquiry for us to make, Am I interested in the atoning blood of the Savior or sinners, than as to when these things should be? Could not some of the fathers, Troit, Rittenhouse, Johnson, Power, Owen, or yourself, who write so well, tell us something of the way-marks along the road that leads to heaven and immortal glory, that we poor ignorant stumblers, may arrive at some thing of a certainty as to whether we are in the way—whether we have started right—and which is the right road—tell us whether we have an interest there as a son, or a daughter—and whether we will finally rest in his embraces? If our claim to heaven and immortal glory is good, then come wars, come trouble of any kind—come that final dissolution of all things earthly, while we are in the embraces of our blessed Jesus, all is well—for he has all power given him both in heaven and earth—and he has said, Father, I will that they which thou hast given me may be with me where I am, that they may behold my glory. Will not that be enough, to be where Jesus is, and to behold his glory? Brother Beebe, I feel as though to publish this in the SIGNS OF THE TIMES will be excluding more interesting matter, therefore, do with it as seemeth good to you, and all will be right with your friend, and I sometimes hope, brother.

A. F. DUDLEY.

MEXICO, Missouri, January 6, 1863.

REPLY.
Nothing can be of more vital importance to the saints, than a reliable evidence of a personal interest in the blood and righteousness of our Lord Jesus Christ; and next to that evidence, that we be found endeavoring to observe all things whatsoever Christ our King has commanded us; as our evidences of acceptance with God through our Lord Jesus Christ can not afford us peace and comfort, if we find not in our hearts a paramount desire to glorify God in our body and spirit, which are his. If we are indeed quickened by the spirit of immortality, we can not live without aspirations after holiness; therefore, we have reason to doubt the validity of any evidence of a gracious state in the absence of a hungering and thirsting after righteousness. But while it is enjoined on the saints to examine themselves, whether they be in the faith, and that they add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; it is also most solemnly enjoined on them that they should observe the "signs of the times," and watch the fulfillment of the declarations of prophecy in regard to what the Spirit hath expressly spoken concerning what shall be developed in the last days, both in regard to the saints, and the revelation of the Man of Sin, the son of perdition. We are not prepared to say that our researches for the testimony establishing our personal interest in the grace of God, is any more important than our attention to the solemn charge which Christ and his apostles have enjoined upon us to watch the indications of the coming of the day of the Lord, which shall come as a thief in the night. Both are commanded by the same authority. The first we should do, and the other we should not leave undone. Take heed, said Jesus, that no man deceive you. And

Peter exhorts us to be mindful of the words which were spoken before by the holy prophets, and of the "commandments" of us the apostles of the Lord and Savior; knowing this first, that there shall come in the last days scoffers, walking after their own lusts. Paul also calls attention frequently to the same important charge: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." But he adds: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." And he has also admonished the saints to forsake not the assembling of themselves together as the manner of some is, but to exhort one another, and so much the more as they should see the day approaching. It is true there are many things said and implied in the figurative language of the book of Revelation, and of the prophet Daniel, and elsewhere, which we may not yet any of us clearly and fully understand; but, should we, therefore, pass them heedlessly? Then for the same reason may we not be excused from searching the scriptures altogether? for who perfectly and fully comprehends any portion of the scriptures? Rather let us, as we feel conscious that we lack wisdom, ask of God, who giveth unto all men liberally, and upbraideth not. To many of our most enlightened brethren, there seems to be evident indications of the near approach of the termination of the forty and two months of the prophesying of the Lord's two witnesses in sack-cloth, and of their being slain; and however imperfectly the whole scope of that important subject, and its minor details, may be understood, it does claim the most profound consideration of all the saints who are looking for and hastening to the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. "Ye therefore, beloved, seeing ye know these things before, beware lest ye, being led away with the error of wicked, fall from your own steadfastness."

LICKING ASSOCIATION.

NEAR LEXINGTON, Ky., June 2, 1863.

My Dear Brother Beebe:

Will you do me, and the Churches of the Licking Association of Particular Baptists, together with the Associations with which we correspond, the favor to publish the following notice in the "Signs of the Times?" In consequence of the invasion of Kentucky by the Confederate Army, and their control of the country in the vicinity of the church at which the Licking Association had purposed holding her session for September, 1862. The few messengers who met deemed it advisable to organize no further at that time than to adjourn until the Second Saturday in September, 1863. When it is purposed the Association shall meet at Mount Carmel, seven miles east of Winchester, Clark Co., Kentucky. At which time we hope to meet a number of ministering, and other brethren, from abroad. Brother Beebe, our brethren are especially desirous that you, brethren Hartwell, Conkling, and as many others of our brethren at the East, shall favor us with your presence. Especially would they be gratified to have our old brethren Troit, and Barton, accompany you to the West. Most truly and affectionately your brother, in tribulation,

THOMAS P. DUDLEY.

OLD SCHOOL MEETING.

DELPHI, N. Y., June 4, 1863.

Dear Brother Beebe:

Please publish, through the "Signs of the Times," that the Old School Baptist church in this place, will hold a General Meeting, at our house of worship, in Delphi, Onondagua county, N. Y., to commence on Sunday, June 28th, and continue two or three days, as may seem best. We have made choice of the time to accommodate the ministers at Ricker's Hollow. All who feel interested in such a meeting, are cordially invited to attend with us. Yourself, brother Beebe, and others from the East, are expected most certainly. Those who come by the cars, will please stop at Syracuse, and be at the Wolcott House, in that city, at one o'clock, p. m., on Saturday, the 27th, and they will be met there with conveyances to take them to and from the meeting. Yours, in haste,

J. P. SMITH.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Henry Hazleton, Straitsville, Ohio, \$1 00
Jonathan Brown, Bowdoinham, Me., 1 00
A friend, in a desert land, 10 00
Jacob Chilcot, Promise City, Iowa, 2 00
Geo. Priest, Bainbridge, Indiana, 1 00
Mrs. M. M. Burch, Cynthiana, Ky., 1 00
Sam. R. Patton, Panola, Illinois, 1 00
Mrs. Eleanor Price, Butler, Md., 5 00
London Tract Church, Penn., 17 50
Mrs. C. M. Johnson, Alexandria, Va., 5 00
Miss S. Woolford, Church Creek, Md., 1 00
H. & R. Choate, Baltimore Co., do, 10 50
John Watkins, Clermont Mills, do, 1 00
Abraham Scott, Black Rock, do, 1 00
Mrs. R. Ensor, Black Rock, do, 5 00
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Nathan Grafton, Forest Hill, do, 1 00
John H. Ensor, Philopolis, do, 1 00
Eli Scott, Baltimore, do, 1 00
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Christopher West, Baltimore, do, 15 00
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R. Harrington, Philadelphia, do, 1 00
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A. J. Hanna, Lysle, do, 1 00
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Mrs. W. L. Reeve, New Vernon, N. Y., 1 00
John Writsman, Corvallis, Oregon, 1 50

Total, since our last issue, \$111 25

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Elder J. T. Tussing 1, R. Kelfer 2, William A. Huffman 1.25, 22 25
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IOWA—S. S. McPherson 1, Abm. Foutch 5, Jacob Chilcot 2, John Jeffries 2, 10 00

Total, including contributions, sales of books, and subscription receipts, \$311 25

Obituary Notices.

Died—On the battle field, at Chancellorsville, Virginia, May 3, 1863, FRANK A. BENEDICT, of Company D, 124th Regt. N. Y. S. V., son of Wm. L. and Phoebe Benedict, of Warwick, Orange county, N. Y., aged 23 years, 2 months and 6 days. It is the Lord enthroned in light, Whose power is all divine: Who has an undisputed right To govern me, and mine.

Brother Beebe:—I am requested by the bereaved companion of brother JOSEPH A. BROWN, one of your patrons, to inform you he has finished his pilgrimage on earth, and gone home, as we trust, to his Father's house in heaven, to join with the redeemed of the Lord in singing the praise of God for ever. He died of pneumonia, at his late residence, in this village, after ten days of severe suffering, which he bore without a murmur, on April 21, 1863, aged 45 years, 6 months and 21 days. Brother Brown did not agree with you on all points of doctrine, but was nevertheless a worthy and exemplary christian, trusting for acceptance with God alone in the blood of Christ, which cleanseth from all sin. He united with the Old School Baptists in Calloway county, Missouri, some twenty-five years ago, and was baptized into the fellowship of the Middle River church, by Eld. Theodrick Boulware, where he lived, as I am told, a worthy and useful member for some twelve or fifteen years, then, with his little family, moved to Holt county, Missouri, soon after which death entered his dwelling and took from his fond embrace the companion of his youth, who also left the most satisfactory evidence that she was going home to the paradise of God, he was now left with two daughters, whom he took back and left in the care of his people, until after he came and settled in this State. In May, 1859, he married Mrs. Tabatha E. Heryford, and in the fall ensuing, he helped to constitute the Ebenezer church, near this place, with which he soon had the pleasure of seeing her unite by experience and baptism. In his death, his family have lost a friend that none but God can, by his presence, make up, and the church, a worthy member, and the community, a useful, quiet and peaceable citizen. His funeral took place April 22, at which a sermon was preached by Eld. Franklin Jenkins, of Holt Co., Missouri, from I Thess. iv. 13-18. May the Lord in boundless mercy sustain the family with his divine grace in this afflictive dispensation, and constrain them to say, Not our will, but thine, be done.

Jehovah was his Priest and King,
Of whom he did delight to sing,
Salvation through what Christ had done,
Enabled him his race to run—
Prepared he was the saints to tell,
How Jesus saved his soul from hell—
And wash'd him in his precious blood,
By which he liv'd in peace with God,
Redemption by and through the blood
Of Jesus Christ the Son of God,
Was that on which he did rely,
Nor gave it up when call'd to die.

ALSO,

I am called to record the death of my eldest sister, Mrs. MARGARET MOAD, who departed this life Jan. 1, 1863, in Wascom Co., Oregon, aged 35 years, and 1 month. Her disease was inflammation of the stomach, which she survived only a short time. She became identified with the Old School Baptists some eighteen years ago, and united with the old Bee Creek church, in Buchanan Co., Missouri, and was baptized by Eld. John Evans, where she lived a worthy and consistent member until the fall of 1849, when she was married to Mr. Thomas Moad, and moved to where she was entirely cut off from church privileges of our faith and order. She was at length induced by earnest persuasion of friends to unite with the New School Baptists, but still remained a firm and unyielding advocate of the doctrine of salvation by grace. I copy the following from my brother-in-law's letter: "But it was the will of God to call her home. She grieved to leave me, and the children; but rejoiced to die. Said the Lord had made her whole, and she had nothing to fear from death. She never groaned, nor murmured, but went off as though it were the sweet repose of sleep. If you could have been here when the children sent up their combined cries that, Our ma is dead, and gone for ever, never to return, you would have a part of what I have to bear." She leaves an affectionate husband, and five small children, an aged mother, six brothers, and two sisters, with a large circle of friends, to mourn her departure. But we sorrow not as others who have no hope. For if we believe Jesus died and arose again, even so them also who are asleep in Jesus will God bring with him. Wherefore comfort one another with these words. I remain, as ever, your unworthy brother in much tribulation, PRYOR PLANK.

Iowa Point, Kansas, May 3, 1863.
N. B. Will Eld. T. P. Dudley, of Kentucky, give his views, through the "Signs of the Times," on Heb. vi. 4-7? and oblige PRYOR PLANK.

For He Cometh, For He Cometh to Judge

THE EARTH.

Soon shall the awful period come,
When God, in dreadful ire,
Shall kindle a tremendous flame,
And set the world on fire.

Mountains and islands, rocks and hills,
And shining stars shall fall;
And blazing elements dissolve,
With all the earthly ball.

But all the happy sons of God
Shall sweetly soar above;
Meet the dear Savior in the air,
In all the smiles of love.

Sorrow no more shall fill the mind,
Nor saints again repine;
The glorious sun no more go down,
Nor ever cease to shine.

But all the brightest scenes of love,
The Savior shall display;
And everlasting joys abound,
And all be perfect day.

Heaven and earth shall now be one,
Angels and saints unite
To shout Hosannas to the Lamb,
With infinite delight.

Yes, they shall all on thrones of love,
Their highest anthems raise,
All the new elements conspire,
To echo forth His praise.

Streams of immortal bliss shall now
In vast abundance roll,
Till the third heavens shall receive
Each pure transported soul.

Superabounding joys shall then
Fill the expanded heart,
Christ in eternal grandeur shine,
And all His love impart.

Then to eternity we sing,
In all harmonious lays,
And all the blissful choir dissolve,
In everlasting praise.

BURHAM.

For the Signs of the Times.

GOD!

A POEM, BY DERZHAVIN, A RUSSIAN GENTLEMAN, Born, 1763.

Translated by John Bowring, F. L. S., L. L. D.

O, Thou Eternal One! whose presence bright
All space doth occupy—all nations guide—
Unchanged through all Time's devastating flight
Thou only God! There is no God beside!
Being above all feelings! Three in One!
Whom none can comprehend and none explore;
Who fillest existence with Thyself alone;
Embracing ALL—supporting, ruling o'er,
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays; but God! for Thee
There is no weight nor measure, none can mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, indefinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos; then existence;—Lord, on Thee
Eternity had its foundation;—all
Sprung forth from Thee; of light, joy, harmony,
Sole original—all life—all beauty Thine,
Thy word created all, and doth create.
Thy splendor fills all space with rays divine,
Thou art, and wert, and shall be, glorious! great!
Light giving, life-sustaining Potentate.

Thy chains the unmeasured universe surround;
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound—
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born,—so worlds spring forth from
And as the spangles in the sunny rays [Thee;
Shines round the silver snow, the pagentry
Of heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command:
All gay with life—all eloquent with bliss,
What shall we call them? Piles of crystal light—
A glorious company of golden steams—
Lamps of celestial ethers, burning bright—
Suns lighting systems with their joyous beams!
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost,—
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumber'd
Thou! multiplied by myriads, and arrayed [host,
In thee all the glory of sublimest thought;
Is but an atom in the balance weigh'd
Against Thy greatness, is a cypher brought
Against infinity! What am I then? Nought!

Nought! but the effulgence of Thy light divine
Pervading worlds, hath reached my bosom too;
Yes, in my spirit, doth Thy spirit shine;
As shines the sunbeam in a drop of dew.
Nought! but I live, and on Hope's pinions fly
Eager toward Thy presence; for in Thee
I live and breathe, and dwell, aspiring high,
Even to the throne of Thy divinity:
I am, O God! and surely Thou must be.

Thou art directing, guiding all—Thou art;
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom, midst immensity.
Still I am something, fashioned by Thy hand!
I hold a middle rank, 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth
Just on the boundaries of spirit land!

The chain of being is complete in me:
In me is matter's last gradation lost,
And the next is Spirit,—Deity!
I can command the lightning, and am dust;

A monarch, and a slave!—a worm—a god!
Whence came I here and how? so marvellously
Constructed and conceived! unknown, this clod
Lives surely through some higher energy!
For from itself alone it could not be.

Creator, yes! Thy wisdom and Thy word
Created me—Thou source of great and good!
Thou spiritest my spirit, and my Lord!
Thy light—Thy love—in their bright plenitude
Filled me with an immortal soul to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere—
Even to its source—to Thee—its Author there.

O thought ineffable! O vision blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadow fill our breast,
And waft its image to Thy Deity.
God! thus alone my lowly thoughts can soar,
Thou seek Thy presence—Being wise and good,
Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak its tears of gratitude.

Dear brother Beebe, the above poem being a
production of a Russian gentleman, written in the
last century, 1763, and it gloriously portrays the
greatness and the glory of the Great Being whom
he deigns to call God, the Author of all sublimity
things, and their glory, attending even the fashion
of man, and him in His own likeness, the likeness
of Him, the Author of celestial bliss, who formed
within man a spirit immortal, or as the poem would
express: Thou Creator,

Thou spiritest my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude,
Fill'd me with an immortal soul to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source, to Thee, its Author there!

Brother Beebe, to me, the poem is full of glory,
and had I the power, and ability, to show forth the
richness of the glory there is in God, as showed in
every word and line of it, (the poem,) my joy in
this life, in God, would seem complete. But it fills
my soul with gratitude to the Great Author of my
existence, that like productions emanates from the
pen of humble beings, who dare, or who are
privileged, through the mercy of God, to set forth
His praises, though in so ever humble aspect. God
has ordained great and lesser lights in His visible
kingdom to show forth His praises, and, on whom
this virtue, or glory, falls, is a privileged being;
but not more or less so than those who can rise
and speak of the glory of God, their great Re-
deemer. It is a great question with me, whether
I was ever brought into the true light of His grace,
rather walking in a shadow, where there is no sub-
stance. But the child of grace has the great I Am
to lean upon, and it does my soul good to draw a
few lines to the praise of that Infinite Being.

Brother Beebe, the poem, and observations, are
at your disposal. But the poem I would wish it
perpetuated, if congenial to the spirit of the
"Signs of the Times." S. MARTIN.

WESTERLO, N. Y., January 4, 1863.

NORTHERN PENNSYLVANIA YEARLY MEETING.—Brother Beebe, I perceive that the Yearly
Meeting of Northern Pennsylvania is not publish-
ed in the "Signs of the Times." Please say that
the Yearly Meeting of Northern Pennsylvania will
be held on Wednesday and Thursday, (16th and
17th,) after the second Sunday in June, (commen-
cing at ten o'clock, a. m.), at sister Lemuel Har-
ding's, New Milford, Susquehanna county, Penn-
sylvania, at her special request. Brethren, and
friends, in general, and ministers in particular, are
invited and solicited to attend. If the Lord will, I
shall be there. GABRIEL CONKLIN.

N. B. Mr. S. W. Harding desires us to say there
will be conveyances at the Depot, in New Milford,
to take the friends to and from the meeting, and
that a general attendance is desired.

Associational Meetings.

Sandusky Association.—Brother
Beebe, as the time for the meeting of the Sandusky
Old School Baptist Association is drawing nigh,
I desire you to publish, in the Signs of the Times,
the following notice: The Old School (Sandusky)
Association will convene with the Henry Ore-
k church, three miles east of Melmore, Seneca Co.,
Ohio, on Friday, at ten o'clock, a. m., before the
second Sunday in June, 1863, and the two follow-
ing days. Brethren, and sisters, who desire to
meet with us, are affectionately invited to attend.
And, as we believe that God's people are one
everywhere, we especially invite brethren in the
ministry to meet with us, from the East, West,
North and South. Those coming with the cars
from the North, the West, or the South-west, on
Thursday, will stop at Tiffin, twelve miles from
the place of meeting, where they will be met with
conveyances to places of entertainment, and to
the meeting. Those coming from the South-east
will stop at Bucyrus, sixteen miles from the place
of meeting, where they will be met with convey-
ances to convey them to places of entertainment,
and to the meeting. LEWIS SEITZ.

Bloomville, Ohio, March 21, 1863.

Chemung.—The Chemung O. S.
Baptist Association will be held with Pine Valley
Church, near Horse Heads, Chemung county, N.
Y., to commence on Saturday before the third
Sunday in June, (viz. June 20,) at 10 o'clock, a. m.

**The Western Conference of Old
School Baptists of Western New York,** will be
held with the brethren at Riker's Hollow, Steuben
county, N. Y., on Wednesday and Thursday after
the third Sunday in June, 1863.

Miscellaneous Notices.

HYMN BOOKS.—We have just re-
ceived, from the bindery, a new supply of our
Hymn Books, in all the variety of binding, and can
supply all orders at the former prices, notwith-
standing the great increase in the expense of
binding, having printed those which we have now
on hand before the rise in the price of paper. But
should the price of paper and all other printing
materials continue at their present high rates, our
next edition will have to be raised some fifty per-
cent. Those who desire a supply will do well to
order them soon. Our prices will be found in our
standing advertisement, excepting for our best
quality of Morocco binding, which we cannot af-
ford for less than Two Dollars per copy, in any
quantity.

**THE EVERLASTING TASK FOR THE
ARMINIANS.**—We have to inform our friends that
our supply of these little pamphlets is now quite
exhausted. We have sent away all we had of
them, and can supply no more for the present.
Moore's Letters, and Rushton's Refutation of Ful-
ler's Heresy on the Atonement, are also all gone.
We at present have no pamphlets of any kind on
hand to dispose of. Should the price of paper be
so reduced as to admit we may hereafter republish
some, or all of them. But at present we can only
supply the "Signs of the Times," and our Baptist
Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L.
Bagg, of Wauconda, Lake Co., Illinois, desires us
to say she has a few copies of Leland's works on
hand, which she will supply at her residence, at
Two Dollars per copy, or will send by Express or
Mail, for as much in addition as will pre-pay the
expressage or postage. The postage by mail is
one cent per ounce, and amounts to about thirty-
one cents. Expressage depends on the distance,
route, &c., and may vary from twenty-five cents
to two dollars. We know of no other copies to be
had. Those wishing to obtain the work, will
therefore address Mrs. F. L. Bagg, Wauconda,
Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are
now ready to supply all orders for our new
selection of Hymns. We have already disposed
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a constant supply on hand, in all the variety of
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Twenty-Five Cents; six copies for Six Dollars, or
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Railroads, or other Throughfares, as may be
designated. So far as we are advised, our Book
gives good satisfaction, in regard to matter, style
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Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

TESTIMONIAL.

WILLIAM HILL, Illinois, 1862.

Mrs. Horton—Madam:
I am happy to inform you of the safe arrival, in
due time, of the "Miasma Antidote." It gives me
pleasure to say the Antidote is all you recommended
it to be. Eld. D. BARTLEY.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., JULY 1, 1863.

NO. 13.

Correspondence of the Signs of the Times.

Continued from page 84, No. 11.

MARION CO., Oregon, April 7, 1863.

Brother Beebe, I will again, with your permission, resume my comments on Revelation. I closed my last with the ninth verse of the nineteenth chapter of Revelation, concerning the marriage of the Lamb with His bride, the New Jerusalem. I will commence this at verse eleven of the same chapter. The writer says: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written KING OF KINGS, AND LORD OF LORDS." The heaven that is opened is the gospel heaven, or kingdom. The white horse is an emblem of the gospel: hence, at the opening of the first seal, the writer says: "And I saw, and behold, a white horse." This took place at the beginning of the gospel dispensation: "And he that sat on him had a bow and a crown was given unto him, (the emblems of victory,) and he went forth conquering and to conquer." Rev. vi. 2. And he who sat on the white horse called Faithful and True is the Son of God, The King of kings, and Lord of lords. And the armies which were in heaven that followed Him upon white horses, are the gospel ministers: the fine white linen in which they are clothed, is the righteousness of Christ imputed to them. The sharp sword which goeth out of his mouth with which he should smite the nations, is the word of God. This agrees with Paul to the church at Thessalonica, speaking of the Man of Sin, he says: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," &c. This is the time when the Lord shall come to destroy the Man of Sin, or, in other words, "When the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God," &c. For, "He treadeth the wine press of the fierceness and wrath of Almighty God." In a former article I spoke of the Jewish vine and wine press, that those days of vengeance were shortened for the elect's sake, but now God's elect are all brought in every elect vessel of mercy, is born again,

the New Jerusalem is finished, the last material is brought into the building, these days of vengeance shall not be shortened, they shall go on till they accomplish the final destruction of Babylon, and all who know not God. The wine press of the fierceness of God's wrath shall now be trodden until all the flesh is destroyed upon the face of the whole earth. This war will not be fought with carnal weapons on the part of Christ and His armies, for they are forbidden to use them. Christ said to Peter, "Put up again thy sword into its place, for all they who take the sword shall perish with the sword." And again: "He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." Rev. xiii. 10. But their weapons are spiritual. With the sword of the spirit which is the word of God, they shall destroy the wicked upon the mountain of truth, which is the strong hold of Zion. This same war is set forth in chapters thirty-eight and thirty-nine of Ezekiel's prophecy under the emblem of Gog, the land of Magog, the chief prince of Meshech and Tubal, against the mountains of Israel. This Israel is not Israel according to the flesh, but according to the spirit. Paul said in his day, That they were not all Israel which were of Israel, i. e., all the natural descendants of Jacob were not born of the spirit which constituted them Israelites indeed, as Jesus said of Nathaniel, Israel according to the flesh was only a type of Israel according to the spirit, or of God's elect. And as the sign of circumcision distinguished Israel from all other nations of the earth under the law which was outward in the flesh, and made with hands, and all who were adopted from the Gentile nations into the Jewish nation, had first to become circumcised before they were permitted to participate in the privileges of the house of God. In like manner, under the gospel, All God's adopted children are first circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, which constitutes them spiritual, or gospel, Jews, or Israelites; for, says Paul, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii. 28, 29. No matter then what nation they belong to, whether Africa, Asia, Europe, or America: all who are thus circumcised in heart, or spirit, are gospel Jews, and dwell in the land of Israel, which is the gospel kingdom; likewise all, whether Jews, or Gentiles, who are not thus circumcised, are, in a gospel sense, Gentiles, and belong to Gog, and dwell in the land of Magog. Hence,

then this war is between Gog, the land of Magog, and Israel, the land of Israel, and Jesus Christ, as King in Israel. As it is written: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; in that day when my people of Israel dwelleth safely, shall thou not know it? And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Ezekiel xxxviii. 14-17. This is the same as written in Revelation xix. 19: "And I saw the beast, and the kings of the earth, gathered together to make war against him that sat on the horse, and against his army." This beast, and the kings of the earth, and their armies, comprise the whole of Gog, the land of Magog. Rev. xix. 17. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Let us now compare this with Ezekiel xxxix. 17: "And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, and of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." The reader can clearly see that the same war and destruction of all flesh are set forth in both those passages of scriptures, and that it will bring about the consummation of this mortal state of existence. For it is said, verses eleven to seventeen: "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers, and there shall they bury Gog and all his multitude, and they shall call it The valley of Hamongog. And seven months shall the house of Israel be bury-

ing of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I will be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it till the buriers have buried it in the valley of Hamongog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land. — Thus the last remaining bone of Gog, which comprises all, each and every vessel of wrath, fitted to destruction, shall be buried, and the land thoroughly cleansed, fitted, and prepared for the second advent of the Son of God to reign with his saints a thousand years on this cleansed and prepared earth. And to this agree Rev. xix. 19-21: "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." There can not be a remainder after the remnant were slain—it comprises kings, captains, mighty men, horses, and all that sit on them, and all men both free and bond, small and great, i. e., all and every vessel of wrath. This is the time when the kingdom set up by the God of heaven that shall never be destroyed, nor left to other people, shall break in pieces and consume all kingdoms of the earth; for the little stone cut out of the mountain of grace, of truth, and of righteousness, smote the image (the emblem of earthly kingdoms) and break them to pieces, and they became like the chaff of the summer's threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, (Mount Zion, the Holy City, the New Jerusalem,) and filled the whole earth. Daniel ii. 31-46. This is the mountain of Israel that Gog and his army came against. From this time the kingdoms of this world become the kingdoms of our Lord and of His Christ; seeing that Mount Zion filled the whole earth. I have thought that probably the resurrection of the Two Witnesses occurred at the time when the Son of God appeared in heaven with his army,—all of

them upon white horses, the emblem of the gospel; and at the same period the voice from heaven was heard saying, "Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues." For, as Sodom could not be destroyed, provided there were ten righteous persons in it; nay, even one, for the angels said unto Lot, who was the only righteous person in Sodom, Haste thee: escape thither, (to Zoar,) for I can not do anything till thou be come thither, the sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire, &c. Gen. xix. 22-25. And destroyed the cities and their inhabitants. In like manner while God has one child in Babylon, it can not be destroyed; therefore, he calls them out, and they come at his bidding, and join the armies of heaven, which so exasperates the beast and the kings of the earth, that they gather their armies together to make war against him that sat on the horse, and against his army, and the beast and false prophet were taken and cast alive into a lake of fire burning with brimstone, and the remnant of the army were slain with the sword of him that sat upon the horse, &c. To this agree the words of Paul to the Thessalonians, speaking of the Man of Sin, which is the whole body of sin, and comprises every bone of Gog, saying, "When the Lord shall consume with the spirit (or sword) of his mouth and destroy with the brightness of his coming," and this is the manner in the days of the incarnation of Jesus, his disciples were familiar with him, John could lean his head on his breast, and commune with him, but when he appeared to the same John on the isle of Patmos, in bright glory he fell at his feet as dead, his flesh could not endure the sight. In like manner when he makes his second advent into the world, he will appear in the brightness of his own and his Father's glory (while his awful trumpet like a voice shall rend the tombs asunder and call the sleeping saints to arise and leave their dusty beds) all nations of the earth shall fall dead before him. While his saints who are alive and remain, being changed into his likeness, together with his resurrected saints, shall arise and meet the Lord in the air.

JOHN STIPP.

(To be continued.)

LENN Co., Missouri, Jan. 2, 1863.

BROTHER BEEBE:—As I have finished the business part of this letter, I will say a few words in regard to the Reign of the Second Beast in North America. He has reigned in those nations which have passed away, for I understand that the cup of the indignation of the Lord is to be sent to all nations. Read Jeremiah xxv. This beast is described as having two horns as a lamb, but speaks as a dragon. Also, as having two horns high, but one is higher than the other, and the higher horn came up last. He had great power given to him; and he was pushing westward, and northward, and southward, so that no beast could stand before him; and he did according to his will, and became great. And, it seems, there came a he goat from the west over the face of the whole earth, and he had a notable horn between his eyes, and he overcome the ram; after which his horn was broken,

and for it there came up four little horns, and out of one of them came a little horn that waxed great towards the south, towards the east, and towards the pleasant land. These things are daily on my mind, and I am at a great loss to know whether those four little horns are to immediately follow the reign of the he goat. I, some times, think it all may be finished by the year 1866, as there has been so many able minds engaged on that subject, and all seem to look to 1866. But, be the time when it may, they who live to see it will witness the happiest event that has ever been enjoyed by the saints on earth; in which the years are to be restored which the locusts have destroyed, &c. And the floors are to be full of wheat, and the fats to overflow with wine and oil; and they that remain are to eat in plenty and be satisfied, and praise the name of the Lord. Then, my dear brother, they shall see eye to eye, and all speak the same thing, and praise the Lord, who hath dealt wonderfully with them, and hath delivered them from the beastly power of him whose number is the number of a man, and his number is six hundred three score and six.

Yours, in hope of eternal life,

E. Y. BERRY.

BLOOMFIELD, Iowa, Dec. 26, 1862.

DEAR BROTHER BEEBE:—Through the goodness and mercy of God I am enabled to write you that I am still on the land of the living, and in tolerably good health, for which I desire to feel thankful to the Lord. I send you the money for the Signs of the Times, for the coming year, as I am not willing to do without them. They are truly a welcome messenger to me. I like them for the gospel truth which they contain, and for the experience of the brethren and sisters which are published in their columns; for they seem to express my own better than I could relate it myself. To me the present appears to be a very trying time. It makes me feel very serious; it looks to me as though the predictions in the book of Revelation were being fulfilled. May we not begin to look for the coming of the Son of Man? Christ said to his disciples, "Now learn a parable of the fig-tree; when its branches are yet tender and putteth forth leaves know ye that it is near, even at the doors." O may we,—may all the children of God be looking and watching the coming of the Son of God; and may we be ready when it shall be his will to call us from this time state, and may he give us strength and grace equal to our duty, and patience to wait and desire for his will to be done in all things. And may the Lord enable you, brother Beebe, to hold out faithful to the end, and support you with grace and strength under all your trials while here below, and give you a single eye to his glory in all things, and bless you with every blessing, is my prayer for Christ's sake.

Your sister in the bonds of the gospel of our Savior Jesus Christ.

SARAH CALVERT.

PEORIA Co., Illinois, Nov. 2, 1862.

ESTEEMED ELDER BEEBE:—Through the goodness of God I am spared through the year that is past and gone, never to return. And I feel it to be a privilege to remit your pay for the Signs for another year; for I do not know how to do without them in this time in which darkness

covers the earth, and gross darkness the people. A time in which all the professed churches seem to be split up and at war with each other. But we as the church of Christ are one, North and South, East and West. How consoling it is to read the rich communications and editorial articles which are published in the Signs of the Times. They come to us like good news from a far country, and assure us we are in union with each other. All have been taught in the same school, and that a higher school than any in this transitory world, in which all the Lord's children are taught by him who teaches as never man taught. They are all born again, not of corruptible seed, but of an incorruptible seed, by the Word of God which liveth and abideth forever; and born to an inheritance which is also incorruptible, undefiled, and that fadeth not away. Through all their conflicts, all God's children shall be brought off conquerors, and more than conquerors through him that has loved them, and called them by his grace. They have nothing to fear; if this earthly house of our tabernacle should be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. But I have traveled through some dark places during the past year, and find daily occasion to mourn my coldness and my barrenness; and I often think Oh that I could pray in spirit and in truth. It would be my greatest desire, by night and by day, to praise the Lord for his mercy to me, a rebellious worm of the dust. I know I have done many things that I ought not, and have left undone the things which I ought to have done. When I would do good evil is present with me. So it is not I that do it, but sin that dwelleth in me. Oh that it were with me as in days which are past, when the candle of the Lord, as I hope, shone around me. Often have I thought, if I had the ability, I would write something for the columns of the Signs of the Times. But I cannot express what I feel, but others who write for the Signs can express it better than I can, therefore I hope they will still continue to cast in their mites, for those to feed upon who are weak.

Dear father in Israel, pray for me, for I am less than the least of all saints, if I am one at all; and I pray that the Lord may give you strength to ever stand firm as a watchman on the walls of Zion.

Yours,

E. D. VARNES.

PORT GIBSON, Indiana, April 8, 1863.

DEAR BROTHER BEEBE:—Some of my brethren and friends think strange that I busy myself in procuring subscribers for your excellent paper, since you have been so severe on me in some of your strictures in the Signs of the Times. I do not look at your remarks as intended to be offensive, and therefore took no offence. I am well pleased with the Signs of the Times, and have been ever since I first took them, which has been about ten years. I never expect to find a faultless preacher or publication, and therefore am not as ready to throw a brother or a religious publication away as what some of my brethren are. By my constant adherence to the Signs of the Times, and persuasion, I have got some to subscribe for your paper that would not have read it ten years ago if I had sent it to them gratuitously.

The debate that I spoke of in my last to you, closed up with the best of feeling, having continued four days, and I think until the advocates of general atonement and possible salvation to all the human race were willing to quit. If salvation is conditional, depending in whole or in part upon the creature accepting terms and using means, no living man to-day, can tell whether he or any one else will be saved; and if, as was assumed during the debate that our actions, as they are good or bad, tends either to the salvation or the damnation of sinners, and if so, how much more uncertain is the salvation of any poor sinner of Adam's race, for after a man is born again, tasted of the good word of life, been made partaker of the divine nature, &c., he might err, and cause others to err, and that too, to the extent, (if the above doctrine be true,) of finally being lost forever, if so God in justice will require the blood of the lost sinner at the hands of him who saw the sword coming and gave not the alarm, and so both are lost. But God has not so revealed himself unto us; but has taught us that salvation is of the Lord, and not of man; that salvation is of grace and not of works lest any man should boast; not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Having experimentally realized that it is by the free unmerited grace of God that a poor sinner can be saved, I think that I can safely calculate on the following as being found taught in God's word, and demonstrated at the great day of judgment:

1. That all that has died in infancy since the beginning of the creation will be saved by the sovereign grace of God.

2. That all that has, does now, or ever will believe in the Lord Jesus Christ, will be saved.

3. That all true penitents, and all who do in sincerity call on the Lord will also be saved with an everlasting salvation, world without end.

I argue still further that the doctrine of election and predestination will save more of Adam's fallen race than any other or all the systems of men even if they were true, that has ever been advocated or ever will be advocated, save Universalism. So then I expect to see saved by the blood of Christ, an innumerable number that no man can number, as the stars of heaven and the sand on the sea shore. May God help us to proclaim such a salvation, that is without money and without price.

Your affectionate brother,

JAMES STRICKLAND.

WESTVILLE, Ohio, April 25, 1863.

ELDER BEEBE:—I have been much pleased with your paper since I commenced taking it, and more especially the last number came to hand laden with the good things of the kingdom. Your editorial I look upon as being one of the best productions that I have seen. I most heartily endorse it, whilst I do hope that all those Baptists under whose notice it may come, will ponder well the things contained therein, and may God grant that spirit of wisdom unto those whom he has placed upon the walls of Zion as watchmen, that our pulpits may never be polluted with the abominable trash which has been so continually served up for a number of years by the pharisaical portion of pro-

fessors, which has resulted in this mighty wreck of State, and which, to the mind of the thinking, has almost made it a disgrace to be called a preacher.

I am much pleased with the spirit manifested in brother Strickland's communication. May God possess us all with that spirit of forbearance and love one to another that the unity of the spirit may be kept in the bond of peace. Behold how good and how pleasant it is for brethren to dwell together in unity. It is a fearful thing to cause divisions among brethren, and yet it is to be feared and lamented that sometimes certain (would-be) leading spirits do bring in controversies and contentions among the brethren about words which are to no profit. We should each esteem others better than ourselves, and I am satisfied that when God enables us to see what poor ignorant, erring mortals we are ourselves, we have no disposition to fall out with our brother about his minor faults, or because he don't see through our eyes in every particular. We should contend earnestly for the faith once delivered to the saints. But as brother S. says, among the Old School Baptists, many of whom have declared non-fellowship with each other, there is but little or no difference in their views of the great scheme of salvation by grace.

WILSON T. PENCE.

ASPINWALL, N. T., April 24, 1863.

DEAR BROTHER BEEBE:—Our Lord and Master commands those who love him also to love one another, and in olden times they who feared the Lord, manifested a love for each other, by speaking often one to another, and the Lord hearkened and heard it. And primitive disciples spake often one to another of the things of the kingdom. As I am deprived of the blessed privilege of speaking, face to face, with my dear brethren and sisters, I desire that they may continue to speak to me through the Signs of the Times, to cheer my drooping spirits, until the Lord shall send the summons saying to me, Child, come home.

I have not heard an Old School Baptist preach since I have been in this Nebraska Territory, which is four years, nor have I seen the face of one in the Territory. Now if any brother or sister will write to me, it will come very acceptable to me; they may address me at Aspinwall, Nebraska Territory.

In hope of eternal rest, I am, I hope, a sinner saved by grace.

ANN CONNER.

HANNIBAL, MISSOURI, June 11, 1863.

DEAR BROTHER BEEBE:—I enclose herewith a small amount for the support of the Signs of the Times, contributed by the brethren in this locality, and also for one more subscriber. I wish the amount was larger than it is, but in these trying times in our country I hope this small sum will not be unacceptable. I am sometimes amazed at the condition of things, and wonder that some plan is not adopted to allay the strife now abroad in the land. What can come of it no mortal can tell, and I desire above all things that I could be resigned to what the Lord has in store for us, whether it be good or ill, as a people; but as the church of God, we know that all things work together for good, but to our finite minds this may not appear at all times, and if indeed it

did, I do not see so much the necessity that the apostle should have so advised and admonished us, but for the comfort of the tried children of grace when the billows seem to go over them and everything seems against them, and were it not for the blessed promises of the gospel, we would often conclude everything was against us. I say for these reasons, and many others, these assurances have been left upon record for the comfort of God's children. The apostle says, "think it not strange when you fall into divers temptation;" but I sometimes think that I surely have more of them than any one else, and although I am almost led to think it strange sometimes, if I am a subject of grace, but then the other promise that no temptation shall come upon us more than we shall be enabled to bear, does bring much comfort, for we find the promise fulfilled that a way is prepared for our escape, and when we find ourselves in a very great strait we can look back and discern that we have before been in just such places; but the Lord has delivered us in a way we did not perceive, and we again trust that he will now deliver us, for he is a very present help in time of trouble. O let us praise his name, for his mercy endureth forever. What is so desirable and so comfortable and glorious as the spirit of praise; it will be the theme of glorified spirits throughout eternity, singing, "Not unto us, not unto us, but unto thy name be the glory given." O may it be our happy privilege, with all of the blood washed throng, to meet around the throne and ascribe adoration and praise unto him who has washed us and made us white in the blood of the Lamb.

When I read the many communications and editorials in the Signs of the Times, I feel a responsive spirit within, and often think if I had the ability that the many writers have, how pleasant it would be to communicate through that medium with the dear saints scattered abroad, many of them I have had the pleasure of seeing, and would that I could again have the privilege, but now I seem to be caged as it were, and can only hope that the time may again arrive when I can go forth at least to a limited extent and realize how good and how pleasant it is for brethren to dwell together in unity.

Your brother in tribulation,

W. F. KERCHEVAL.

BOWDOINHAM, MAINE, May 4, 1863.

DEAR BROTHER BEEBE:—In a letter which I wrote to you December 1, 1862, and published in the Signs of the Times December 15th, I unintentionally omitted to mention the names of Elders J. A. Badger and H. Campbell, in connection with the church in Bowdoinham. I was not familiar with the history of the church, and its records were destroyed by fire, a few years since. For a number of years Eld. Badger supplied both this church and the church in Bowdoin. The exact dates I have no means at hand for ascertaining. The ordination of brother Campbell in October last, I believe you have published. It was not my design to write a history of the church here, but merely to state a few things concerning its present condition, and the reminiscences I gave were such as occurred to my mind at the moment of writing. I

regret any seeming omission, and beg that you will publish this both as my apology and for the information of the brethren.

LEONARD COX, JR.

SUFFOLK Co., N. Y., June 2, 1863.

DEAR BROTHER BEEBE:—The Signs of the Times, of May 15th, has given its readers a shock that I am sorry to witness, and I think you felt, when you received the enquiring scroll, like Paul, when writing 2 Cor. ii. 4. If brother Greenwood had read Job xxxii. 6-10, perhaps he would have shewn his erring brethren his opinion without being asked. What makes him doubt? Because blackberry wine is not written in the scriptures? Grapes do not grow on the bramble bush! Our Savior said, I am the true vine, (not the true bramble.) John xv. 1. See Luke vi. 44. Now, our Savior made use of bread, and the fruit of the vine, when he instituted the ordinance. Luke xxii. 19: 1 Cor. xi. 24, 25. And commanded them to repeat the same in remembrance of him—explained the meaning of it—the bread, his body: the wine, his blood. He chose the articles they should use,—the wine of the scriptures, was the fermented juice of the grape. Now, let the two Elders who are perverted, come before the church, who are perverted from the right ways of the Lord, and then let Acts xiii. 10, be read: then the words of our Savior to his disciples, when he instituted the ordinance, and then look up to heaven, and say, Lord Jesus, we do not think there is a particle of difference between the wine of the scriptures and blackberry wine! O! brother Beebe, take 2 Timothy iii. 16, or some other scourge of small cords, and drive this harmless looking blasphemous heresy of Babylonish origin out of the old school of Christ.

My beloved brethren and sisters in the Lord have helped me that I could get clothing, medicine, and many necessary articles to sustain life, and in a warm house I have been comfortable through the cold winter, and give thanks to the Lord. I sent you a copy of their names, but it was mislaid, and did not appear in the Signs of the Times.*

I go gradually down the steps of life quite lame, but as good health as is common in confined my state.

Your kindness to me commands my daily acknowledgement. I fear the storm of God's judgments will yet be more terrible: He will do all things well: Let us fall before him and say, Thy will do done. May the Lord give you strength as your day demands. Farewell, brother Beebe.

HENRY HAIT.

* We have no recollection of having received it.—Ed.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—Please notice that I have changed my residence, and my post office address from Willow Hill, Jasper county, Illinois, to LACONIA, Harrison county, INDIANA, and address me accordingly.

D. BARTLEY.

BROTHER BEEBE:—Please notice for the information of our friends, in different parts, that my post office address is TAYLORVILLE, Fayette county, IOWA, instead of Geneva, New York.

J. F. CROSHAW.

THE FIRM BANK.

HARFORD Co., Maryland, Jan. 28, 1863.

Elder Beebe—Dear Sir:

I have been requested to write off the following verses, and send them to you to print in the Signs of the Times, if you have space to spare. They are headed, "The Firm Bank," supposed to have been written by ROWLAND HILL, at the time when public credit in Great Britain was shaken by the failure of several banks: L. D.

I have a never failing BANK,
A more than golden store;
No earthly bank is half so rich,
How can I then be poor?

'Tis when my stock is spent and gone,
And I without a groat—
I'm glad to hasten to my Bank
And beg a little note.

Sometimes my Banker smiling says,
Why don't you oftener come?
And when you draw a little note,
Why not a larger sum?

Why live so niggardly and poor?
Your Bank contains a plenty.
Why come and take a one pound note,
When you might have a twenty?

Yea, twenty thousand ten times told,
Is but a trifling sum,
To what your Father has laid up,
Secure in God his Son.

Since then my Banker is so rich,
I have no cause to borrow;
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected!
Sometimes my Banker gives me more
Then asked for, or expected.

Sometimes I've felt a little proud;
I've managed things so clever;
But, ah! before the day was gone,
I've felt as poor as ever.

Sometimes with blushes in my face,
Just at the bar I stand;
I know if Moses kept me back,
I surely must be damned.

I know my Bank will never fail:
No, it can never break;
The firm three persons in one God,
Jehovah Lord of all.

Should all the banks of Britain break,
The Bank of England smash,
Bring in your notes to Zion's Bank,
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to this Bank of grace,
The Banker is within.

All forged notes will be refused,
Man's merits are rejected;
There's not a single note will pass,
That God has not accepted.

'Tis only those beloved of God,
Redeemed by precious blood,
That ever had a note to bring,
These are the gifts of God.

Tho' thousand ransom'd souls may say,
They have no notes at all:
Because they feel the plague of sin,
So ruined by the fall.

This Bank is full of precious notes,
All signed, and sealed, and free;
Tho' many doubting souls may say,
There is not one for me.

Base unbelief will lead the child
To say what is not true:
I tell the child that feels self lost,
These notes belong to you.

The leper had a little note,
Lord if thou wilt, thou can;
The Banker cashed his little note,
And healed the sickly man.

We read of one young man indeed,
Whose riches did abound:
But in the Banker's book of grace,
This man was never found.

But see the wretched dying thief,
Hang by the Banker's side!
He cried, Dear Lord, remember me!
He got his cash and died.

Circular Letters.

BALTIMORE ASSOCIATION.

The Baltimore Old School Baptist Association, in session with the Church at Black Rock, Baltimore county, Maryland, May 20th, 21st and 22d, 1863, to the several churches of which she is composed, sends love in the Lord?

DEAR BRETHREN:—

Through the unchanging love of our covenant keeping God, we are spared to address you once more, by this, our Annual Circular, in which we hope to be enabled to say something by way of encouragement to the Lord's poor and needy ones.

As no particular subject is presented, we may present for your consideration many things, which we hope may, at least, serve as an evidence that we still desire to love and pray for the prosperity of Zion: for they shall prosper who love her. All the characteristics of God's children serve to unite them more closely to Christ, and one to another. For their fellowship is with the Father, and with his Son, Jesus Christ: and they have fellowship one with another. Having this love, it becomes them to enquire frequently after each other's welfare: and to say to Zion, Peace be within thy walls, and prosperity within thy palaces. The Lord hath emphatically, by the mouth of Isaiah the prophet, said, "This people have I formed for myself, they shall show forth my praise." And we believe the Lord is praised with all his dealings with them, whether in prosperity or adversity: on the mount, or shut up in "Doubting Castle:" or on land, or sea: in times of war, or of peace: life, or death: for none of these things shall be able to separate them from the love of God which is in Christ Jesus, our Lord.

Beloved, the present is a time of darkness, and of gloominess—a time in which iniquity abounds, and we may add, in which the love of many waxes cold. The watchmen who stand continually upon the Watch Tower, and spend whole nights in their wards, can see no signs of day. And yet every discerning mind is strongly impressed with a belief that some very important prophecy is being fulfilled. But the particular manner in which the prophecies shall be fulfilled remain with him unto whom secret things belong. There are signs which indicate some great events, which cause much anxiety. When the fig tree putteth forth its leaves, ye say that summer is nigh. But, is there nothing to encourage us? Is there no Strong Hold to flee unto? No Refuge from the stormy winds, and threatening tempest? Shall Zion say, "The Lord hath forsaken me: my God hath forgotten me, and there be none to answer? No! For, "Can a woman for her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me: Thy children shall make haste: thy destroyers and they that made the waste, shall go forth of thee." The same God who upholds Zion, is the God that upholdeth all things by the word of His power!

"How can I sink with such a prop,
As my eternal God:
Who holds earth's huge pillars up,
And spreads the heaven abroad?"

"Lo, these are parts of His ways: and how little a portion is heard of him; but, the thunder of His power who can under-

stand?" He rides and reigns in heaven and earth, and will continue to until all His enemies are put under His feet. Zion is safe! The Lord has covered her in the shadow of His hand that He might plant the heavens and lay the foundation of the earth, and say to Zion, Thou art my people. Zion rests upon a Stone that is tried: and she is enclosed with walls of salvation. And the King Himself dwells in her midst. He is known in her palaces for a Refuge, and His everlasting arms are underneath her. He will most assuredly bring all His people in safety through the billows into the port of eternal rest.

Yet, notwithstanding their strong hold in times of trouble, the children of grace feel very uncomfortable when their faith is at a low ebb, and their mind is shrouded in darkness, and doubts are increasing. Not doubts in regard to the ultimate safety of the church of God, but in regard to their personal interest therein. Beset with temptations in various ways, and under a variety of circumstances, when the promises, for the time being, seem to loose to them much of their sweetness, although they have formerly feasted deliciously upon them when their faith was in lively exercise triumphing over their fears and unbelief. Then they enjoyed that peace which the world can not give nor take away. A peace which none but Christians can know. Although the children of grace greatly prefer this peace to tempests and clouds, still the latter are often needful for them. And we are mistaken if, at such times, there be not much imperfection discovered in themselves: much of indwelling sin. Or, in the words of Paul, "I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." This causes them to groan being burdened, and sometimes makes them fear that their hope is vain, and that they are yet in their sins.

Neither are these dark clouds and trying seasons confined to certain individuals of the church of Christ; but Zion in all her members, and as a body, must pass through dark and wintry seasons; and that too for a wise and gracious purpose of Him who hath decreed the same for their good and His own glory. May we not conclude that the present trial through which Zion is passing is among the *all things* which worketh together for good, and will it not operate as a test of the true faith? No trials are designed to destroy the true faith, but rather to make it shine forth like pure gold. It will, on the other hand, discover and expose all false doctrine and commandments of men.

Beloved, the Lord will provide for His people: He will not suffer them to be tempted above what they are able to bear, but will with the temptation make a way of escape. Our High Priest is able to succor them that are tempted; for He has Himself been tempted in all points as we are, and yet without sin. There is no cloud so dense that He can not disperse it at pleasure. "I clothe the heavens in blackness, and I make sackcloth their covering." And while He thus rules in the outward departments of His government in providence, He also rules in Zion, and says unto her, "I will never leave thee, nor forsake thee. For a small moment have I forsaken thee; but

with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Dear brethren, in conclusion, suffer a word of exhortation: If there ever was one time above others in which the lovers of truth should rally to the standard, to strengthen and bear each other up, it is now. May we be found walking in the commandments and ordinances of the Lord blamelessly. Strive to live in peace with all men, and in love and fellowship with one another. Let brotherly love continue. Be of one mind, striving together for the truth of the gospel, and contending earnestly for the faith which was once delivered to the saints.

Finally, pray for and with one another, and for the peace of Jerusalem.

W. J. PURINGTON, MODERATOR.
JAMES BLIZZARD, Clerk.

DELAWARE ASSOCIATION.

The Delaware Association, composed of Old School Baptists, to the brethren whom she represents, sends love in the Lord:

DEAR BRETHREN:—Although you are not of the world, you are still in the world, and liable to all the temporal evils consequent on sin; and when it is the pleasure of God to chastise a guilty world either by the sword, the pestilence, or famine, his children have to partake with their fellow beings of the consequence.

We are now realizing the dreadful effects of the sword, and have to mingle our sorrows with others and mourn the desolations it is now spreading through our once happy and prosperous land. But, brethren, you have an advantage over the world. You have a God to go to in the time of your trials and afflictions. This was the consolation of David, "For thou, Lord, art a shield for me, my glory, and the lifter up of my head." Again, he says, "God is our refuge and strength; a present help in times of trouble; therefore, will not I fear, though the earth be removed, though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled." Here the most awful catastrophe imagination could reach, is supposed, and yet Zion is safe, because God is her refuge, and because He reigns supreme over heaven, and earth, and hell. Isaiah, in these encouraging words addressed to Zion, caps the climax, by telling her that *her* God reigneth. How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publishes peace; that bringeth good tidings of good, that publishes salvation; that saith unto Zion, Thy God reigneth! But, who is this God of Zion? We answer: The Lord Jesus Christ. "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my King upon His holy hill of Zion. Notwithstanding all the combinations of kings and counsellors against the purposes of God to redeem Zion, God has triumphed over them all, and Zion is safe; and her God and Savior Jesus Christ reigns triumphant. The triumph of Jesus is sublimely described in Psalms xxiv. 7, 8:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle." Here we have the triumphant entry into heaven after the conquest obtained over the powers of darkness, and His taking possession of His Mediatorial throne, unto whom all power in heaven and earth is given. And He tells us why this power as Mediator is given to Him. John xvii. 2: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Then all that Christ has done, and all the Mediatorial power and authority given Him is to secure the eternal salvation of His church. Well then, brethren, notwithstanding all the conflicts you have in the world, you have a bright future looming up before you. In the world you have your tribulations: but, be of good cheer, Christ has overcome the world. And this is enough for faith, and were faith always uppermost with us, we should have nothing but joy and gladness, while on our pilgrimage. But it is not the pleasure of God that it should be so. "In the world ye shall have tribulation." Not you *may* but *shall* have it; and where the word of a king is, there is authority. Hence, we are to look for tribulation while in the world. Yet, "Out of the eater came forth meat, and from the strong came sweetness." So tribulation worketh patience: and patience, experience: and experience, hope, &c. But while we are taught to look for tribulation and afflictions of every kind while here, we have assurance of support under them all. When Paul prayed to be delivered from the thorn in his flesh, the answer was not according to his desire, but it was equivalent, "My grace is sufficient for thee." This was enough for Paul. We have no reason to believe that he ever repeated that prayer. Well, brethren, that grace that was sufficient for Paul is sufficient for you; and you have the same claim on it that he had. We are not to suppose that protecting grace was confined to him; but is equally directed to the preservation of all the household of faith, and all stand in the same need of it. Let protecting grace be withdrawn, and we should all sink with the weight of our sins. But God has said, "I am the Lord, I change not; therefore the sons of Jacob are not consumed." Hence, their preservation rests on the immutability of God, and not upon contingencies. It is not, if we will be faithful, that would, to say the least of it, be an uncertain tenure, but resting on the faithfulness and immutability of God, all is safe. "Because I live, ye shall live also." Christ does live, and ever will live; death can no more assail him, and therefore his people live; and although death will dissolve these poor frail bodies of ours, yet our eternal life is safe. "For ye are dead, and your life is hid with Christ in God." So when Christ who is our life shall appear, then shall you appear with him in glory. The term glory, as generally applied to military chieftains implies victory; and so Christ, when he shall appear will appear as a mighty conqueror, and his people shall share in his conquest over death, hell and the grave. Of the wicked it is said, "Death shall feed upon them, and the up-

right shall have dominion over them in the morning." The morning of the resurrection when this mortal shall put on immortality, and death be swallowed up in victory. In view of this bright future, we should bear our light afflictions with patience and fortitude, knowing that our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.

Dear brethren, it has not been the pleasure of our Heavenly Father that this world should be our home, but that we should be but pilgrims and sojourners here: therefore let us show by our deportment that we feel ourselves to be but pilgrims, and that we seek a city which hath foundation, whose builder and maker is God.

Dear brethren, farewell. The grace of our Lord Jesus Christ be with your spirits. Amen.

E. RITTENHOUSE, Mod.

S. WICKS, Clerk.

WARWICK ASSOCIATION.

The Warwick Old School Baptist Association, in session with the Church of Middletown and Wallkill, June 16th, 11th, and 12th, 1863, to the churches of the same, sends christian salutation:

BELOVED BRETHREN:—Our humble and grateful acknowledgements are due to our divine Lord and Master for His preserving goodness and abounding mercy to usward, in that our lives and liberty are so far continued to us, that we enjoy the privilege of meeting once more in peace, notwithstanding the exceedingly perilous times in which we live. Truly, our God is the God of providence, as well as grace. He executes His pleasure in the armies of heaven, and among the inhabitants of the earth. Although His counsels are too deep and mysterious to be comprehended by finite minds, we have confidence nevertheless in Him, that all His works shall praise Him; and under His wise and gracious government all things do work together for good to them that love Him; to them who are the called according to His purpose. Clouds and darkness are around about Him; He keepeth back the face of His throne, so that no human scrutiny can penetrate the thick darkness of the skies in which He has enveloped Himself, still we know that Justice and Judgment are the habitation of His throne; Righteousness and Truth go before His face. It is well for us that His eternal perfections rise too high for the limited understanding of His children while here in the flesh. This He has wisely ordered that we may learn to trust Him where we can by no means trace Him. Still we may gaze, wonder and admire, at His gracious care of all His children, in every variety of circumstance they are called to experience. Nations may melt, kingdoms of the earth dissolve, thrones of the earth may crumble to the ground, and even worlds consume in burning flames, yet all must be restricted by His alwise decrees. Not a sparrow can fall without an order from His throne: and the very hairs of our heads are all numbered and secured by His inscrutable providence. While jarring interests and conflicting counsels of the children of men involve the states and nations of this world in discord and deadly strife, where every battle of the

warriors is with confused noise, and garments rolled in blood: the swift arrow may fly by day, and pestilence may waste by night, yet all is restricted to the limits which He has set, and hell and death shall do no more than He in His unquestionable wisdom, allows.

Although we are passing through very trying and exciting times, we certainly have great cause to rejoice in God our Shield, that we are permitted to retire from the clamors of war, from the clash of arms, and the exciting noise of battle, and to enter the sacred pavillion of our God, where peace and love attends the gates of Zion. In the world we have tribulation: but in our dear Redeemer we have peace. For a season we must, by Divine appointment, participate in the tribulations of this time state, and endure hardness as the soldiers of the cross. This world is not a friend to grace, and we are admonished to set not our affections on the things of this world: but it becomes us to set our affections on things which are above. Here on earth we have no continuing city: but we are seeking a city that hath foundation, which is eternal and in the heavens. Our pilgrimage will soon be over: for the end of all things is at hand. A few more trials, a few more storms and tempests may beat upon us, but their fury will soon be exhausted, and we shall be more than conquerors through Him that hath loved us, and given Himself for us. And we are assured that these light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things that are not seen: for the things that are seen are temporal, but the things that are not seen are eternal. Then, while the conflicts shall endure, let us contemplate the rich provisions of grace which our covenant God has made for our comfort and safety. "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempests; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. xxxii. 1, 2. This is truly encouraging to God's poor and afflicted people, the storms shall not expend their fury on our defenceless heads. That man whom God has made strong for Himself, even the man of God's own right hand, is our hiding place, our covert, and the rock of our salvation. He is our refuge when we are in distress, and a very present help in all our seasons of trouble. He is the man who is Jehovah's fellow: One with the Father, and all the fulness of the God-head dwells in Him bodily. Well might the prophet say, "The eternal God is thy refuge, and underneath are the everlasting arms." God is in the midst of His church: she shall not be moved, God shall help her, and that right early. He is never behind time with His aid, His eyes never slumber nor grow dim. He watches over His vineyard, and says, "I, the Lord, will keep it every moment, lest any hurt it; I will keep it night and day." The saints in every age, and under all circumstances, have witnessed His faithfulness: they all unite in their testimony that, "There is none like unto the God of Jeshurun, who rideth upon the heavens in their help, and in His excellency on the sky." He is the shield of their help, and the sword of their excellency,

and their enemies shall be found liars unto them, and they shall tread upon their high places. As saints, we are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness, through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

"Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy."

Many very important predictions are contained in the New Testament of perilous times peculiar to the last days, and many very solemn admonitions are given to the latter day saints, lest that day should come on them unawares. Indeed we are told that the end could not come except there come a falling away first, and that wicked, the Man of Sin, the son of perdition, be revealed. Now the Spirit, says the apostle, speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron. 1 Tim. iv. 1, 2.

This is a startling declaration, and of fearful import to some who have a standing in the fellowship of the saints. Who else can depart from the faith? Not those who never professed the faith, or were recognized as being sound in the faith. As the latter days advance upon us then, should not the searching enquiry be, Lord, is it I? Lord, is it I? It may be hard for us to realize that any of those with whom we have taken sweet counsel together, and in whose company we have walked to the house of the Lord, shall, under the pressure of the times, depart from the faith, turn their back on the cause of truth and righteousness, heed seducing spirits, imbibe the doctrines of devils, speak lies in hypocrisy, or have their consciences seared with a hot iron. But this is no false alarm: The eternal Spirit of truth hath spoken it: Not in ambiguous terms or double meaning words, not in language from which vague inferences may be drawn, but EXPRESSLY, emphatically, admitting no other construction or meaning. The same apostle, in a subsequent epistle to the same servant of God, repeats substantially the same warning: "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they that creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to the

knowledge of the truth," &c. 2 Tim. iii. 1-7. Peter also, John, and Jude, unite with Paul, in warning the church of God of those latter day departures from the faith, and our Lord Jesus Christ has Himself personally admonished the saints, that the time would come when brother should deliver up brother to be put to death, when iniquity should abound, and the love of many should wax cold. Behold, says He, I have told you before. We have been faithfully warned, and we are not in the dark, that that day should come upon us as a thief. The apostle Paul therefore enjoins upon the saints that they should consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching. Do we not see the day approaching now? Are not those things even upon us? Where is the blessedness we once spake of, when the saints were all of one heart and one mind: when brethren could pluck out their eyes, or lay down their lives one for another? Under these trying circumstances, our Lord bids us, "Watch, and pray, lest ye enter into temptation." Watch, and be sober, says the inspired apostle, for your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour. Beware of men who come unto you in sheep's clothing, but inwardly they are ravening wolves.

In these trying times, more especially should the saints be upon their guard, and try the spirits. Look out for that ravening spirit which lurks under the harmless guise of sheep and lambs. And while the saints should guard against a surmising or jealous temper, they should vigilantly watch the approach of devouring wolves in whatever clothing they may advance. But he that shall endure unto the end, the same shall be saved. We have need of patience, that after we have done the will of God, we may receive the promise. For yet a little while, and he that shall come will come, and will not tarry.

Dear brethren, in conclusion of our letter, we feel impressed to exhort you to be patient in all your tribulations, endure hardness as good soldiers. Count not your own lives dear unto yourselves, but remember that we have a higher, holier, and more noble aim than that of making provisions for the flesh. An inheritance of glory, a crown of righteousness is laid up in heaven for all who love the appearing of our Savior Jesus Christ. "When he shall come to be glorified in his saints, and to be admired in all them that believe in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ."

Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and deed.

G. BEEBE, Mod.

WILLIAM L. BENEDICT, Clerk.

Corresponding Letters.

BALTIMORE ASSOCIATION.

The Baltimore Old School Baptist Association, in session with the Church at Black Rock, Baltimore county, Maryland, May 20th, 21st and 22d, 1863, to the several Associations with whom we correspond, sends christian love:

DEAR BRETHREN—

In the kind providence of God, our Heavenly Father, we are again favored with the privilege of meeting in our associational capacity: and, we feel that we have been especially favored in receiving your Minutes, and so many of your messengers, which has been encouraging to us. And we feel to rejoice that brotherly love has been manifested in all our proceedings, which constrains us to say, "All things work together for good to them that love God: to them who are the called according to His purpose." It is still our earnest desire to continue our correspondence with you.

We have had a pleasant meeting, and our ministering brethren who have preached for us have contended with much earnestness for the faith which was once delivered to the saints.

The next meeting of this Association will be held with the Ebenezer church, in Baltimore city, Maryland, commencing on the Wednesday before the Fourth Sunday in May, 1864, at ten o'clock, a. m., and continue three days, when and where we hope to receive your messengers and Minutes.

W. J. PURINGTON, Moderator.

JAMES BLIZZARD, Clerk.

DELAWARE ASSOCIATION.

The Delaware Old School Baptist Association, in session with the Welsh Tract Church, May 27th, 28th and 29th, 1863, to the several Associations with whom we correspond, sends christian love:

DEAR BRETHREN:—Through the mercy of the great Head of the Church, we are once more favored with the privilege of meeting together in our associate capacity, and it has truly been a very pleasant and soul-cheering season with us. Although the number of ministering brethren in attendance was few, yet the few which were present came to us laden with the message of the everlasting gospel. The good Lord enabled them to set forth that sure foundation which is the christian's hope, and to portray the beauties of the King's daughter in her garments of wrought gold and fine needle-work in which the King has clothed her.

Dear brethren, how it makes us rejoice when our Heavenly Father enables us to behold the glorious things which He has provided for His children: even when we can not feel assured that they are for us, we rejoice to know they are in store for His children, and that they for whom they were prepared shall possess and enjoy them.

We were made glad by the coming of your messengers, and the receipt of your Minutes; and we desire a continuance of christian correspondence. Our present session has been harmonious, and, we trust, edifying; and all the business of the Association was transacted in harmony and fellowship. Not a jarring note was permitted to be heard among us.

Our next session will be held, if it shall be the will of our God, with the Church at Rock Springs, Lancaster Co., Pennsylvania, to commence at eleven o'clock, a. m., on Wednesday, before the last Sunday in May, 1864, when and where we hope to meet you again.

E. RITTENHOUSE, Mod.

S. WICKS, Clerk.

DELAWARE RIVER ASSOCIATION.

The Delaware River Baptist Association, in session with the Southampton Church, Bucks Co., Pennsylvania, June 3d, 4th and 5th, 1863, to corresponding Associations, Conferences, and other meetings, with whom we correspond, greeting:

BELOVED BRETHREN:—God, in his providence, has mercifully permitted us to meet once more in association, for the which we desire to thank and praise His holy name. Truly, God is good, and His tender mercies are over all the works of His hands. He has been pleased to preserve peace and union in the churches composing this Association during the past year—as the letters from the several churches set forth—and we are still enabled to continue in the order established by the Great Head of the church, and to contend earnestly for the faith once delivered to the saints. But we are made to feel continually that all our sufficiency is of God who giveth us help in every time of need; and, that without Christ, we can do nothing. Our own strength is perfect weakness: He only is able to keep us from falling. God has said for the encouragement of His children, "As thy days, so shall thy strength be."

Your messengers and Minutes have been thankfully received,—and your ministers have come to us in the fulness of the blessing of the gospel of Christ. Their theme has constantly been—Christ, and him crucified. There has been no jarring note in their preaching—all has been of a piece: like one continual sermon, full of instruction and comfort to the saints, and all for the lifting of Jesus on high. We have felt, since we come together, the force and beauty of the words: "Behold, how good and how pleasant it is for brethren to dwell together in unity." It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more.

Dear brethren, in addressing you at this time, we feel to adopt the language of Paul to the Thessalonians, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath chosen you from the beginning to salvation through sanctification of the spirit and belief of the truth."

Our next Association we have appointed to be held with the First Hopewell church, at Hopewell, Mercer Co., N. J., to commence at ten o'clock, a. m., on Wednesday before the last Saturday in June, 1864, where and when we hope to be favored with your presence and counsel. Farewell.

D. L. HARDING, Mod.

I. P. HELLINGS, Clerk.

WARWICK ASSOCIATION.

The Warwick Old School Baptist Association to the several Associations and corresponding Meetings with whom we correspond, sends christian salutation:

DEAR BRETHREN:—Favored by Divine providence, we are permitted to meet once more, and to enjoy another annual session of our Association, for the worship of God, and enjoyment of the company of our brethren, and to welcome such of your messengers as have been permitted to meet with us. We have to repeat the same painful statement, that we made last year, that owing to the distracted condition of our country, many messengers and epistles of

love which we have been wont to receive in years past from distant Associations, have failed to reach us. But, although our number is comparatively small, we still have an existence on the land of the living, and desire to stand fast in the liberty wherewith Christ has made us free; and, to stand fast in the apostles' doctrine and fellowship, in breaking of bread and in prayers. It is consoling to us to know that we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Having such a sure foundation, we need fear no evil: even while the foundations of human governments are giving way, and their subjects are being destroyed, we have received a kingdom that can not be moved, whose foundation is deep and strong, an everlasting kingdom, whose subjects can never die.

Our present meeting has been remarkably pleasant and refreshing: the preaching throughout has been harmonious and refreshing, edifying and soul-cheering; for it has been Christ and him crucified; to the Jews a stumbling block, and to the Greeks, folly; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. It is our prayer that we may all be kept in the unity of the faith through these dark and cloudy times, and learn to pursue those things which make for peace, and things whereby one may edify another.

Our next annual meeting will, if God permits, be held with the church at Warwick, Orange county, N. Y., commencing at ten o'clock, a. m., on Wednesday after the first Sunday in June, 1864, and continue three days—at which time and place we hope again to receive your epistles of love, and welcome your messengers.

G. BEEBE, Moderator.

WILLIAM L. BENEDICT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1863.

APPOINTMENTS.—The Editor of this paper will, if not providentially prevented, preach at Delphia, Onondagua Co., N. Y., with the church of which Elder Jarius P. Smith is pastor, on Sunday, July 12, and on Tuesday evening, July 14, at Smithboro, Tioga Co., N. Y. On Wednesday the 15th, at 11 o'clock, a. m., at the house of Deacon Daniel Durand, in Herrick, Bradford Co. Pa., on the funeral occasion of a son of brother Durand who was killed in Missouri, whose obituary will be found in the proper department of this paper. And on Friday the 17th, at the house of Elder Joseph Beaman, on the occasion of the death of four members of his family which were suddenly called away, in the short space of a few weeks, during the last season; and on Saturday 18, at 1 o'clock, p. m., at Pleasant Valley church, (near Horse Heads, Chemung Co. N. Y.;) and on Sunday, July 19, at Warverly, in the meeting house, recently purchased by the Old School Baptists in that place, at 10 o'clock, a. m., and in the afternoon as may be arranged.

Having been absent much of the time for the last six weeks in attending our spring Associations, we are not able to furnish for this number our usual quantity of editorial matter. Our visit to the Associations has been unusually pleasant

and refreshing. The Baltimore, Md., was well attended, and notwithstanding the clamor of war so near to that State, peace and harmony, love and fellowship characterized the meeting throughout. At that meeting we were permitted to grasp the hand of our dear old brother and father in the ministry, Elder S. Trott, who had so recently been incarcerated in a loathsome prison—and who is still a prisoner under parole—having liberty to extend his travels only through the District of Columbia and the city and county of Baltimore. Elder J. Correll also from Juniata Association was present with whom we, for the first, formed an agreeable personal acquaintance. Elders P. Hartwell, D. L. Harding, W. J. Purington, G. W. Slater, E. Rittenhouse, and Eld. Wm. Grafton were in attendance.

On the following week, we attended the Delaware Association, at Welch Tract, Del., where we met with our beloved Eld. Thomas Barton, the pastor of Welch Tract church. Nearly all the Elders who attended the Baltimore were also at the Delaware, excepting Elders Trott and Purington. This meeting was also a very agreeable and harmonious one. No jarring notes were heard either in the preaching or transaction of business. The attendance was quite as large as usual, and more than ordinary interest seemed to be felt by all present.

The next in order was the Delaware River Association, which was held with the Southampton church, in Bucks Co. Pa. Here the same ministers who had attended the Delaware were present, also Elder G. Conklin. There was a larger gathering at this than at the two preceding meetings, and about the same interest manifested. Everything passed off pleasantly, and we parted as we had met in love and hearty fellowship, being greatly refreshed. The meeting house at Southampton is very large, and well suited to accommodate a large gathering of people. The brethren, sisters, also the friends and neighbors at this and at all the other meetings were remarkably kind and attentive to our comfort, and cheerfully contributed to make our visit among them agreeable.

Our own, the Warwick, was the next in course, and was held at the meeting house of the Middletown and Walkkill church, and like the others, it was a time of refreshing from the presence of the Lord. Ministers from abroad in attendance were Elders Hartwell, Harding and Conklin from Delaware River Association; Eld. Leonard Cox, Jr., from Maine; Elders Hewitt, Winchel, St. John and G. W. Slater from the Lexington Association. The time at all these meetings was spent mostly in preaching the word and devotional exercises. It was truly delightful to witness the harmony and fellowship of the brethren, and the manifest interest felt by the congregation generally.

A meeting was held on the next week, near New Milford, Susquehanna Co. Pa., attended by Elders Conklin, St. John and Bolch, which we understand, though small, was pleasant. Then came on the Chemung Association at Pleasant Valley, near the Horse Heads, in Chemung Co. N. Y., which it was our happy privilege to attend, with Elders Cox, Conklin, St. John, Hewitt, Rector, besides Elders J. Beaman, C. Schoonover, P. W. Doud and

K. Hollister, who live in its bounds. We there enjoyed a precious season, and one that will long be remembered by some who attended.

The Old School Baptist Conference of Western New York, next came off at Riker's Hollow, in Steuben Co. N. Y. It was held on Wednesday and Thursday, 24th and 25th of June. This meeting is composed principally of scattered brethren, isolated from the vicinity of any churches of our order, and who seldom have the privilege of hearing the gospel preached in truth and soberness. There is, we believe, but one regularly organized church embraced in this Conference, that of South Dansville, under the pastoral care of Elder N. D. Rector. But the attendance of visiting ministers was unusually large. Elders Hewitt, Smith, Conklin, Cox, St. John, Chatfield, Hill, Bicknell and Beebe. Four discourses were preached each day, besides some time taken up in general conference, in which many of the brethren spake of the glory of the Redeemer's kingdom and talked of his power.

Our own enjoyment of these meetings, of the greeting of dear brethren in Christ, the harmonious sound of the gospel from those who proclaimed the unsearchable riches of Christ, and the sweet fellowship and tender sympathizing love which seemed to pervade all these meetings which formed so strong and marked a contrast to the spirit which is abroad in the world, that we feel constrained to give this brief statement. Our eyes beheld Jerusalem a quiet habitation and a secure resting place for those who love God and are called according to his purpose. And we rejoice to know that not one of her stakes shall ever be removed, or one of her cords ever be broken. God himself is in the midst of his Zion; she shall not be moved; God shall help her, and that right early.

Obituary Notices.

DELAWARE CO., Ohio, June 4, 1863.

DEAR BROTHER BEEBE:—By special request, please notice, in the "Signs of the Times," the death of brother SHERMAN FARCHILD, who departed this life May 1, 1863, at his late residence, in this county, after a short illness, which was caused by a severe cold, which seated itself heavily on his lungs, which he bore with christian fortitude. The deceased was born in Bennington, Vermont, August 24, 1785, and was married to Miss Huldah Hill, May 30, 1810, the companion of his life, when they immediately emigrated to this place, where they have resided up to his death. The deceased, some thirty-five or forty years ago, made a public profession of his faith in Christ, by uniting with the Old School Predestinarian church, called Harlem, in this county, where he remained an active member—being for a long time Clerk of said church, and was afterwards chosen Deacon, in which position he remained until the members became scattered, and the church lost its visibility,—dissolved, by giving letters to the remaining members. The deceased never afterwards handed in his letter to any other church; but was an orderly, upright walking man, and was sound in the faith, that is, that God has a people that were chosen in Christ Jesus before the foundation of the world, and that he would eventually save

them with an everlasting salvation. He told me, a short time before his death, he had no doubt of that. But, says he, whether I am one or not, is a matter of doubt with me. The deceased leaves a widow, a few months older than he was. This community have lost a good moral upright citizen—and his friends, a kind neighbor—and his widow, a kind and loving husband. They never had any children. We mourn not as they who have no hope, for our loss is his eternal gain. The aged and afflicted widow desires you to send her a copy of your paper with this notice in. Send to my address. There was an appropriate discourse preached on the occasion, at his residence, by Eld. J. P. Taylor, to a very large and attentive congregation, from 1 Cor. xv. 58, and a few closing remarks by the writer—when his remains were deposited in the tomb, to await the voice of the Archangel, and the trump of God, when the dead in Christ shall be raised. May God, in his goodness, bless you, and all his dear children, in this day of trial, is the prayer of a poor worm of the dust. Farewell.

L. B. HANOVER.

HERICK, Pennsylvania, June 8, 1863.

DEAR BROTHER BEEBE:—Two weeks ago we received the sad news of the death of our oldest son, JOSHUA, who was killed by rebel guerillas, in Bates county, Missouri, on the 23d of April. Last evening we received a fuller account of the terrible occurrence from his grief stricken widow. He had been at home for a day, and was returning to the camp at Butler, accompanied by his little son. When about half way, the guerillas, who had evidently been watching for him, rushed from the ambush with hideous yells, and pursued him. He was mounted and armed, but seeing that he could not contend with his assailants, he put spurs to his horse, hoping to escape them. His boy secreted himself behind a mound, but soon saw the guerillas returning with his father's empty horse. Their murderous work had been accomplished. The little fellow went to the place where he supposed the conflict must have occurred, and there found his father weltering in his blood, life being extinct. The bereaved child went on to the camp, and a military escort returned with him, and conveyed the lifeless body of his father home, and buried him. Our daughter writes us, "We are having sad times, and almost every body is moving away. I can not have his funeral sermon preached here to my satisfaction. Will you have it preached in Pennsylvania, and report it to me?" She is a professor of religion, and from what she has frequently expressed in her letters, I trust she is a child of grace. She expresses the belief that her husband, (our dear son,) though not a member of the visible church, belonged to that great church whose record book is not of human execution. It will be in accordance with my own mind, and of my whole family, to have a funeral sermon preached here, as she requests, and it is the desire of all of us that you should preach on the occasion, as we are surrounded by men who strongly oppose the truth. If you can comply with this request, please give notice by return of mail. We will meet you at Smithboro', or you can come down in the stage which leaves Smithboro' Tuesdays, Thursdays,

and Saturdays, at about eight o'clock, a. m., and arrives at our house at about four o'clock, p. m. We all hope that you can make arrangements to come, leaving it entirely with you to set your own time, only we hope that you will give us time to invite our brethren from the Asylum church, who would all want to attend. Could you arrange it so as to come on Saturday and have the funeral on Sunday? However, we submit the case to you. How mysterious are the ways of providence! Clouds and darkness are around about him: righteousness and judgment are the habitation of his throne! Your brother, in affliction,
DANIEL DURAND.

Reply.—We will, if God permits, comply with the request of the sorrowing family, and we appoint Wednesday, the 15th day of July next, at eleven o'clock, a. m., at the house of Dea. Daniel Durand, Herick, Bradford county, Pennsylvania. We will endeavor to be at the house of brother J. S. McNish on the preceding day, at Smithboro'.—EDITOR.

MONROE, Wisconsin, May 20, 1863.

DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times," the death of my dear father, JOEL FERGUSON, who departed this life on the 22d of April, 1863, thirteen minutes before seven o'clock in the evening, being about eighty-four years old. He lived ten days after he was taken ill. His last sickness was a severe cold, and a slow fever. All of his conversation was on the scriptures—while he was on his death bed. He talked almost until the last, and called upon the Lord frequently. He rejoiced to think that the time had come. He told those who were present, he was thankful to think it was so near. When the last breath left him, he closed his eyes and mouth, and a beautiful smile came over his countenance. He has long been a member of the Old School Baptist church, and a true believer in the word of God. He dreamed, about five weeks before he died, that he saw our beloved mother, who has been dead about twenty-three years. He said that she looked young and beautiful, and that they were to be married again—and he saw, in his dream, a great many of the good old men that have long gone before him. He was born in North Carolina—there married and moved to Indiana, thence to Illinois, and then to Missouri, where he buried his dear companion, and afterwards married again,—she is still living, and is left, with eight of his children, to mourn his loss. He lived to see all his children grown up, they being ten in number, and all settled in life, but two, five sons, and the same of daughters, only one belonging to the Old Regular Baptist church, that is the unworthy writer of this notice. My dear father's body was conveyed to the old grave yard, in Jackson, Missouri, where he lived. Alas! we should not grieve after him, for I believe our loss is his eternal gain. Please add the following:

Father is gone—we must not weep—
For on his Savior's breast he sleeps;
There may his spirit constant rest,
With the saints for ever blest.

Yours, in bonds of christian love,

NANCY TICKNOR.

Brother Beebe, will you please give your views, through the Signs of the Times, on Rev. xx. 7-9?

N. T.

GREENSBUSH, Illinois, May 30, 1863.

DEAR BROTHER BEEBE:—Will you please

insert the following notice? Departed this life on the 18th day of March, 1863, our beloved sister, REBECCA JANE STICE, aged twenty-seven years, eight months and twenty days, in the full triumph of a living faith in Christ. Her disease was lung fever. She suffered much in the last days of her sickness, but was not heard to murmur, but endured it with that christian fortitude which alone belongs to the people of God. She has left us a good evidence of being born again of that incorruptible seed by the word of God which liveth and abideth forever. She came forward at the June session of the New Hope church (of last year) and told what great things the Lord had done for her—w joyfully received by the church, but in consequence of ill health was not baptized until the August session, at which time she followed the example of our Lord and Master. She has left a beloved husband, and a darling little son, to mourn her absence. To the very last moments she was heard to encourage them, and to give advice and instruction, and told them that they could come to her in heaven, but she could no more come to them, that she must bid farewell to earth, with all her sorrows and joys. Thus died the beloved wife of David F. Stice, of Warren county, Illinois. Her funeral was largely attended on the third Sunday of this present month, at our church, in Greenbush, and a sermon was delivered by Eld. J. N. Van Meter, from Hosea xiii. 14. I will ransom them from the power of the grave.

Then hush my soul, nor dare repine,
The time my God appoints is best;
While here to do his will be mine,
And his to fix my time of rest.

R. M. SIMMONS.

FOUNTAIN PRAIRIE, Wis., May 15, 1863.

DEAR BROTHER BEEBE:—By the request of my daughter, I send you a notice of the death of WILLIAM, son of Henry B. and Agnes Osborne, who died at Davenport, Iowa, of scarlet fever, January 5, 1863. His age was two years. He was sick but a few days, and suddenly cut short in his death his parents hopes, and touched deeply the springs of their affection. But my daughter sorrows not as those without hope, realizing as she does, that the stroke is from the Lord. She bows to it as a merciful dispensation sent of the Lord for her chastisement, to redound to his glory, and for her good; and says she wishes not his return to earth again.

Yours, in the triumphs of our Lord,

W. B. SLAWSON.

DEAR BROTHER BEEBE:—In the midst of much affliction, I write to inform you of the death of my beloved husband, JACOB V. RUNDLE, who departed this life Dec. 27, 1862, at his residence, near Greenville, Orange county, in the forty-ninth year of his age. For a year past his health was very poor, and he suffered severely. He leaves a wife, and three children, to mourn their said bereavement. His funeral was attended by a great congregation, and a large circle of mourning friends. An appropriate sermon was preached Eld. W. Housel, of Warwick, from Rom. i. 10, "For if when we were enemies, we reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his death." Brother Beebe, please extend your prayers to the widows, and to the fatherless.

CATHARINE A. RUNDLE.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Miss M. Philips, Hopewell, N. J.,	\$1 00
John Blackwell, Mount Rose, do.,	1 00
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Mrs. A. Clark, Constableville, N. Y.,	2 00
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Total, since our last issue, \$88 25

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KANSAS—Henry Richards 1 50	
MICHIGAN—A. K. Brentz 1 00	
CANADA-WEST—James Black 1 00	
Total, including contributions, sales of books, and subscription receipts, since June 15th, \$308 00	

Marriages.

MAY 30—At North Berwick, Maine, by Eld. William Quint, Mr. JOHN CHADBOURN and Miss MARY E. STAPLES, daughter of brother Jos. Staples, all of North Berwick.

Associational Meetings.

CONNS CREEK ASSOCIATION.

JOHNSON CO., Indiana, June 25, 1863.

Dear Brother Beebe:

Will you please publish in the "Signs of the Times," the following notice? The Conns Creek Regular Baptist Association will be held—the Lord willing—with the Bethel Church, five miles south of Franklin, Johnson county, Indiana, to commence on Friday before the First Saturday in September, 1863. At which time, the brethren and sisters will be glad to see as many of the brethren in the ministry from a distance as can make it convenient to visit us on that occasion. Can not Elds. T. P. Dudley, I. F. Johnson, and S. Jones, of the Licking Association, Kentucky, be with us? And you, brother Beebe, are truly solicited and desired to be in attendance, with as many other brethren in the ministry as will accompany you from the East. Brethren and sisters generally, whether located East, West, North, or South, are cordially invited to be in attendance.

A. B. NAY.

LICKING ASSOCIATION.

NEAR LEXINGTON, Ky., June 2, 1863.

My Dear Brother Beebe:

Will you do me, and the Churches of the Licking Association of Particular Baptists, together with the Associations with which we correspond, the favor to publish the following notice in the "Signs of the Times"? In consequence of the invasion of Kentucky by the Confederate Army, and their control of the country in the vicinity of the church at which the Licking Association had purposed holding her session for September, 1862,—the few messengers who met deemed it advisable to organize no further at that time than to adjourn until the Second Saturday in September, 1863. When it is purposed the Association shall meet at Mount Carmel, seven miles east of Winchester, Clark Co., Kentucky. At which time we hope to meet a number of ministers, and other brethren, from abroad. Brother Beebe, our brethren are especially desirous that you, brethren Hartwell, Conklin, and as many others of our brethren at the East, shall favor us with your presence. Especially would they be gratified to have our old brethren Trott, and Barton, accompany you to the West. Most truly and affectionately your brother, in tribulation, THOMAS P. DUDLEY.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms:—In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle. PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2 00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to **Mrs. Dr. H. A. HORTON,** Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.
FROM **WILLOW HILL, Illinois, 1862.**
Mrs. Horton—Madame:—I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.
Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a finely furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 63, 64, 7 and 7½ octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our **Patent Insulated Iron Rim,** making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded.
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Agents for the Signs of the Times.

Connecticut—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.	
Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McCall.	
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THE "SIGNS OF THE TIMES,"

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Correspondence of the Signs of the Times.

SOUTHAMPTON, Penn., Feb. 28, 1863.

DEAR BROTHER BEEBE:—I have been confined to the house for some time, and as I have often felt impressed to write, and I have often, in mind, written to you, what I dared not to put on paper, lest I should expose my ignorance, and perhaps bring reproach upon the cause which I have been constrained to espouse; but I can not feel satisfied to remain silent. In reading so many communications in that most valuable paper, the "Signs of the Times," written in so humble and simple a manner, I have felt to rejoice, and I feel a nearness to the writers, and to all who are of the household of faith. And I feel admonished to cast in my mite: for withholding more than is meet, tendeth to poverty, which I think I have realized to my sorrow. I will, therefore, try to tell you, and the dear saints, of the meek and lowly Lamb of God, something of the dealings of the Lord with me: although I hardly dare to claim a relationship with those whom I so dearly love. Still, when the ministers of the gospel are enabled to break unto the children, the bread of life, and to feed the sheep and lambs of the flock of Jesus, I am permitted to partake of the crumbs that fall from the Master's table: and my soul is fed and refreshed, together with those whom I firmly believe are the chosen people of God; and from these evidences I am enabled to take courage, and go on my way rejoicing, and hoping that I shall doubt no more: but, how soon, alas, my joys decline, and I am again groping in the dark. So it seems to be with me, a little season on the mount, and a longer season in the valley. I will, however, try to relate the dealings of the Lord, and begin where I hope the Lord began with me: I had many serious thoughts, from the time I was ten years old, and when I heard a sermon it would press upon my mind for many days; and I thought when I become older and settled, I would become a christian. When I was seventeen years old, some of my young schoolmates made a profession of religion, and I saw them sprinkled, and received into their church. I thought they were foolish for depriving themselves of the enjoyments of youth. I said they would not catch me until I had seen more of the pleasures of this life. So foolish and ignorant I was that I did not know that it takes the power of the Almighty God to quicken and make alive a dead sinner. But at that time I did not think we were dead, in the sense the scriptures declare us to be; but so I found it to be when the Lord appeared unto me. In the year 1833 I was in my twentieth year, while in my apprenticeship at Hatsboro, Pennsylvania, the Lord appeared to me in the night. It was the habit of those of my age to meet almost every evening for sport, and we had

accustomed ourselves to say, when we proposed to do any thing, "If the Lord will," and there being a party in contemplation, these words were freely used among us. But much to their credit, I can say there was no gambling or drinking practiced among us. On the night referred to, I had left the gleeful company as thoughtlessly as any, and on my way home, which was about one eighth of a mile from the village, when opposite a large apple tree, I thought I heard a voice saying to me, "You must stop this course or it will lead you down to death." I was startled, and stopped, and looked around to see where the voice came from, but seeing no one, I first thought it was the Lord that had spoken to me. I can not relate what were my thoughts and feelings until I had reached home, and was ready to get into bed; then it occurred to me that I must pray. I knelt down, for the first time in my life, to pray in secret. I said but little, but I felt better, and thought I had begun to get good. I fell asleep, and when I awoke in the morning, the words I heard the night before were the first in my mind. I felt alarmed, and thought I was a sinner, and again tried to pray. Thus I went on for some time, only my distress increased. I read the scriptures, chiefly the Evangelists, and felt much interested in reading them. Then I could find plenty of time to read, and I believed there was a great reality in religion, but every thing seemed to condemn me. I could see that all the promises were directed to the children of God, but I knew nothing then about a chosen people, therefore, I was laboring to become good that I might merit the favor of God, and so become one of his children, for I verily thought I could begin, and keep on doing good, and grow better and better until God would bless me. In the mean time the party before referred to, came off. I did not mean to attend it; but in the course of the evening, my boss' wife asked me what was the matter that I was not going to the party. I replied, I did not care about it. She thought there must be some affront, but I said, no; but my thoughts were there, but not my heart; and, to prevent any suspicion that might arise in the minds of my young companions that I was trying to become good, (as there was not one of my young acquaintance in or about the village that made any pretension of religion,) I concluded to go just I was, in my working clothes, well soiled with paint. I went up into the ball-room, and by some I was saluted with surprise and shame for coming in that way, and others hissed. One young lady looked surprised, and without a smile, asked what was the matter, that I did not attend the party. I only answered that I hoped the Lord had ordered it otherwise, and I bid her good

night, and left for home. I was told that this lady afterwards said that my reply was so applied to her by the Lord, that she was convicted, and brought to see that she was a sinner. She subsequently made a profession of religion, lived a consistent life, and died in hope of a better resurrection. But, praised be the name of the Lord, instead of my making myself better, I grew worse, until I envied the brute creation. I wore out all my own self righteous dress, shoes and all, and found myself sinking in a horrible pit, and miry clay, without any foundation to set my feet upon, and the harder I struggled the deeper I sank. I read the bible every opportunity I had, and wet its pages with hot penitential tears; but no comfort could I find. My nights were long and dreary, and the morning brought no light to my benighted mind. I went no where to any meeting, but tried to keep all to myself, I feared to let any one know what a miserable, guilty wretch I was. At about this stage of my experience, I dreamed that my father and I were standing at the door, and I was looking up, and I saw a huge red serpent, apparently forty feet long, coiling and falling out of the heavens, and it fell directly into a hog-pen, where there were five large hogs, and we seized pitchforks, and ran to despatch the serpent; but when we got there the hogs had despatched it. When I awoke in the morning, I thought of my dream, and I wished that it might be that satan was, in my case, destroyed. For a time it seemed to afford me some pleasure to think of the evil spirits which entered into the swine and rushed head-long into the water, and were choaked. About this time I had completed my apprenticeship, and had returned home. I still read the scriptures every opportunity, although I felt that my condemnation was just. I still tried to keep all to myself. I read of God's people chosen in Christ before the foundation of the world, and of election, which led me to think much of the justice of God in electing a part, and leaving a part in their lost condition. I could not understand how it was, but I felt and believed that if any must be lost, I must be one of that number; for I could not see how God could save one so desperately depraved and wicked as I felt myself to be in his sight. I was almost driven to despair; and I prayed that if I ever should find forgiveness, it might be in the right way, and that I might find peace only in Jesus. I had read in his blessed word that, Whom the Son maketh free, are free indeed; and I desired, above all things, to be free from my burden of sin and guilt. My distress of mind was at times very great. I knew not what to do, or where to go. I felt that if God should cast me off forever, it would be what I justly deserved. About

this time my brother, about ten years old, and myself, were standing in the barn-yard, and my distress still crushing me down, I raised my eyes, and with a deep sigh, mentally said, "Lord have mercy on me." At that moment I beheld Jesus stretched upon the cross, looking down on me, with a smile, which to me spoke volumes. Oh what sudden joy I felt, in beholding Jesus. I thought I saw him with my natural eyes, for I called to my brother to look to Jesus up on the cross. He looked, but said he saw nothing. I looked again, but the sight was gone. I then thought of my trouble and burden, and lo! that was gone also. I told my brother of some of my exercises, and how happy I felt. It seemed to me that every thing, animate and inanimate, was praising God for his goodness. My heart seemed to leap within me, tears of joy flowed freely, and I could hardly refrain from shouting aloud. Brethren, and sisters, I am made to wonder when I hear some old professors, when applying for membership, say it has been so long ago, that they have forgotten their experience. How is it? I do think as long as I live, and I am kept in my right mind, I never can forget mine. But, to return: I continued the most of the time on the mount, the scriptures became a new book to me; and I read it with great delight; and, in about this way the fall and winter passed. In the spring of 1834 I went to Philadelphia, and the first Sunday after I went there, I accompanied a friend to hear J. H. Kenard, and on the next Sunday I went to Budd Street Church, where Eld. Thomas J. Kitts then preached. I went alternately for a few times, but I found no food at Kenard's, but there was something that suited my case in the preaching of Elder Kitts, although at that time I knew nothing about New or Old School Baptists, only as I discovered the difference in the preaching, and its application. I found more of Christ in one sermon of Elder Kitts than in all I ever heard from Mr. Kenard; therefore, I finally went to hear Eld. Kitts regularly, and my love for the people of God increased, and I looked on them as the most happy and blessed people on earth. But, as yet I knew but little about the trials and conflicts of the saints. I was kept back for a long time from applying for membership, until it became to me one of the greatest crosses to behold their order in baptism and the Lord's Supper, and I not permitted to enjoy that privilege with them. I sat in the gallery almost alone beholding the breaking of the bread, and the pouring of the wine, melted down with tears, desiring to become one with them; and I felt as one alone, both in regard to the church and the world. And these words came with power to my mind, "If ye love me, keep my commandments." "Why tarri-

est thou? Arise, and be baptized." "Come, and go with us, and we will do thee good." I then saw that I was not walking in the commandments of the Lord blamelessly. I saw plainly that baptism was a commandment and duty enjoined on all who loved the Savior; and resolved that I would no longer tarry. But here Satan met me with a bold front, and suggested to me that I was not a fit subject for baptism, that I would deceive the church, for they were a holy and happy people; and, he presented to me, my evil and wicked thoughts, and said I must have a brighter evidence of my adoption, and I must get better, &c. These things worried me much by day and by night. But, soon after this, Eld. Kitts preached from these words, "For who maketh thee to differ from another, and what hast thou that thou didst not receive?" He spoke of the temptations and allurements of the Devil, and of the very hindrances which I had met with, and the whole discourse seemed suited to my case, whereby I was enabled to say, by the Spirit, "Get thee hence, Satan, and leave me to my joys." At their next church meeting, October 23, 1835, I tremblingly related to the church some of the dealings of the Lord with me, and then was taken out into another room while the church deliberated on my case; while there, and when led back, I felt like a condemned criminal led forth to receive my just sentence; for I thought I should be rejected by the church; for it seemed to me that all I said to the church only went to convince them that I was not a child of grace. But when Eld. Kitts told me that the church had agreed to receive me for baptism, and fellowship, I felt much rejoiced, but still I felt unworthy to be one of their happy number. On the next day, Saturday, I was baptized in the Delaware river by Eld. Kitts, and it was to me one of the happiest days I ever witnessed, except the day when Jesus appeared to me as my Savior. On the next day I was received into the fellowship of the church by the laying on of hands by Eld. Kitts in behalf of the church. But not without some sore temptations, the adversary trying to steal away my joys. I was much cast down, fearing that I was deceiving the church, and myself. I prayed fervently that if I was deceived the Lord would undeceive me, by preventing me in some way from partaking of the emblems of the broken body and shed blood of Christ, which I believed the bread and wine did signify; and I hope my doubts were removed, for I trust I did partake, discerning the Lord's body, and I went on my way rejoicing, attending all the meetings of the church, and reading the scriptures which were my meat and my drink for months. In the following April I married my present wife, Catharine H. Kyser, a member of the Budd street church, and she has ever been ready to sympathize with me in all my trials and afflictions, both in the church and in the world, which in our former years were not few. But I trust we have found the Lord has been with us, and we desire still to put our trust alone in him for all time to come. David says, *Psa. xxxiv. 19.* "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." But to return—I some how or other got down into the valley for a long time and seemed to loose all my

enjoyments. I went backward and forward, but I could not find him whom my soul loveth. At length I doubted that I had ever known an experimental change. I was permitted even to go so far as to believe that God had permitted me to make a profession of religion that my brother, and father and mother and sister might be brought out, as they have all been since I professed to know and love the Lord, and that he had left me to perish at last. I felt that this was my awful state, and could see no way of escape. I view God as a just and holy being, and believed he had a right to dispose of his creatures as seemeth him good. Left in this condition I could take no delight or pleasure in meeting with a people whom I still loved; yet I filled my seat regularly in the meetings of the church, but writing bitter things against myself, until one evening on my way home from meeting, I was walking behind two old mothers in Israel, and heard them talking of their trials and joys, and one of them remarked, "What a blessed thing it was that those who were once truly regenerated and born again, although they may have lost almost all hope, yet they never could be lost; for Jesus would surely appear as their deliverer. Hope seemed to spring up within me, and by faith I was enabled to lay hold on Jesus as my deliverer. Then my eyes were opened to see what an awful sin I had committed in charging God with having used me, as I have stated above. Then I could appreciate and realize the passage of scripture in which John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." It seemed to me that my prayers were answered, and God had restored unto me the joys of his salvation. Then the promises and the people of God seemed to me more precious than ever. Then I thought I should never doubt any more. But alas! since that time I have had many ups and downs, many ins and outs; and I have been twice burned out of corrupt churches, and once preached out, and cut off from all connection with the Old School Baptists for some months, but in God's own time he removed the veil and the cloven foot of the preacher. Joseph Smart and his followers were made manifest to the Old School Baptists in general, and particularly to those of the Delaware Association, and the little few of us whose names had been cast out as evil, by J. Smart, were again recognized as the Salem Church. This is a little band of brethren and sisters who for many years have met in an upper room in the great city of Philadelphia, where they still continue to meet, unmoved by any of the isms by which they are surrounded, notwithstanding I have often heard it said by many good brethren out of the city, that it seemed impossible for a church of Christ to exist in a large city. But all things are possible with God. His ways are above our ways, and his thoughts are above our thoughts. Truly, it is only of his power and grace that the existence of this little church continues. The brethren and sisters seem very near to me, for I was with them through many sore trials and conflicts. God's promises are sure. He will never leave nor forsake them. Eight years ago this April, I left the city and moved into the bounds of Southampton church, where our member-

ship still remains. But I think, if they knew, as I think I know what a hard, wicked, and deceitful heart I have, and what depravity is in me, they would disown me; for I often feel too unworthy to have a name or place among them. Like the door on its hinges, I often go to meeting and return about as I went, forgetting what I have heard, my heart callous and uncircumcised, feeling so little interest in searching the scriptures, and for that cause perhaps inclined to blame the preacher for not preaching more to my edification. But I cannot control my own mind and thoughts, neither can I exercise faith at pleasure, as some profess to do. I find my old nature will rise up to be my judge, and to judge others, particularly the preaching. Brethren, I find it to be so in my case; others can speak for themselves. The old man often gets the upper hand and leads me captive to the law of sin which is in my members. I find then a law, that when I would do good, evil is present with me, and how to perform that which is good I find not; for the good that I would, I do not; but the evil that I would not, that I do. I believe Jesus Christ is a full Savior, and I have no other hope of life and salvation only in and through the righteousness, the death and resurrection of the Lord Jesus Christ.

Now, brother Beebe, if I know my own heart, I have no other design in writing this than that God may be glorified, and some of the dear saints edified, and if so I shall be doubly paid for my weak effort. I therefore submit this to your better judgment; do with it as you think proper, and if it be suppressed, I hope even that may prove as an excellent oil on the head of your unworthy brother, if a brother at all,

ISAAC P. HELLINGS.

P. S.—If it will not interfere with other matter, you will oblige me by giving your views on I Cor. iii. 16, 17, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye."

I. P. H.

BOWDOIN, Maine, June 23, 1863.

DEAR BROTHER BEEBE:—Having seen a communication in the Signs of the Times on the subject of "The abomination that maketh desolate," I will take the liberty also to write some of my thoughts on the subject; for I have had some thoughts on the subject for some years past. It is not my design or desire to out-do the other brethren who have written, but merely to give some of my views, if you shall think best to publish what I write. The text reads thus: When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand,) then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. See *Mat. xxiv. 15, 18.* Now I want to enquire how this could be done, if the Roman Eagles were the abomination alluded to, seeing that at that time Jerusalem was encompassed around with a wall by the Romans, as Josephus informs us, to prevent any from escaping; so that it was impossible for

any to get out of the city. My view of the abomination of desolation, is this: All the sacrifices which had been offered under the ceremonial law, on Jewish altars with the blood of atonement, which the high priests offered before the golden throne on the great days of atonement, prefigured the coming and mediatorial work of our Lord Jesus Christ as their only anti-type, who was to appear and offer himself, and Paul says, "Christ our pass-over is sacrificed for us." I therefore consider that after they had sufficient proof, by the rending of the veil of the temple, and other demonstrations, that those typical ceremonies were superceded by the coming, and crucifixion of Christ, and yet continued to offer them, they by every such offering denied the Lord Jesus Christ, and the blood of the everlasting covenant, and thereby trampled the Son of God underfoot, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and did despite to the spirit of grace. How much more abominable must this have been in the sight of God than the Roman standard, on which was displayed the golden eagle, which was to them an object of their Roman idol worship. Because, referring, as I think, to this very thing, their persistent continuance of their ceremonial sacrifices, after they had been fulfilled and done away by Christ, it is written, *Isa. lxvi. 3, 4.* "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cuts off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations; I also will choose their delusions, and will bring their fears upon them. Their fears were indicated when they said, *John. xi. 48.* If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." Such, I conclude were the fears which God brought upon them. Josephus informs us that it was at the time of the passover when the Romans besieged the city; and also that there were fearful signs seen in the heavens, as spoken of, *Luke xxi. 25, 26.* "Causing men's hearts to fail them for fear;" for Josephus says, they actually saw marshalled hosts in the air rushing on to battle. When those who believed in Christ saw the people collecting for the passover from all parts, and the Roman army not far distant, they of course knew from the instructions they had received from Christ himself, that the destruction of the city was nigh. Then, those of them which were in the country of Judea had sufficient opportunity to escape and flee to the mountains; and those which were in the city to depart out of it; and history informs us that not one of the sect called Nazarenes perished in the city. But if they had waited until the Roman eagles were marched to the temple and stood in the holy place, the city then being actually taken by the Romans, no opportunity would have remained for their escape, and they must have been involved in the general warfare. Furthermore, I conclude that the desolation here mentioned had particular reference to the destruction of Jerusalem, and of the Jewish nation, by the Roman army. This idea I gather from *Daniel ix. 26,* "And after three

score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince (meaning Titus,) shall come, and shall destroy the city, and sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined." Now, with all deference for the opinion of my brethren, I can not think that the desolation spoken of has any reference to the church of Christ; for Isaiah says, lxii., "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Bulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence." I will say no more on this subject; but as my sheet is nearly full, I will close, by wishing the blessing of God may rest on you and yours.

DANIEL WHITEHOUSE.

P. S.—Brother Beebe, I agree with you that the innovations which were made in Constantine's day, by his Church and State policy, caused desolation in what was called the Church by a great majority of the professors of that day, and it has continued so to the present time; but the church of Christ has always been a people dwelling alone, and holding the doctrine of, Salvation by grace, and having no confidence in an arm of flesh.

D. W.

JUNE 19, 1863.

BROTHER BEEBE:—In your last issue, there is a letter from John Kagy, asking for an exposition of Rev. xiv. 13, you answer, as you have no special light on the subject, perhaps some of our brethren have—if so, let it shine. In answer to brother Kagy, on Rev. xiv. 13, I will communicate a few thoughts on the subject, as drawn forth on two previous occasions. "The blessed dead." Does the passage refer to the people of God, in this world, or altogether in the next? Let us examine a few passages on this subject: Before we proceed to this, I spoke before the baptism of candidates, from this scripture, considering it in point referring to them, professedly dead, and freed from sin. The dead are fit subjects for burial. Not the living. And so it is written, We are buried with him by baptism into death. Planted together in the likeness of his death. When we administer baptism in a true scriptural sense to the proper subject, we bury the dead in water. But this is only the hieroglyphical exhibition of a fact, that is real, and does exist, namely, The Lord's regenerated people in the present world, are spoken of very frequently in the New Testament, as being dead, dead with him, &c. John Leland once preaching upon the trinity of christianity, said it was something done for us, without us—something done for us, within us—and something done by us. The few passages following will suffice on the point of the blessed dead: "For ye are dead and your life is hid with Christ in God." "Wherefore if ye be dead with Christ." "Wherefore my brethren, ye are become dead to the law, by the body of Christ." "For he that is dead, is freed from sin." "Now if we be dead with Christ." "Likewise reckon ye also yourselves to be dead indeed." &c. The process of this dying is so clearly stated by Paul, that the experienced biblical student can not fail to notice it. I call it process for the want of a better word. Here we have the fact: "I was alive without the law once, but when the commandment came, sin revived and I died." "The commandment which was ordained to life I found to be unto death." This great work of God within us brings us just into the state of blessedness in the text. "Blessed are the dead which die in the Lord." One thing leading our mind to a closer examination of this subject long since, was a discussion with a Universalist minister. He made death, the dissolution of the body, and that the end of sin, and the salvation of the soul. The strong passage he cited to prove his position was, Rom. vi. 7, "For he that is dead, is freed from sin." It follows, "Now if we be dead with Christ, we believe that we shall also live with him." To our mind it is quite certain that the blessed dead with Christ on earth rest from their labors, and their works do follow them. The conclusion of the matter is this: There are two kinds of professors of religion on earth, as it was in the days of Abraham, one kind born after the flesh, the other born of the Spirit. The first is, "The labor of the foolish, wearying every one of them, because he knoweth not how to go to the city." Eccl. x. 15. The other have ceased from their works, rested from their labors, by coming to him, who has said, "Come unto me, and I will give you rest." Such, and such only, rest from their labors, and their works do follow them. For we which have believed do enter into rest, here, while our Eternal Sabbath begins, and the works of all such follow them, not into heaven, or the celestial abode, but here, where faith is shown by works, as in the case of all the saints mentioned. Heb. xi. There is Abel and Enoch of the old world, and Noah of the old and new world; and then there is Abraham, Isaac, and Jacob, and Sarah, and others too numerous to mention. Their works all followed them to such an extent that it is said, "Was not Abraham and Rahab justified by works." Now, I will send what I have written, believing our brother may understand in part our ideas of the dead here where we live.

E. S. RAYMOND.

HARRISONVILLE, Penn., June, 1863.

MY DEAR BROTHER, and highly esteemed fellow-laborer in the bonds of the gospel. For the satisfaction of the dear brethren, and sisters, and friends, with whom I met and formed some, though limited, acquaintance, at the Baltimore Association in May last, I wish to inform them through

the Signs of the Times of my affectionate remembrance of them. Many of their names I have forgotten, but their kind expressions of friendship and fellowship which they manifested towards me, an unworthy creature, I never can forget. The sound and consistent preaching which I heard, and the spirit of love and union that existed among them, reminded me of what was said of the saints of old, "See how these brethren love one another." I must say, as I have said before, that I never enjoyed myself better at any Association I ever attended. And, not only at the Association, but also the sweet hours I spent with the dear brethren and sisters in Baltimore. I would have been delighted to have remained longer with them, and to have extended my visit to the other Associations, but the situation of my family troubled me so much that I could not enjoy myself. I am very glad I did return, for although I found my family in usual health, they were very much cast down in their feelings, and the painful intelligence soon came to us of the death of our son in the Army, as the obituary herewith sent, will show. We shall be happy if our brethren will come and visit us, and see how we do. I send my love to the brethren and sisters, and ask for an interest in their prayers; and I hope they will have mine for them in return, that the great and good Shepherd may preside over them, and bless, and comfort them, in all their trials, and deliver us from the distracting scenes and dark forebodings which, like a dark cloud, overshadow our much-loved country, which is now suffering some convulsions, which is to accomplish an object which God has righteously ordered.

JAMES CORRELL.

WOODSONVILLE, Ky., April 15, 1863.

DEAR BROTHER BEEBE:—The mails are often hindered by tearing up of railroads, so that we do not get but few of the Signs of the Times, and we hardly have hope of getting them in the future. Yet we want them when we can get them, as all opportunities of personal intercourse are destroyed. As to myself, I have been inside the pickets of one or other of the armies for eighteen months. Four battles have been fought over and around my house. My farm is a total wreck. My house only received twenty balls in front, and one cannon ball passing through the centre room. The Lord has been very merciful in preserving so unworthy a wretch as myself and family, composed in part of sixteen children, including servants, thus far; and I trust that he will yet preserve us, (though the cloud is dark,) until he destroys the wicked, and not only us, but all that trust in him. We do not know the mind of the brethren upon the subject of the Two Witnesses, but we think they have been slain, and must rise, and every saint has the witness in him and before him of their death.

Yours in love,

A. L. WOODSON.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—Please notice that I have changed my residence, and my post office address from Willow Hill, Jasper county, Illinois, to LACONIA, Harrison county, INDIANA, and address me accordingly.

D. BARTLEY.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1863.

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee." Psalms cxxii. 6-8.

In times of war how irrepressibly are our thoughts, at times, drawn to the contemplation of peace! When, in the bitterness of his soul, the Psalmist cried unto the Lord, saying, "Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." Psalms cxx. He said the Lord heard him, and this affords great encouragement to the saints of God to call on the name of the Lord in all their tribulations. The church of God is in a state of conflict, God has chosen her in a furnace of afflictions, and he has ordained that, in the world, she shall have tribulation; but, as Christ has overcome the world, in him the saints shall have peace. Therefore, David was glad when they said unto him, "Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David."

"Pray for the peace of Jerusalem." This admonition, to pray for her peace, clearly implies, first, that her peace is liable to be interrupted, and second, that God alone can prostrate her enemies, allay her fears, and hush to silence every jarring element of strife and disorder, and cause her peace to flow unto her as a river, and her tranquility as the waves of the sea. And we may also infer that no treaty that we can make with the enemy, or bulwark we can set up for ourselves, are reliable, that God alone can heal all her maladies, settle all her conflicts, and afford her deliverance: and furthermore, we may joyfully infer that the saints in all their conflicts, whether with foes without, or foes within, have access unto God, and may come boldly to his throne with their prayers and complaints, with a cheerful assurance that he will not send them empty away. We have an Advocate with the Father, Jesus Christ the Righteous. There is encouragement to pray for the peace and prosperity of Jerusalem again, from the consideration that our prayers are in accordance with the will of God: for he has spoken good concerning her; yea, for glorious things are spoken of the city of our God.

Jerusalem, in the type, was the capitol of Israel, her throne of power, her palace of government was there established, there stood her temple, and thither went up her chosen tribes to worship. Therestood the altar of the Lord on which all her offerings were made—the ark of God was there, and all their interests centered there. So Jerusalem, which is above, which is free, which is the mother of all who are as Isaac was, the children of the promise, is the city of the great King, and her name is called, "THE LORD IS THERE." God has invested her with thrones of power, and palaces of joy. He has there set his King upon his holy hill of Zion:

there his King shall reign in righteousness, and his princes shall rule in judgment. There shall Christ our King sit upon the throne of his glory, and with his apostles on the twelve thrones, judging the twelve tribes of Israel. To the thrones, palaces, and powers, invested in this Jerusalem, every heaven born soul owes his allegiance, and it is high treason against the King Eternal for them to acknowledge any other ecclesiastical power, or submit to any other religious dominion: for there the tribes of the Lord go up. They are not permitted to worship at any other shrine, or serve at any other altar. The constancy and chastity of the faithful wedded bride to her husband is unchangeably binding on her with all her citizens. "This city," saith God, "have I formed for myself, she shall show forth my praise." And John, in vision, saw her descending from God out of heaven, adorned as a bride, prepared for her husband.

To pray earnestly for the peace of Jerusalem, implies an appreciation of her exposure to invasions and assaults from without, and from dissensions, disorders, divisions within. The gates of hell assault her invincible walls, and the powers of darkness vainly attempt to sap her solid foundation. The kings of the earth set themselves, and rulers take counsel against her, the heathen rage, and the people imagine vain things, but God has assured her that no weapon formed against her shall prosper, and every tongue that ariseth against her she shall condemn. In the awfully solemn time described by the prophet, when the sinners in Zion are afraid, and fearfulness hath surprised the hypocrites, when the heart shall meditate terror, even then the Lord says, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers and streams: wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our King: he will save us." Isaiah xxxiii. 20-23. Impelled by our fears, alarmed by our foes, and encouraged by the gracious promises presented in the word to our faith, we are constrained to pray for the peace of Jerusalem; and we offer our prayers to him in whose power and wisdom, goodness and truth, we fully confide; to do for her what we feel conscious we can not do, and with a firm conviction that these aspirations arise from hearts into which God has poured the spirit of grace and supplication. Nor shall we pray in vain: for—

"*They shall prosper that love thee.*" How many trembling lambs who bleat around the fold of Christ—how many guilt stricken conscious sinners cast their longing eyes towards her precious gates, and mentally exclaim, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house," &c., Psalms lxxxiv. 1, 4, 5, while they feel themselves to be but aliens and foreigners, and dare not indulge the hope

that they will ever be permitted to enter her peaceful gates, or taste a crumb of her provision, which her God has abundantly blessed. While every pulsation of their heart responds to the words in the same Psalm: "A day in thy courts is better than a thousand; I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness." But still feel so utterly unworthy to mingle with the citizens of the New Jerusalem, that they despairingly conclude there is no hope for them. But, is it possible that any can be thus exercised who do not love Jerusalem? From what other source can such desires arise? Certainly they who do not love Jerusalem, can behold no loveliness in her; nor can they feel any other attraction drawing them towards her gates but that of love. If there can be any other attraction than that of love, what is it? It is, it must be love. Cherish then, ye fearful, doubting, trembling souls, the hope that God has shed abroad the Savior's love in thee, and he has promised to prosper thee. Whatever bitter things thou art writing against thyself, this city God has graciously prepared for thee. To all such souls who are ready to take their cross and follow the Lamb, the word of the Lord says unto you, "Come in, ye blessed of the Lord; why stand ye without?" "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." They shall prosper that love Jerusalem. Not a single cup of cold water shall be given to one of the least of Christ's disciples, that shall not be rewarded. Prosperity shall not be perhaps, as Job's friends erroneously supposed, in temporal things, as heaping up gold as the stores of the brook, or silver as the mire of the streets; but it shall be aspiritual prosperity, over-ruling all things for their good and God's glory. And this pledge embraces all who love Jerusalem; for all who love her love God, who founded her; and we know that all things work together for good to them that love God, to them who are the called according to his purpose.

"*Peace be within thy walls.*" The walls of Jerusalem, not only separate between the citizens and those who are without, but they are intended as a protection to the city which they enclose. Much is said in the scriptures of the walls of the city of our God. One prophet proclaims that, "Salvation will God appoint for walls, and for bulwarks;" and another informs us that God himself is a wall of fire round about Jerusalem, and the glory in her midst, thus at once showing us that God is our salvation. Hence, he is called our Refuge, and our Shield. The safety of a city depends upon the strength and invincibility of her fortifications; and so we are taught that nothing can endanger the church so long as God himself retains his power to defend her. Within these impregnable walls a certain class, which are described in the divine record, have a right of citizenship. In Isaiah xxvi. 1, 2, the Maker and Builder of this strong city has given orders, saying, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." While the prophet denominates the citizens of Zion, *the righteous nation which keepeth the truth*, and Peter calls them *a holy nation*, John designates them *a blessed people, who do*

his, Christ's commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for he says, "Without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." From all of which we learn that those who belong to this city are the chosen, redeemed, regenerated and obedient people of God. And all who love this city have a birth-right inheritance within her walls, and heartily pray for her peace and prosperity, and say continually, Peace be within thy walls. They not only pray and desire that God may deliver this city from all foreign invasion without, but also preserve peace within her precincts. That her citizens may love and be at peace with each other, love as brethren, and keep the unity of the spirit in the bonds of peace: that they may be at peace with God, with one another, and as much as in them lies, live in peace with all men. They desire and pray that they may be enabled to follow after the things that make for peace, and things whereby one may edify another. These peace loving citizens of Zion are characterized as walking righteously, and speaking uprightly, despising the gain of oppression, shaking their hands from holding of bribes: stopping their ears from hearing of blood, and shutting their eyes from seeing evil. Such shall dwell on high, their place of defence shall be the munitions of rocks; bread shall be given them; and their waters shall be sure, and their eyes shall see the King in his beauty; they shall behold the land that is very far off. Isaiah xxxiii. 15-18.

"*And prosperity within thy palaces.*" A palace is the place of the royal family: the home of kings and princes: the place of thrones of power and glory. The church of God the residence of kings and priests, and the home of those whom our God has taken from the dung-hill to set them among princes. "A glorious high throne from the beginning is the place of our sanctuary." Here Jesus reigns, his Mediatorial throne is here, and with him occupying the twelve apostolic thrones, his princes rule in judgment. All the saints desire that the government of Christ may prosper, that upon his own head his crown may flourish, that his horn may be exalted, that, as King, Christ may be higher than Agag, and his kingdom higher than the kingdoms of men. Also, they desire that the decisions of the apostles in the judgments which they have recorded on all the laws and ordinances of his church, may be duly observed and faithfully obeyed by all the saints, not only for the benefits which each shall derive from the prosperity of the government of the church of God, but for the general benefit of all, collectively.

"*For my brethren.*" The children of my father, and of Jerusalem, my mother, these are my kindred, and brethren, and for their sakes, as well as my own personally, will I now say, Peace be within thee. We expect this peace will be enjoyed in heaven uninterruptedly, by and bye; but even now, for my companion's sakes, will I pour out my prayer to God that peace may be within the church and kingdom of our divine Lord and Master. Even now, while Zion is compassed about with enemies, while her citizens are here in the flesh, and subject to a militant state. While earth and hell opposes, and she is

in conflict with the world, the flesh, and satan, while noise and discord, strife and carnage, spreads far and wide around her, and while some of our companions have suffered the loss of all things, and some have been beheaded for the testimony of Jesus, whose souls are seen under the altar, waiting to be avenged, and waiting for the filling up of the sufferings of those who remain; and are also to be persecuted and slain. Even now, for their sakes, will I say, Peace be within thee.

"Peace be within this sacred place,
And joy a constant guest;
With holy gifts and heavenly grace,
Be her attendants blest.
My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God, my Savior, reigns."

Circular Letters.

DELAWARE RIVER ASSOCIATION.
The Delaware River Old School Baptist Association, convened with the Southampton Church, Bucks county, Pennsylvania, June 3d, 4th and 5th, 1863, to the Churches represented by their Messengers sends love and fellowship.

BELoved BRETHREN.—Since our last associational meeting, a year, with all its varied events, has been recorded with the past! And, while the evil propensities of the human heart have been displayed, and the Man of Sin now fully developed, they have produced wrath, anger, and violence, and spread destruction and death throughout our once beautiful and highly favored land.

Thousands of our fellow beings have fulfilled their course, and the life blood of thousands crimsoned the earth, or become mingled with the ocean's wave.

The most tender and sacred relations of life have been severed. Tears of anguish have flowed in torrents from widows, and orphans eyes, and the wailings of the distressed, have been wafted to us on every breeze.

The portals of heaven have been opened to receive the spirits of the just, and welcome them to a crown of everlasting life, to join their voices to the orchestral choir—while those who have filled the measure of their iniquity have gone down to the regions of endless night, "where the worm never dieth, and the fire is not quenched."

Dearly beloved brethren, these considerations, should awaken in us the warmest gratitude, thanksgiving and praise to the bountiful giver of all good for His loving kindness and tender mercy to us as an association of churches, and children of the Most High. In many places in our once peaceful land, the appointments made a year since with the bright anticipations connected therewith, have been unfulfilled—the ways of Zion languish, and but few attend her solemn feasts.

Where the horizon was gilded with the golden sunbeams of love and joy, and gladness filled the heart, the dark and sombre mantle of wrath veils from our view those pleasant scenes,—and though we are bowed down with sadness of heart, and depression of spirits, we are yet the objects of God's preserving mercy, and goodness,—and are permitted to meet as an association of churches, for the worship of His great and holy name, and address you our annual Circular.

Dear brethren, in addressing you, we do not wish to lay down a code of laws, or regulations, for your observance, throughout the coming year. Believing, as we do, that the church of the living God is the highest ecclesiastical body on earth, and that to the church is committed the oracles of God, all the rules necessary for her government, peace, prosperity and happiness, are found on record in the New Testament of our Lord Jesus Christ. And, while each branch of that great Vine, which is the right hand planting of the Lord, is independent, in all that relates to order, discipline, and the rights and privileges which properly belong to the several churches, yet all are under law to Christ, and the highest obligation devolves upon all to observe the rules He has given, that order and peace may abound, and union and fellowship pervade the whole body.

It, therefore, becometh us, who profess to obey His law, and are the subjects of His government, and who hope we have the mind and will of Christ, instead of listening to cunningly devised fables, and the doctrines and commandments of men, to search the scriptures, and study to shew ourselves approved of God, that we may be prepared to do His will, and edify, encourage, and comfort each other in all the trials and afflictions incident to this life. "For many are the afflictions of the righteous." When we consider the vicissitudes of life, the instability of all earthly things, and the changes and mutations, constantly occurring around us,

should they not teach us to appreciate the privileges and blessings of that kingdom which can not be moved?

Earthly kingdoms must fall. The great and noble of the earth must return to dust,—even the stately heavens with all their grandeur and magnificence, shall be rolled together as a scroll, and the earth shall melt with fervent heat, but the kingdom of Christ is an everlasting kingdom, the King is the King of peace, and all His law is love.

The wisest of men, after having "Applied his heart to know and to search, and to seek out wisdom, and the reason of things," summed up by declaring, "Lo, this only have I found, that God hath made man upright, but they sought out many inventions." Eccl. vii. 28.

That the condition of man, when created, and placed in an earthly paradise, was fully adapted to promote his highest earthly felicity, is evident from the declaration of God himself, who, viewing every thing He had made, pronounced it very good, and by an express commandment, restricted man to the use and enjoyment of that only which was requisite to his happiness—but man did not continue upright, but, yielding to temptation, he violated the commandment of God, and soon saw the necessity of some invention to avert the sad consequences, which immediately became apparent.

Were we asked, respecting the origin and cause of the evil and woe suffered by the human family, we should be obliged to point to the garden of Eden, where "Man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe." Man fallen from his uprightness, became utterly depraved, and from his perverted imagination, as from an exhaustless fountain, an ever flowing stream over-spread the earth, until Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

How brief the period man continued in obedience! How dreadful the consequences of his fall! The earth itself cursed for the sake of guilty man! death denounced against him and all his posterity, and enmity proclaimed between the woman and the tempter!

"I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

The scriptures of divine truth give evidence that these words, "The seed of the woman shall bruise the serpent's head," were understood in their spiritual import, by the family of our first parents, and afforded some idea of the nature of the sacrifice required for sin, and of the exalted character of Him, who typified in sacrifices, rites and shadows, should, in the fulness of time, take away sin by the sacrifice of Himself. Hence, the origin of all religious worship, and the natural man, not understanding the nature and efficacy of this "one sacrifice," has ever sought to cover his sin, and obtain the favor of God, by vain endeavors to prepare a robe of righteousness, to meet the demands of the violated law of God. How vain the attempt!

Man's inventive powers were potent for his own destruction—but altogether unavailing to effect his restoration, and he would have sunk forever beneath the wrath and indignation of God had not the seed of the woman, the Son of God, said, Deliver him from going down to the pit, for I have found a ransom. Job.

Amazing love that brought the Son of God into this lower world clothed in human flesh! John, His harbinger and messenger, proclaimed His advent, by saying, "Repent, for the kingdom of heaven is at hand: prepare ye the way of the Lord"—and ere He fulfilled His course, another form was seen, another voice was heard, and on Him the Spirit descended from heaven witnessing that He was the Christ. But, notwithstanding, all that prophets and holy men had predicted concerning His mission of love and mercy towards fallen man, He was despised and rejected of them, and the amazing displays of His power, and the miracles He wrought seemed only to excite more fully that enmity so long foretold, and which could only be satisfied with the death of the Son of God. For hatred and violence had reached their culminating point. For His hour had come, and suspended between the heavens and the earth, He bowed His awful head, and gave up the ghost! The ponderous jaws of the tomb opened to receive Him! and the seal was in triumph set! But it could only hold Him until the appointed time, for it was written, "Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption," and to the Jews he said, "Destroy this temple, and in three days I will raise it up." He rose a mighty Conqueror, ascended on high, led captivity captive, and ever lives to intercede for His people, according to the will of God.

"Kind Intercessor! there He sets, and loves, and pleads, and prays!" It was this great love that caused the descent of the Holy Spirit on the

day of Pentecost, when three thousand happy and willing converts were enlisted under the banner of Immanuel, and became witnesses of His mighty power and wondrous grace.

Dearly beloved, have we the witness that we have been born of the Spirit, and have had this love shed abroad in our hearts? If so, happy are we. For it is an everlasting love, and they who are its recipients, are made partakers of the grace of God, and manifest the fruits of the Spirit. And do we feel drawn by the cords of His love? For, if loved of God, we are heirs of God, and joint heirs with our Lord Jesus Christ, to an inheritance incorruptible, undefiled, and which fadeth not away; and His word shall be a lamp to our feet, and a light to our path,—and when storms and tempests darken around us, He will hide us in the pavilion of His love, until the wrath and indignation be overpast.

DANIEL L. HARDING, Mod.
ISAAC P. HELLINGS, Clerk.

CHEMUNG ASSOCIATION.

The Chemung Old School Baptist Association, in session with the Pine Valley Church, near Horse Heads, N. Y., June 20th and 21st, 1863, to the several churches of which she is composed, sendeth love and christian salutation:

BELOVED IN THE LORD:—In this, our annual epistle, we will endeavor to present some of the beauties and excellencies of the bible, which contains the revealed will of God, and without which His people would be like the mariner cast upon the boisterous ocean, without chart or compass. This sacred volume is dissimilar to all the writings of men, which often bear the marks of ignorance and prejudice. Its records were penned by men who spake and wrote as they were moved by the Holy Spirit, and they can be relied upon for their invariable declarations of truth. The bible presents to view the most marvellous display of Almighty power and wisdom from that memorable morning when the Spirit of God moved upon the face of the waters, and when He said, "Let there be light," down through succeeding ages till the present time.

The leading characteristics of this book which gives it unsurpassed excellence, is the unity and harmony of doctrine and practice maintained by its writers, though they wrote at several and distinct periods; and also the suitability of the language and diction. The primary principles laid down in its heavenly mandates, are Justice, Truth and Love, which are a perfect transcript of the perfections of God. In this precious volume is presented the wonders of creation, and the wise providence of God over all His works; and it contains a publication of "Glad tidings of great joy, which shall be to all people," a free and unmerited salvation to the lost and ruined, and the undone. We think no human composition can compare with many passages found in the sacred writings for sublimity of thought and majesty of expression. Have you not, dear brethren, been filled with solemn awe, when viewing such profound declarations as uttered by David in the 139th Psalm? "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." The Psalmist has given the utmost assurance of the omniscience of God, that there is no place or condition that can hide us from His presence. And he thus describes the majesty of God: "Who maketh the clouds his chariot, who walketh on the wings of the wind; who maketh his angels spirits; his ministers a flaming fire." Again: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Can any thing be more profound than those searching interrogatories of the Lord to his servant Job? Are they not sufficient to confound the wisdom of the wise, and abase proud mortals who would vainly vie with their Maker? "Answer thou me, Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who can number the clouds in wisdom? or who can stay the battles of heaven?" So convinced was Job of his own insignificance, that he acknowledged, "Therefore have I uttered that I understood not; things too wonderful for me which I knew not." The bible abounds with declarations of wisdom and grandeur, which have been the theme of the wise and good in every land. The ministers of the cross have been engaged for eighteen hundred years in drawing from this rich treasure, to feed, to comfort, and to edify the flock of Christ. But it remains with undiminished fulness, where weary wayfarers in Zion may obtain refreshment, and find comfort and consolation. The beauty and excellence of this Divine Word surpasses the powers of the human mind, fully to comprehend. But, "When God the Holy Ghost recalls, The riches it contains, And in the conscience safely seals The grandeur of its lines.

The mines of knowledge, love and joy,
Are opened to our sight;
The purest gold without alloy,
And gems divinely bright."

The scriptures of the Old and New Testament present a wide field for holy contemplation, sufficient to occupy the highest powers of all the redeemed family while in this militant state; and, no doubt their glorious recollections will engage with delight their unfettered powers in that never-ending state of existence in the world of glory.

The bible is one of heaven's richest bequests to Zion. Its pages bear the stamp of wisdom. Its communications breathe the spirit of love; and its precepts are founded in truth. It brings to view a kingdom filled with glory, which "Shall never be destroyed; nor left to other people." No usurper will ever be able to subvert its laws and institutions, which are based upon the immutable word of the Omnipotent Jehovah. The prophet Isaiah has told us to "Look upon Zion, the City of our solemnities; thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." "There the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." Thus God has prepared a habitation of magnificence for His redeemed, of undisturbed tranquility, and fountains ever pure. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the Great King." No craft of human skill can ever float on the surface of those broad rivers, or anchor in their blissful port. The citizens of Zion can rely on the strength of her fortifications for perfect safety; for says the prophet Isaiah, "We have a strong city: salvation will God appoint for walls and bulwarks. A King shall reign in righteousness, and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

There is no theme treated on in the bible of greater magnitude than the free and sovereign grace of God displayed in the quickening of dead sinners to spiritual and divine life, which is communicated by the Holy Spirit, and flows from Christ, the living Head, in whom they were chosen from before the foundation of the world, that they should be holy, and without blame before him in love. Eph. i. 1. Bible testimony informs us they were fallen under condemnation of the righteous law of God. And as the divine law knew no reprieve for guilty culprits, the Holy Spirit is sent forth with his quickening power, and arraigns them at the awful bar of Divine Justice, before that illustrious Personage who was ordained of God to be the Judge of the quick and dead. Acts x. 42. And so great is the force of truth upon the guilty conscience, the sinner bears testimony against himself, and humbly confesses,—I have sinned against heaven, and in Thy sight. And when all appears to be lost, and nothing but ruin and everlasting condemnation stares him in the face, Jesus appears as his glorious Advocate with the Father, and prevails for his release, having made full satisfaction to law and justice, by the sacrifice of Himself, suffering the full penalty due in His room and stead. Here then is a glorious work performed; which could never have been accomplished by all created intelligencies combined, nor could they use any means to aid in its accomplishment. The poor sinner who stood trembling under the wrath of God now stands amazed at the miraculous change. Instead of death, darkness and gloom, which has filled his mind with despair, he finds himself ushered into new life, and invigorated by the rays of the Sun of Righteousness. All nature is clothed in loveliness, and he is filled with praise, love and devotion to God, for the unexpected and unmerited deliverance. And, before he is aware, his soul is made like the chariots of Ammidab, he mounts with wings as eagles,—and being anxious to communicate of his joys to others, like the Psalmist, he cries out, Come, all ye that fear God, and I will tell you what He hath done for my soul. He feels that it would be his highest privilege to mingle in songs of praise with that despised and persecuted people of God, who are everywhere spoken against, and to walk in all the ordinances of the Lord's house blameless. And in obedience to the Word, with fear and trembling, he goes forth trusting in the strength of the Redeemer; and by the Lord's authorized servants is buried in the liquid grave, with his adorable Head, to denote his death to sin and resurrection to newness of life. They who become thus transformed in their feelings and affections, are "No longer strangers and foreigners, but fellow citizens with the saints, and of the household of God." And, like the Eunuch, they pass on their way rejoicing, little dreaming of the sore conflicts, trials and temptations, that await them in their onward march through the enemy's land. But, alas! whereas they thought their troubles all over, they find themselves beset with the world, the flesh and

the devil, and then commences the warfare so fully described by the apostle Paul, and this warfare will not be concluded till God shall call His ransomed prisoners home. But thanks be to God who giveth His people the victory through our Lord Jesus Christ, making them more than conquerors through Him who hath loved them, and washed them in His own blood, giving full assurance that "No weapon that is formed against them shall prosper." When the redeemed of the Lord become enlisted under the banner of the cross, and are about to be engaged in this spiritual warfare, they feel the necessity of learning the kind of armor which their Captain has prepared for them. Paul has fully described the armor that should be used to his Ephesian brethren, exhorting them to "Put on the whole armor of God, that they may be able to stand against the wiles of the devil." Christians, in their trials and conflicts, are often brought to a stand, and it is important that they should know wherein their great strength lieth. The bible is a sure text-book to govern them in all that pertains to life and godliness, and that assures them that Christ is the Head, and sure Defence of His people, and will safely lead them to their Father's house above. Like the Psalmist, they delight in the testimony of the Lord, and they see the excellency of the Word, which was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

The value of this blessed volume to the saints is beyond computation. When cast down, they find it filled with promises and encouragements. And when doubts arise, they are assured that Jesus ever lives to make intercession for them, and that He will not suffer any of His little ones to perish. If they fear the bond of union may be broken and they become finally separated from their glorious Lord, the testimony of the apostle serves to allay their fears. He says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers: nor things present, nor things to come: nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Dear brethren, in view of the supremacy of the bible, for the regulation of the church and people of God on earth, how important that we make it our study, and like the Bereans, search the scriptures daily—for there are many false teachers who are endeavoring to draw us away from the simplicity of truth. We wish our brethren to understand that we do not believe there is any efficacy in the mere letter of the Word, to communicate life to dead sinners. No, the life-giving power exists in the living and eternal Word, "Which was with God, and the Word was God." In this living Word dwells the life and comfort of the saints.

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever: Amen."

C. SCHOONOVER, Mod.
J. W. ELLIOTT, Clerk.

Corresponding Letters.

The Chemung Old School Baptist Association, in session with the Pleasant Valley Church, Chemung county, N. Y., to our sister Associations, and other Meetings, with whom we correspond, send christian salutation:

DEAR BRETHREN:—Had we the tongue of men or angels, we could scarcely express the goodness and mercy of God in preserving our lives, and continuing to us the delightful privilege of christian communion, fellowship and correspondence, while many of our sister Associations have been interrupted, and prevented from holding their associational meetings, in consequence of the terrible war which is now raging with cruel and unparalleled violence in our land, we are still permitted to meet and mingle hearts and voices in the assemblies of the saints. Truly, we have great cause for love and gratitude to God for His loving kindness to us. The prevailing strife of the pot-sherds of the earth has, to some extent, limited the range of our correspondence, so that we can not, for the present, receive the letters of love and messengers of many Associations with whom we have formerly taken sweet counsel; but we bless God for that union of life, love and sympathy which "neither distance nor time can remove;" for that unity of the spirit which is kept in the bonds of peace, not only amidst the jarring elements of this sin-disordered world by which we are now surrounded, but will be perpetuated when the world shall tumble down. God is in the midst of His Zion, she shall not be moved; God shall help her, and that right early. Of the trying times peculiar to these last days, we have been long foretold in the holy scriptures, and we should not be surprised, nor should we regard them as overtaking us as a thief in the night. Behold, says Jesus, I have told you before. But, it

becomes us to remember His solemn admonition, to watch and pray, lest we enter into temptations, and to beware, lest any man deceive us.

May it be the constant care of all our sister Associations, churches, and brethren with us, to publish the gospel of peace, and to endeavor, as much as in us lies, to allay the spirit of discord and strife which so fearfully prevails in our land; and, may we exemplify the sentiment of the heavenly song, "Glory to God in the highest, peace on earth, and good will toward men." And let us not fast for strife and debate, nor smite with the first of wickedness. And, above all, let us see that we, as Christians, ourselves fall not out by the way.

We were glad to receive your messengers, and letters of correspondence,—and we trust that we have enjoyed a season of refreshing from the presence of the Lord. We desire a continuance of correspondence with you.

Our next annual meeting will be held (if God permits) with the Asylum Church, in Bradford Co., Pennsylvania, when and where we hope again to welcome your messengers, and that they may again come to us in the fullness of the blessings of the gospel of peace. C. SCHOONOVER, Mod.

J. W. ELLIOTT, Clerk.

Miscellaneous Department.

ORDINATION.—A Council was called by the Mount Gilead church, of Particular Baptists, in Mason county, Kentucky, for the purpose of setting apart, by ordination, to the work of the ministry of the gospel, brother JAMES H. WALLINGFORD, May 30, 1863. The church met on that day, and after worship, led by Eld. J. F. Johnson, came to order for business. The Presbytery was formed, comprising Elds. J. F. Johnson, Saml. Jones, D. S. Bradley and Jos. A. Johnson, of Indiana, proceeded in the following order:

Examination of the candidate, by Eld. S. Jones, and the Council being fully established, proceeded as follows, namely:

Ordination Prayer by Eld. Daniel S. Bradley.

Charge by Eld. J. F. Johnson.

Right hand of fellowship by Eld. J. A. Johnson.

Dear brethren, we have had a very interesting meeting, which commenced on Friday, May 29th, and continued till Sunday evening, the 31st. Beside the above named brethren in the ministry, we were favored with the attendance of brother D. C. Jones, a very promising young gift. The preaching, during the meeting, was all of a piece. Salvation by free and reigning grace alone was the theme. Indeed we had a pleasant interview, and one long to be remembered by the dear brethren and sisters who received a refreshing from the presence of the Lord, and their hearts were made to glow with love, if the countenance and eye are an index to the heart. May the peace of God be with you all. S. JONES, MODERATOR.

DANIEL S. BRADLEY, Clerk.

DEAR BROTHER BEEBE:—I read in the number for June 1, 1863, much to my gratification, the views of Eld. J. F. Johnson, of Kentucky, on the parable of the Prodigal Son, in reply to brother Dennison; and, as a part of this parable has been a matter of investigation with some of our brethren in the North West, and as brother Johnson has not expressed his views on that particular part, if it is not asking too much, I would be gratified much if he will give his views, through the *Signs of the Times*, on that part found, Luke xv. 22. The particular point of enquiry is, Whether the robe spoken of is the robe of righteousness in which the saints are to be presented spotless before the throne; and if so, what have the servants to do in putting it on to the prodigal? I make this request because this point has been a matter of enquiry with many in this part of the land.

Yours, in defence of the gospel of Christ,

WILLIAM JACKSON.

Pokagon, Michigan, June 25, 1863.

DEAR BROTHER BEEBE:—Please say to my correspondents that my post office address is Springfield, Illinois, for the present.

B. B. PIPER.

Springfield, Illinois, June 26, 1863.

Marriages.

June 18, 1863.—At the house of the bride's father, in Concord township, by Eld. Peter Ausmus, Mr. RICE HARRIS, of Houston township, (licensed minister, O. S. B.), to Miss NANCY BALINGER, all of Adams county, Illinois.

June 30.—At North Berwick, Maine, by Eld. W. Quint, Mr. JOHN B. HAM to Miss JENNIE O. JOHNSON, daughter of brother Isaiah Johnson, all of North Berwick.

Obituary Notices.

BROTHER BEEBE:—I have never before asked for a place in your columns for an

obituary notice. Now, brother GOLD-SMITH is no more on earth, and being an old friend of yours, and an agent for the "Signs of the Times," you will do a great favor to many by publishing the following: Died, in Guilford, Connecticut, June 12, 1863, of asthmatic affection, combined with a stricture, Eld. Alvah Bradley Goldsmith, aged seventy years, six months and ten days. "A man's gift maketh room for him, and bringeth him before great men." Brother Goldsmith has left three children, all married, and five grand-children; they have lost a devoted and loving parent. His loss extends far beyond them. The redeemed of the Lord have lost a teacher, one taught of God, in the great things of His kingdom, apt to teach others. The poor, the widow, and the fatherless, have lost a friend; that many times made their hearts sing for joy. The town has lost a civil magistrate, as well read and stored with useful knowledge, as any man in the town. Mr. Goldsmith was born in the town of Guilford, and the only child of Deacon Joshua Goldsmith, and spent his whole life in the town, with the exception of a few years in New Haven, and calls abroad, where he was, by the power of God, in a wonderful manner, brought from infidelity to a saving knowledge of Jesus Christ and eternal salvation in Him—which salvation he began to preach, immediately after the quickening power of God was felt and manifest in his heart. The tract published many years since called the "Converted Infidel Preacher," more fully speaks of his conversion than I can in a short obituary. In 1820, he returned to Guilford from New Haven, to preach the faith he once tried to destroy; and all around about he has shown himself to be a workman that needeth not to be ashamed; quick to apprehend, easy and plain in his communications, modest, and humble in deportment. In biblical knowledge, he was not a whit behind any in my acquaintance. To the last he enjoyed the confidence of faith, hope, and love; and, never from the first, cast it away. His funeral was largely attended on Sunday, the 14th inst., and a discourse delivered, or sermon preached, from 2 Cor. v. 5, "Now he that hath wrought us, for the self same thing is God, who also hath given unto us the earnest of the spirit." The connection of this passage is the self same thing that he experienced to the life: "For we that are in this tabernacle do groan being burdened, not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life." The loss we have been speaking of to others, is to him life, life, with Jesus, forever more.

E. S. RAYMOND.

June 17, 1863.

WE can not do justice to our own feelings without offering a brief tribute of respect to the memory of our departed brother, Eld. A. B. GOLDSMITH. In the early volumes of this paper, his name, or rather his excellent letters, frequently appeared, some times anonymously signed *Philo Logos*, and others over his proper signature. He has been a constant patron of the *Signs of the Times* from the issuing of the first volume to the time of his death. He was the first gospel minister that we know of in the State of Connecticut to protest against the introduction of Fullism, and all the new religious inventions of

New Schoolism, and although he held some peculiar views on which we could not perfectly agree, we have ever esteemed him as a faithful and beloved minister of our Lord Jesus Christ, and we shall cherish his memory as a precious servant of Christ, and of the church of the living God.—Ed.

BROTHER BEEBE:—Please publish the following obituaries: Died, March 31st, 1863, LUCRETIA, widow of the late Thomas Hellings, in the seventy-fifth year of her age. Sister Hellings had been for many years a worthy member of the Southampton church. Her health had been poor for many years, being consumptive. Yet she was able to get to our meetings the most part of the time, a privilege which she highly prized, until a few weeks previous to her death, when she was attacked with pneumonia, which caused her death. During her late sickness, her mind seemed fully stayed upon Christ, her only Savior: and, as she always had appreciated the visits of her brethren, they seemed at this time, if possible, more highly prized by her than ever. Her mind was evidently comfortable under the brightest evidence of a blessed immortality beyond the grave. Her remains were deposited in the Cemetery, at this place, April 3, and a discourse preached by the writer from —, to a large and solemn assembly.

Also, the death of two of the late sister Hellings sons: A. J. HELLINGS, who was killed in battle of Murfresboro, Dec. 31, 1862, and JONATHAN J. HELLINGS, who died at the late residence of sister Hellings, after a lingering illness of consumption, contracted in the Army. The respective ages of these two sons I am not able to state, but I judge them to be a little over thirty years. The latter was buried beside his parents, and a discourse preached by the writer.

Also, you will notice the death of brother JOSEPH FINNEY, of Southampton church, who died in April last, aged, I judge, about eighty years. Brother F. had been a highly esteemed member of this church for many years: and during his last illness rejoiced in prospect, of soon going to be with Christ, his Redeemer, in glory. His funeral was attended by a large concourse of people, and a sermon preached by the writer, from Rev. xiv. 13, after which his remains were buried in the Cemetery, at this place.

Also, please insert the following: Died, February 22, 1863, ALBERT, only son of George and Josephine Boileau, and grand-son of I. P. and C. H. Hellings, aged about eleven months. He was sick only twenty-eight hours. A beautiful bud, fitted only to bloom in paradise.

D. L. HARDING.

Southampton, Penn., June 13, 1863.

DEAR BROTHER BEEBE:—Please publish a notice of the death of my aunt, Mrs. JEMIMA YAGER, who departed this life, of paralysis, June 14th, 1863, in her eightieth year of age, at her residence, in Kenton county, Kentucky, after an illness of two weeks. She was unconscious most of the time, and therefore, knew not the sufferings she had to endure. She was a member of the Baptist church at Dry Creek, where she had lived nearly sixty years, and adorned her profession by a well ordered walk and godly conversation. Ever faithful to attend her church-meetings, and occupied her seat at the

house just three weeks before her death, and manifested so much pleasure in hearing the word of God preached, and love for her brethren and sisters, that were assembled there. Her mind seemed to be lifted up (as it were) from earth to heaven, enjoying a foretaste of the joys which I feel assured she is now realizing around her Father's throne, with the many loved ones which have gone before. She was a warm advocate of salvation by grace alone, and her only trust was in God for happiness here, and in the world to come. Plead no merit of her own, but relied on the righteousness and blood of Christ to cleanse her from all her sins, of which she often complained and mourned. But they are all gone now, and I trust she is enjoying that sweet felicity which awaits all the children of God. Left the cares and afflictions of earth for a home of peace and happiness. O! who could mourn such a happy exchange?

"Who would live away thus fettered by sin? Temptation without, and corruption within!"

She has left two children, and several grand-children, to mourn the loss of a kind and affectionate parent. The Lord has sent His messenger, Death, among us, and deprived us of one of our dear friends; but we wish to be resigned to His will, knowing that her time had come, and that it was her Savior that took her away. We had a very appropriate discourse preached by brother Underhill, when her remains were conveyed to the cold and silent tomb, there to rest until the glad summons is heard for her to arise and come forth to join her Redeemer. O! brother Beebe, may that be the happy lot of us poor pilgrims here below, is the prayer of your unworthy sister,

ANGELINE E. STANSIFER.

Boone Co., Kentucky, June 29, 1863.

ELD. BEEBE:—As I am a reader of the *Signs of the Times*, I have a desire to publish, through your columns, the obituary of my dear father, GEORGE W. FURBUSH, who died of inflammation on the brain, April 29th, 1863, aged fifty-four years, two months and twenty-one days. He leaves a wife, and four children, three sons and one daughter, all of whom are grown, to mourn our loss, but not as they who have no hope, for we feel that our loss is his eternal gain. His funeral was attended by a large number of his friends, and neighbors. He was baptized about thirty-five years ago into the fellowship of the Old School Baptist church, in Somerset county, Maryland, by Eld. Daniel Davis, and from that time until his last illness he proved to be a faithful and useful member of the Baptist Church at Rewastico. His last illness was brief and severe. He was attacked on Saturday, and on the following Wednesday death came and released him of his sufferings. We were deprived of the privilege of conversing with him, for so violent was the disease upon his brain, that he was rendered insensible to every thing around him. It would have been a joy to us beyond measure could we have had sweet converse with him about death, and with our presence cheered his dying moments. He remarked to the family, a few days before he was taken ill, that he was going away to leave us, and true it was, for he has left us.

"And here his loss we deeply feel;

But 't is God that has bereft us,

And He can call our sorrows heal."

We look around and find the strong man of the house, the tower of our protection, and the arm of our defence, the head of the family, the guide of their affairs, the staff of

their support, removed from our midst by one stroke from the strong arm of Death. When the father dies, the bright light of hope in the family firmament is put out! and the soft rays of a mother's smiles grow dim as the rainbow fades when the sun goes down! The sweet music of her voice becomes tremulous and sad, and the main chord in the harp of her soul is broken. The substantial bond of domestic bliss is shivered down into the grave of the father. The main hope is gone! The tower of safety crushed! The star of hope quenched! The wife's right hand is withered! The children's guide and provider is snatched away from them! We, as a bereaved family, have to say, How is the strong staff broken? Yet we feel that God is our Friend: He who tempers the storm to the shorn lamb, is able to take care of those who have to mourn the loss of a husband and father. Dearest father, must we resign thee, Dear to us as thou art? Sacred ties are they which bind thee To our wounded bleeding hearts. Rest thy form beneath the willow, There thy dust shall sweetly sleep, While the friends who smothered thy pillow, Shall in sadness often weep.

Now thy spirit, far from danger, Safely rests in Jesus' love; And to grief and pain a stranger, Ever lives in heaven above. All thy conflicts here are ended, Over is the weary strife; Up to God thou hast ascended To the joys of endless life.

There, amid unfading pleasures, Where the mourner weeps no more, Count with joy thy garnered treasure, Sing on the eternal shore.

We expect ere long to meet thee, With the holy to be blest; Happy dawn when we shall greet thee, Where the weary are at rest.

LIZZIE R. FURBUSH.
Somerset Co., Maryland, June 23, 1863.

BROTHER BEEBE:—Please publish in the "Signs of the Times," the death of SARAH LANE, wife of Geo. W. Lane, and daughter of Joseph and Lany Winchel, aged twenty-two years and seven months. She had been in a feeble state of health some three years, but not confined. She died suddenly, being taken with nervous convulsions, she lived only five days, suffering beyond description. She had never made a public profession of religion, but she bore her sufferings with christian fortitude. She was never heard to complain, and we trust she has entered into that rest that remains for the people of God. She died on the 2d of April, 1863, leaving an affectionate and kind husband, who is in the army, and one son, with many relatives, to mourn.

How happy our daughter, bereft Of all that could burden her mind; How happy the soul that has left Her wearisome body behind!

To mourn and to suffer is mine, While bound in this prison I breathe, And still for deliverance pine, And press to the issues of death.

What now with my tears I bedew, O might I this moment become,— My spirit revived anew— My flesh be consigned to the tomb.

L. WINCHEL.
Yorktown, Illinois, June 2, 1863.

BROTHER BEEBE:—I am requested to forward to you for publication for the satisfaction of surviving friends and relatives in Virginia, the following notice: Died, at his late residence, in Shanon, Muskingum county, Ohio, April 23, 1863, of small pox, brother JAMES HESKETT. He was born, probably, in Culpepper county, Virginia, and, while young, moved into Loudoun county; was baptized by brother Trott, some twenty years ago; and was formerly a member of the Ebenezer Church, of that county, and State. Brother and sister Hes-

kett, after having attended our meetings for some time, for the purpose of seeing whether there was any wavering in our preaching, put their letters into the Falls of Licking Church, being satisfied with our faith and order, and have continued up to the time of his death. During his continuance in this country, he lived a consistent and upright life, as becometh the gospel of Christ. He loved his meetings, and seldom failed to attend them. Above all, he loved his Savior. He minded his own business, and let his neighbor's alone. We sympathize with our lonely sister, whose house is and has been an asylum for the despised servants of Christ.

Domestic joys, alas! how rare!
Possess'd and known by few;
And those who know them find they are
Both frail and transient too.
But ye who love the Savior's name,
And rest upon His word,
Amidst these changes may rejoice,
For God is still the Lord.
The Lord Himself will soon appear,
Whom you, unseen adore;
Then He will wipe off every tear,
And ye shall weep no more.

JOHN CRABTREE.
June 20, 1863.

BROTHER BEEBE:—Please insert the following obituary: JANE TODD was born February 14, 1794, married Jonathan Todd, December 2, 1813, and died April 10, 1863, aged sixty-nine years, one month and twenty-six days. Her disease was diphtheria. Her suffering was short, but very severe. She has been a member of the Old Order of Baptists about forty years, and has stood firmly in the doctrine of salvation by grace alone. But she has now gone from the evils to come. She was an affectionate wife, a kind mother, and was highly esteemed by all who knew her. She has left a kind husband in old age, and several children, together with the Gilgal Church, of which she was a worthy member for many years, to mourn their loss; but we hope that our loss is her unspeakable gain.

Also, our brother, WILLIAM MORROW, who was born February 22, 1796, and died April 19, 1863. His disease was also diphtheria. He also was a member of Gilgal Church, and he has been a reader of the Signs of the Times for several years,—and he was a dear lover of the doctrine they advocated. He was highly esteemed by all who knew him. He was an affectionate husband, a kind father; but now his dear companion, and children, and the church, have to mourn our loss; but we have great reason to believe that the Lord has called him to the church triumphant, where he shall be forever free from all sorrow and tribulation, and where, with all the redeemed of the Lord, he shall join to sing the sweet anthem of praise unto God and the Lamb, without interruption forever and ever. Yours, in loving bonds,

JAMES OSBURN.

BROTHER BEEBE:—By request I write this obituary for the "Signs of the Times": Died, at Palermo, Maine, WINTWORTH, son of brother Jacob and sister Hannah Brackett, aged about fourteen years. He died March 10th, 1863. His disease was diphtheria. He was much beloved by his parents, and the rest of the family, and it was very hard to part with him; but they sorrow not as they who have no hope; for while sick, he told his father that he should not get well, and said that he was willing to die. He also kissed his father and mother a little while before he died, saying, Do not take on so. He had a desire to hear the bible read, of which it was his mother's good pleasure to gratify him. When he died, he folded his arms across his breast, closed his eyes, and departed, without a struggle, or a groan.

Also, died at North Berwick, Maine, June 23, 1863, OLIVER QUINT, aged, I think, some sixty years. His disease was the cancer, which caused him to suffer beyond description. But he bore it patiently, and gave satisfaction that he was a child of God. He was willing to die. He has left a wife, and children, to mourn.

WILLIAM QUINT.
North Berwick, Maine, July 30, 1863.

BROTHER BEEBE:—By request of sister Meers, I send you, for publication through the Signs of the Times, the following obituary notice of the death of our highly esteemed and much beloved Elder JULIUS C. MEERS, who departed this life June 7th, 1863. The subject of this obituary, as I am credibly informed, professed religion some time during the fall of 1850, and in 1851 was baptized, and united with the Regular Old School Baptist Church of Christ at Massongoes, Accomac county, Virginia. He was licensed to preach in 1858, and in the latter part of August 1860 was set apart to the work of the ministry by solemn ordination. He was ever an earnest contender for the faith which was once delivered unto the saints, and always a strenuous advocate for the work of sovereign and irresistible grace in the salvation of lost and perishing sinners. His walk and conversation was consistent, and as far as I could judge, upright and unrepensible. He was a fond and indulgent father, an affectionate and kind husband, and a good neighbor, and was very much esteemed by all who knew him. He was taken with consumption some time in the latter part of the fall or first part of the winter of 1862, and was more or less confined to the house, with the exception of riding out some two or three times with considerable difficulty from then till the time of his death. And, as I am informed, not being present at the time, he continued in his senses till the last, and having called his family around his bed-side, bid them all farewell, and took his departure for that better country, that city which hath foundation, and whose Builder and Maker is God.

"Where everlasting spring abides,
And never withering flowers."
He leaves a widow, and four small children to mourn the sad bereavement; and I trust that the brethren and sisters may feel disposed in their hearts to unite with me in their prayers that God would sanctify this affliction to the good of their souls, and for His own glory, and that He would comfort their hearts by the comfortable assurance of ever being with the Lord. Farewell.

L. A. HALL.
Somerset Co., Maryland, June 21, 1863.

DEAR BROTHER BEEBE:—I have to announce the painful intelligence of the death of our dear son, JOHN CORRELL. He was drafted on the 16th of October last, left home, and all that was dear to him, and after much hardship and difficulty, arrived at Newbern, North Carolina, where he remained under the control of the "powers that be." He took the typhoid fever, and was discharged from the service on the 28th of March, 1863. After some time he recovered so far as to walk about some, and took charge of some of the sick; then he was taken with diphtheria, which wound up his earthly career in a few days: for in about two weeks he died. He directed a letter to be written to us, to which his name was signed, bidding us all adieu, and at about eleven o'clock on that night his spirit took its flight and left the mortal tabernacle to moulder in the dust, on a Southern coast, and far remote from home. His nurse wrote that he was buried respectfully. He was a young man of uncommonly moral, industrious and mild temperament, and very thoughtful, but not a professor of religion. He was beloved by all, and his death is greatly lamented by many friends and relatives, with a father and mother, brothers and sisters, who mourn their loss; but we hope that he is better off. May the Lord graciously resign our hearts to His will.

Also, I am requested to send you the notice of the death of our esteemed sister, Mrs. CATHARINE MORGRET, consort of brother George Morgret, of Rainsburg, Friends Cove, Bedford county, Pennsylvania. She departed this life November 12, 1862, aged fifty-three years and nine days. Her disease was dropsy in the chest and bowels, which increased rapidly; she was tapped several times; but she bore her sufferings with much christian fortitude and patience. She had been a member of the Regular Baptists many years, and filled her place as such. She was a tender companion and affectionate wife, and an excellent neighbor. She has left a good evidence that her change was a happy one. Her bereaved husband, and the church, mourn, with many dear friends, our loss; but we mourn not as they who have no hope. Yours, in love,

JAMES CORRELL.
Harrisonville, Penn., June, 1863.

BROTHER BEEBE:—Please publish the death of my grand-daughter, HARRIET P. VAN HOUSEN. She died last year in Lexington, Green county, N. Y. Her disease was measles. Her age was twenty-four years. She had been a member of the Baptist church for some years, and was greatly beloved by all who knew her. She truly "Kept the faith." Her sufferings were short, but severe. She fell asleep in Jesus while in her youth.

Asleep in Jesus! O how sweet!
To be for such a slumber meet.
We feel the loss of her gentle society, but we do not mourn as they who have no hope.
PAMELIA MABEN.
Albany, N. Y., June 3, 1863.

Associational Meetings.

Conns Creek Association.—My dear brother Beebe, will you please publish in the "Signs of the Times," the following notice? The Conns Creek Regular Baptist Association will be held, the Lord willing, with the Bethel Church, five miles south of Franklin, Johnson county, Indiana, to commence on Friday before the First Saturday in September, 1863. At which time, the brethren and sisters will be glad to see as many of the brethren in the ministry from a distance as can make it convenient to visit us on that occasion. Can not Elds. Thos. P. Dudley, I. F. Johnson, and S. Jones, of the Licking Association, Kentucky, be with us? And you, brother Beebe, are truly solicited and desired to be in attendance, with as many other brethren in the ministry as will accompany you from the East. Brethren and sisters generally, whether located East, West, North, or South, are cordially invited to be in attendance.

Yours, affectionately, A. B. NAY.
Johnson Co., Indiana, June 25, 1863.

Licking Association.—My dear brother Beebe, will you do me, and the Churches of the Licking Association of Particular Baptists, together with the Associations with which we correspond, the favor to publish the following notice in the Signs of the Times? In consequence of the invasion of Kentucky by the Confederate Army, and their control of the country in the vicinity of the church at which the Licking Association had purposed holding her session for September, 1862,—the few messengers who met deemed it advisable to organize no further at that time than to adjourn until the Second Saturday in September, 1863. When it is purposed the Association shall meet at Mt. Carmel, seven miles east of Winchester, Clark Co., Kentucky. At which time we hope to meet a number of ministering, and other brethren from abroad. Brother Beebe, our brethren are especially desirous that you, brethren Hartwell, Conkling, and as many others of our brethren at the East, shall favor us with your presence. Especially would they be gratified to have our old brethren Trott, and Barton, accompany you to the West. Most truly and affectionately your brother, in tribulation,

T. P. DUDLEY.
Near Lexington, Kentucky, June 2, 1863.

Sangamon Association.—Brother Beebe, please publish, in the Signs of the Times, that the Sangamon Association of Regular Baptists will hold their next annual meeting with the Fancy Point church, Sangamon county, Illinois, commencing on Saturday before the 4th Sunday in August, 1863, at ten o'clock, a. m. Brethren coming on the cars will observe the following rules: Those from the North must come on the morning train on Friday to Springfield and take the four o'clock train on the Great Western to New Berlin, where they will be met with conveyance. Those coming from the East will take the train so as to be in Springfield at four o'clock, then continue on the same train to New Berlin. Those coming from the West can come on the night train, if they wish, on Friday night, and brother Hammond will call on them and take them to his house. If brethren who prefer the morning train, will be met at half past nine o'clock, in the morning, Saturday. All must stop at New Berlin.

B. B. PIPER.

Springfield, Illinois, June 26, 1863.

White Water Association.—Dear brother Beebe, the brethren of the White Water Association request you to publish, in the Signs of the Times, the following notice: The White Water Association will meet with the Nettle Creek church, Randolph county, Indiana, on Friday, at ten o'clock, a. m., before the second Saturday in August, 1863. Therefore, we invite brethren and sisters to visit us from the East and West. Those coming from the East will come on the noon train and stop at Hagerstown. Those coming from the West on the cars will come on the five o'clock, p. m., train, and stop at the same place, Hagerstown, where they will be met by the brethren on Thursday, at noon, and five p. m., to convey them to the meeting, distance eight miles, north of Hagerstown.

JAMES MARTINDALE.

N. B. Hagerstown is situated on the Cincinnati and Chicago Railroad, in Wayne county, Indiana.

Green's Fork, Indiana, June 22, 1862.

Mad River Association.—Brother Beebe, please publish that the Mad River Association will meet, if the Lord will, with the Caesar's Creek church, near Jamestown, Greene county, Ohio, on Friday before the first Sunday in September next, at ten a. m. Those coming at Xenia, on the cars, will be met on the preceding evening, with conveyances to take them to places of entertainment. Those coming by their own conveyance will call on brethren Hite, Hatch and Reaves. We cordially invite all, who are of our faith, to attend—especially our ministering brethren.

E. M. REAVES.

Bowersville, Ohio, June 18, 1863.

Lexington Association.—Brother Beebe, please publish, in the "Signs of the Times," that the Lexington Association will convene with the first Baptist church of Lexington, thirty miles west of Catskill, Green county, N. Y., on the first Wednesday and Thursday in September next, at ten o'clock, a. m. Brethren and sisters who desire to meet with us, are affectionately invited to attend. And as we believe that God's people are one everywhere, we especially invite brethren in the ministry to attend with us. This done, by order of the church.

LUMAN WHITCOMB, Ch. Clerk.

Lexington, N. Y., July 13, 1863.

Brother Beebe, please publish, in the Signs of the Times, the time of holding the Old School Baptist Corresponding Meeting of California. It will be held with the church at Liberty School House, five miles west of the city of Peteluma, Sonoma Co.,

California, commencing on Friday before the first Sunday in September, 1863, at 11 o'clock, a. m., and two days following.

THOMAS H. OWEN.

Suisun City, California, May 18, 1863.

Maine O. S. Baptist Conference. The Maine Old School Baptist Conference will be held with the church at North Berwick, on Friday, Saturday and Sunday before the second Monday in September. The meeting will commence on Friday, September 11th. Brethren Beebe, Hartwell, and as many others as can make it convenient, are invited to attend.

Maine O. S. Baptist Association. will hold its next annual session with the church in Bowdoinham, commencing on Friday, September 18, and continue three days. It is hoped that brethren Beebe, Hartwell, and others from the West, will be able to attend.

The Regular Old School Baptist Association, of Kansas, will meet with the West Union Church, near Mascatah, twenty miles due west of Atchison, Atchison county, Kansas. The time of this meeting is not given in the notice sent us.

Donations and Subscription Receipts.

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Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the express or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

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TESTIMONIAL.

WILLOW HILL, Illinois, 1862.
Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Five Dollars, paid in advance, will secure six copies, for one year.

All moneys remitted to the Editor, will be at our risk.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., AUGUST 1, 1863.

NO. 15.

Correspondence of the Signs of the Times.

Concluded from page 98, No. 13.

MARION CO., OREGON, April 17, 1863.

Dear Brother Beebe, I again trouble you with another communication on Revelation. I hope I will be able with this to close my comments, as doubtless you, and your readers, by this time, have become wearied with reading them.

I closed my last with the close of the nineteenth chapter of Revelation, giving my views relative to the second coming of the Son of God, and its effects upon all flesh, and the final destruction and overthrow of the kingdom of anti-Christ, and all earthly governments. In this I will commence at the beginning of the twentieth chapter of Revelation:

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

Now then, according to my last article, Babylon was fallen, and destroyed, to be found no more at all; all earthly kingdoms and governments, according to Daniel ii. 35, "Were broken to pieces together, and became like the chaff of the summer threshing floor: and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Seeing then that Mount Zion filled the whole earth from whence the dragon and his angels were cast out and their place was found no more, consequently the dragon, which is the Devil and Satan, had no place on earth. Seeing also that Gog, the land of Magog, was dead and buried in the valley of Hamongog, and the land cleansed. The Devil had no longer any subjects or children on earth. The whole serpentine race being dead and buried, he had no longer any nations to deceive, he could not reign with Christ and his children in Mount Zion, for he had no place there, consequently the angel laid hold on him and bound him a thousand years, and cast him into the bottomless pit, and shut him up, &c. During which time Christ will reign with his saints in this Mount Zion, the Holy City, the New Jerusalem, which fills the whole earth.

I will next write something relative to the manner of Christ's coming and reign: First, he will come personally, Acts i. 11, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him

go into heaven." Again, Heb. ix. 28, "So Christ was once offered to bear the sins of man, and unto them that look for him shall he appear the second time without sin unto salvation. Secondly, he will appear in glory—Matthew xxv. 31, 32—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another; as a shepherd divideth his sheep from the goats," &c. Again, Titus ii. 13, "Looking for that blessed hope, and the glorious appearing of the Great God and our Savior Jesus Christ." Thirdly, he will reign with his resurrected and glorified saints—John iii. 2—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." Again, Philip iii. 20, 21, "For our conversation is in heaven; from whence also we look for our Savior, the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

I will come more immediately to the manner of Christ's reign on earth with his saints, as set forth in the twentieth chapter of Revelation, compared with corresponding scriptures. The writer, after giving an account of the binding of Satan a thousand years, and at the close of which time he shall be loosed a little season, says:

"And I saw thrones, and they (i. e. the saints) sat upon them; (for they are to reign with Christ a thousand years as kings and priests, &c.) and judgment was given unto them."

See Daniel vii. 18: But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever. Also verses twenty-four to twenty-seven, speaking of Papal Rome, the fourth kingdom which is diverse from all kingdoms, and shall devour the whole earth, he says:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times, and laws; and they shall be given into his hand until a time and times and the dividing of time,"—time one year, times two years, and the dividing of time a half year, making a total of 3½ years x 12—42 months: the length of time the beast that rose up out of the sea was to continue (Rev. xiii. 5) 42 months x 30 days—1260 prophetic days—1260 calendar years: to the last sum add 606, it being the time supposed when the first Pope was crowned, the fourth kingdom begun, and the seven headed beast rose up out of the sea, and it makes 1866 the date when

Satan will be bound; and the commencement of Christ's personal reign with his saints on earth.

The writer of Revelation adds, "And I saw the souls of them (souls here signify the whole person, as in 1 Peter iii. 20, 'Eight souls were saved by water,') that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

I am aware that I am now treading upon controverted ground, that there are many who contend that the thousand years reign of Christ, called the Millennium, will consist of a great revival, that the world will become christianized, and that winter and summer, seed time, and harvest, will continue in their regular order. But one of two things is certain, that either he will reign a thousand years with his saints, clothed with immortal bodies resurrected from the graves, or else he will reign with disembodied saints, for those saints with whom he shall reign were actually beheaded for the witness of Jesus: "And they lived and reigned." If the soul apart from the body was intended, why was the verb "lived" added? It would have read, "And I saw the souls of them that were beheaded for the witness of Jesus, &c., and they reigned with Christ," &c., but the verb lived was added to show that they were once dead, but were alive again from the dead; but the next verse explains it all beyond a cavil: "But the rest of the dead lived not again," (the verb "again" shows clearly that those who live and reign with Christ live again after they had been beheaded,) the rest of the dead are that portion of the dead who die out of Christ, and they lived not again until the thousand years were finished—the preposition "until" signifies that at the end of the thousand years the rest of the dead shall also live again, which rest are Gog and Magog, who were buried in the valley of Hamongog. Now, if the rest of the dead lived not again, who were the dead that did live again? But those who were beheaded for the witness of Jesus and were resurrected—for the writer immediately adds, "This is the first resurrection," (i. e., those who live and reign with Christ were raised from the dead in the first resurrection.) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This implies that the second death has power over all who have no part in the first resurrection. But we will refer to another witness to prove the position that the thousand years reign

commenced at or with the resurrection of the saints. Paul says:

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51-54.

We read, in Revelation viii. 2, of seven angels to whom were given seven trumpets: the last trumpet spoken of here is undoubtedly the seventh trumpet spoken of in Revelation. During the sounding of the sixth trumpet the angel lifted up his hand to heaven and swore by him that liveth for ever and ever, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, &c. And when the seventh angel sounded, great voices from heaven announced that the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. This undoubtedly is the thousand years reign of Christ with his saints on earth. Then it proves clearly that it commences at the resurrection of the just to a state of incorruption and immortality, and eternal glory. But, again, Paul says:

"For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (anticipate or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thessalonians iv. 15-18.

Then, it is evident that the Lord Jesus himself, who is Michael, the only Archangel, when he shall descend from heaven to reign with all his saints on earth, will sound the last, the seventh trumpet, at which sound the sleeping saints shall all awake, and shall come forth from the graves in the image of the glorious Jesus, they together with the saints who are alive and remain, being changed at the sound of the same trumpet, shall ascend to meet their returning Lord in the clouds. With what ecstasy of delight will the bride when she hears the melodious voice of her long looked for, loving returning, glorious husband Jesus, arise to meet him in the air, to escort him home, never, never more to part! Their bodies and spirits long separated, will meet again, to part no more for ever! But, O! dreadful to relate! while the sound of the last trumpet imparts

life to dead saints, it will impart death to living sinners, to them it will be the sharp sword that goeth out of the mouth of him who sitteth upon the white horse, with which he shall smite the nations; for the stone that was cut out of the mountain without hands, must first smite the image, (which is a representative figure of all earthly kingdoms and governments remaining to that time,) before it becomes a great mountain, and fills the whole earth.

"And when the thousand years are expired, Satan shall be loosed out of his prison." Why? Because, at the expiration of the thousand years the rest of the dead live again; these had no part, that is, were not resurrected in the first resurrection. Gog, and his whole army, were dead and buried in the valley of Hamongog, there was not a bone pertaining to him left remaining upon the earth's whole surface, and they did not live again—were not resurrected until the thousand years were finished, at which period they shall live again, and Satan shall be loosed out of his prison among them.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

Remember that it is said in the third verse, that when the thousand years are fulfilled, Satan must be loosed a little season. This little season occurs between the last resurrection, which is the resurrection of Gog and Magog, (which represent the whole serpentine race, from Cain to the last vessel of wrath born into the world,) and the general judgment; when Satan, with all his serpentine race, will receive their irrevocable sentence, and be cast into the bottomless pit, and shut up, never, never more to be released to endless duration. Satan deceived the nations in this time state, he gathered the beast and the kings of the earth, and their armies, together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him, the false prophet, and were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, &c. And now that they live again at the expiration of the thousand years, and Satan loosed among them, as his last effort, he will deceive them by persuading them that they can yet overcome Christ and his saints: therefore, they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city, in battle array, but, as stated above, they were all cast into the lake of fire and brimstone, &c. And the writer adds:

"And I saw a great white throne and him that sat on it from whose face the earth and the heaven fled away, and there was found no place for them. And

I saw the dead small and great stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell," or the grave, delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire.

This is the second death. On such as had part in the first resurrection this death had no power, but on those who have part in the last resurrection it has full power. This is the last resurrection, general judgment, and final doom. The twenty-first chapter commences thus:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," &c.

This, doubtless, is a description of the thousand years reign of Christ with his saints on earth: for the tabernacle of God shall dwell with them, i. e., reign with them. And to this agree the words of Peter, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Peter iii. 12, 13.

This could not have had reference to the setting up of the gospel kingdom, for the disciples near the end of Peter's natural life were looking for and hasting to the coming of that day. And what ever may be said relative to righteousness dwelling in the gospel kingdom, surely in the earth apart from the gospel kingdom or church righteousness does not at present dwell.

With these remarks I close my comments on Revelation for the present. Submitting them to the consideration of you, brother Beebe, and your numerous readers, not claiming, by any means, infallibility. Many things contained in them partake more of opinion than real belief.

In conclusion, I will ask the forgiveness of you, and your readers, for imposing so much of my poor, uninteresting, scribbling through the Signs of the Times.

Yours, in love and esteem,

JOHN STIPP

ATCHISON Co., Kansas, June 27, 1863.

"Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. i. 9-11.

Brother Beebe, this apostle to the Gentiles announces himself "An apostle of

Jesus Christ by the will of God," and although a pupil of Gamaliel, and thoroughly learned in the Jew's religion, he was, nevertheless, ignorant of the law of the Spirit of Life in Christ Jesus, until he was arrested by the power of God, and taught by the Holy Spirit. He says:

"When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, &c., immediately I conferred not with flesh and blood." Gal. i. 15, 16.

All his wisdom, and learning, and religion, failed to make him a christian, much less a minister of the gospel, or apostle of Christ. But one display of the power of God could and did accomplish what the power of men and means never could; for the ministry of the gospel no man taketh to himself, but he that is called thereunto, as was Aaron. And our only title to heaven is in the vital or life union with, and immortality of our Lord Jesus Christ. Nothing can, of itself, rise above its own natural element, or sphere; and man is naturally elemented for earth.

He has, as a natural man, a capacity to know the things of earth; and he loves the things of the world, while he comprehends not the things of God, or of the heavenly world. As fallen sinners, it is said, "Men love darkness more than light." It seems to insult the proud spirit of man to tell him he is depraved; but we can not evade the truth of divine revelation, which declares that mankind are dead in trespasses and sins. It is the more offensive because it for ever destroys the popular idea that men have the power of eternal life in their own hands. As I heard a man say, not long since, that "A man had no heaven or hell, only as he made it." There is a way that seemeth right to a man; but the end thereof are the ways of death. The children of God rest upon a more sure foundation; they have a city which hath foundation, whose builder and maker is God. And they acknowledge, with Paul, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"Having made known unto us the mystery of his will." Paul did not here merely speak of the apostles as some have said, as the only subjects of Election, leaving the rest of mankind to make their heaven or hell; for he includes with them the saints at Ephesus, and the faithful in Christ Jesus, according as God hath chosen them in Christ Jesus before the foundation of the world.

But, says one, Were we there?

How can these things be? said another.

Not in our earthly existence were we there, except in the purpose of God; but in our spiritual life, in Christ our life and Immortality, we were there; and all that was essential to secure our salvation, or to prepare us for heaven and immortal glory, was provided and given us in Christ before the world began. The apostle says, God hath blessed us with all spiritual blessings in him, before the foundation of the world. Men fail to receive a correct idea, because they are prone to look on God as being such an one as themselves. But God's works far surpasses our works, or our finite imaginations. He inhabiteth eternity, and all periods are alike with him, all are pres-

ent, all is one eternal now with him. All our spiritual life was hid with Christ in God; but this fact does not conflict with the truth, that in our earthly nature we were all sinners, and children of wrath, even as others. I regard the children of God as heirs, in a two fold sense: spiritually they are legitimate heirs, and lawfully they are heirs by adoption. Hence, we see they are joint heirs with Christ. He was not only divine, but he was made flesh, took on him the seed of Abraham, and a body was prepared for him. Sacrifices and offerings thou wouldst not; but a body hast thou prepared me. Our Savior had to be allied to two natures to constitute him a competent Savior. For John says, when he saw the book which was sealed with seven seals, (all the attributes of Jehovah, and all harmonizing in the just condemnation of the children of men,) And there was none found in heaven, nor earth, nor under the earth, that was worthy or able to open the book, or to loose the seals thereof, he wept much, and was only relieved when he learned that the Lion of the tribe of Judah had prevailed. Here salvation's work was seen to be complete, in this union of heaven and earth. There was Jesus Christ in everlasting union with the Father, and may we not say, The true God, and Eternal life; or, in the words of Isaiah, "The Mighty God, The Everlasting Father, and the Prince of Peace." As God, he could not die, but he could be, and was put to death in the flesh. Then, as Jesus was both human and divine, in order to save his people, so his redeemed must be partakers of his immortal and divine nature, to qualify him to hold communion with God, and enjoy the fellowship of the Spirit.

As Peter says, Being made partakers of the divine nature. When thus made partakers of the divine nature, they begin to know what is the mystery of the will of God, which he purposed in himself, that in the fulness of the dispensation of times, although the work of salvation was placed on Christ before the foundation of the world, and all the purposes and decrees of God were firmly secured in him; it required the fulness of the dispensation of times to develop what was in the eternal counsel of God, in the manifestation of this heavenly union. All things are to be gathered together in Christ, both things in heaven, and things in earth, even in him. The time is coming, when all things in Christ, whether it be the seed of immortality, eternal life and holiness, which was given to the heirs in Christ, in heaven, or the heirs in the adoption, or the chosen sons of Adam's race in earth, who are ordained to come up out of great tribulation, shall all be brought, in the dispensation of times, together in one divine nature in Jesus Christ, as the fulness of him that filleth all in all.

The immortal seed, the divine life, needed no redemption, but the sinner did: that was never lost, but the sinner was. Hence Jesus Christ having obtained eternal redemption for us, having accomplished the great purpose of his mission, or advent, by finishing the work of redemption, by his own blood, the Holy Spirit is sent forth in his name to call the strangers home, who are made nigh by the blood of the cross. And when the approaching

hour shall arrive in which the dead shall hear the voice of the Son of God, although they were aliens, and strangers, and dead in sins, the mighty voice of the Son of God shall reach the dark recesses of their dreary abode; and they shall awake from their repose imbued with immortality, and they shall feel the power of that vital union, which had been kept hidden, from the foundation of the world.

When first communicated in the work of the Spirit in the new birth, it gives a knowledge of our sinful state. Spiritual capacities are begotten, eyes to see, ears to hear, hearts to understand, and a desire to obey the precepts of Christ, and a hungering and thirsting after righteousness; and after struggling until all their own strength is exhausted, and all their own plans and means are exploded, they are made experimentally to obtain their inheritance in Christ with exceeding joy, according to the purpose of him who worketh all things after the counsel of his own will. Thus gathered in one, they all come in the unity of the faith and knowledge of the Son of God, to a perfect man, to the fulness of the measure of the stature of Christ. The inheritance obtained, is incorruptible, undefiled, and can never fade away; it is reserved in heaven for all them who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time.

What a consolation is this to the christian as he journeys through the afflictions of this life, tempted, buffeted, persecuted as he may be, and in the midst of calamities, surrounded by elements black with desolating strife and confusion! While our own dear friends and relatives bones are scattered on many a battle field, and we all stand in jeopardy every day amidst bawling cries of widows and orphans, amidst desolated homes, and garments rolled in blood! What consolation for us to know that still the Lord God Omnipotent reigns, that he is King of kings, and Lord of lords!

Nation may rise against nation, and kingdom against kingdom, and dreadful commotion may agitate the world, still may we have respect to the recompense of reward. The Lord God will come, with strong hand, and his arm shall rule for him. We are in his hand, and none can wrest us from his almighty grasp. Let us trust in the Lord, and remember the battle is the Lord's.

Your friend and brother, as I hope,
WM. M. TOWNSEND.

NEAR LEXINGTON, Ky., May 12, 1863.

DEAR BROTHER BEEBE:—Some weeks since I received a letter from a correspondent, who signs his name "T.," desiring, through the columns of the Signs of the Times, my views on Matthew xviii. 15-20, inclusive, especially the eighteenth and twentieth verses.

I believe it is generally, if not universally conceded, that the Lord Jesus has given, in the chapter to which my attention has been called, the law which is to govern, in dealing with private offenders:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Thy brother, a member of the same spiritual family, one who is presumed to

be akin together of the grace of life, "shall trespass against thee." The trespass is to be determined by the law of Christ, the taking from thee, some thing that is thine, thy good name, or some thing else that is legitimately thine, of which thou art lawfully possessed, or to which thou art lawfully entitled, if he shall withhold that which is lawfully thine, "Go and tell him his fault between thee and him alone." Let us be careful to ascertain that he has committed a breach of comity among brethren, that he has committed a "fault," that he has failed to carry out the holy injunction—

"Let brother love continue."

"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law," and, "If we love him that begat, we will him also that is begotten of him."

Whether indeed our own deportment has been such as becometh the gospel of Christ, that we have not given cause of offence! When we shall become satisfied after prayerful consideration, that we have just cause of complaint. Let us seek guidance of the Lord, that we may go to him in the spirit of the gospel; remembering that we too are "in the body," liable to be "overtaken in a fault;" and then pray that God may prepare the offending brother to receive the admonition in the spirit of the gospel. Let us never forget, "Our vines have tender grapes;" that there is nothing more tender than gospel fellowship: that fellowship which is the fruit of the Spirit's work in the heirs of glory.

The "fault" is to be told "between him and thee alone."

The reason for this is made manifest when we consider the trespass may have been committed without intention to do wrong, which at once may be disclosed, when the aggrieved party shall disclose to the trespasser "his fault." In this case, ready atonement is made, the offending brother becomes reconciled, the breach is healed, peace and quiet, and brotherly affection, which, for a time, has been hindered, becomes entirely restored.

"If he hear thee, thou hast gained thy brother."

"You have converted the brother from the error of his way."

He appreciates your christian regard for him, and your faithfulness to your covenant; and to the word of God, in "telling him his fault."

"But if he will not hear thee, than take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

The reason for restricting the number to be taken with thee, is manifest, when we remember that reproof or admonition from one, not originally a party to the matter, may exert a more healthful influence, especially, should the one or two more, enjoy the confidence of the church for their piety, and manifest deep interest in the welfare of Zion, coupled with intelligence.

But, especially is it proper, in the event of the adjudication of the matter before or by the church: That there may be as little prepossession or prejudice in the final disposal of the case as possible.

"If one member suffer, all the members suffer with it; and if one member be honored, all the members rejoice with it."

"Ye are the body of Christ, and mem-

bers in particular." "And every one members one of another."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

I am asked, Are the "one or two more" to be considered "witnesses" of the original trespass? If not, why is it said, "That in the mouth of two or three witnesses every word may be established?"

I answer: If the law of Christ has been complied with, the "one or two" are profoundly ignorant of the original trespass, until called in counsel by the brother trespassed against.

In what sense then, are they to be considered witnesses?

I reply: That the offended brother has pursued the gospel directions in dealing with the offender, that he has sought reconciliation with the offender, aided by the "one or two more."

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

The church being the highest ecclesiastical tribunal on earth, it being her province to administer the law of Christ among her members. When she shall have heard the case fully investigated, has given her decision, and the refractory brother shall set at nought, and disregard her labor of love in this behalf, and shall persist in his fault—she, failing to reclaim, it becomes her imperative duty to "Put away that wicked person from among you." Least the heaven should work to the destruction of the peace of Zion, and the ultimate "removal of her candlestick." Or her ceasing to develop the insignia of a gospel church, and shall be repudiated as such, among the faithful in Israel.

"Let him be unto thee as an heathen man and a publican."

One that you know not as an "heir of the grace of life." One who has no right to participate in the privileges and blessings of the gospel. No taste for the joys and consolations in Christ, or the food of the gospel.

"Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."

That is, as I understand the direction. Your acts, the acts of the church, when in conformity to the direction given, are owned and ratified in heaven, whether in binding or holding as an heathen man and a publican, in the absence of a proper atonement, cutting off from the privileges of the house of God, or in losing from the claims for satisfaction, upon the presentation, or offering the adequate atonement.

"Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Hence, we are impressed with the propriety of seeking guidance, that the labors of love of the "one or two more" may be crowned with success, in reclaiming the offender. They should never forget the warning, "Without me, ye can do nothing." If they go on their errand, and leave behind, him who, alone, can give success to their labors, better not go, as

no good can come of it, unless "Thou, Lord, hath wrought all, or works in us."

Where the Spirit helpeth our infirmities, giveth direction to our labors, for the glory of God, and good of his Zion, we may rationally hope for success; otherwise, "Ye ask, and receive not, because ye ask amiss; that ye may consume it on your lusts." The offended, the offender, and the "one or two more," should, each, and all, be impressed with the solemn truth that, "Except the Lord keep the city, the watchman waketh but in vain."

I close with a few reflections on the last verse submitted:

"For where two or three are gathered together in my name, there am I in the midst of them."

Could the disciples be at all times, and on all occasions, when engaged in administering the law of Christ, impressed with the solemn truth, the Lord is present: He sees and knows the secret thoughts and intents of all hearts, that he holds us responsible for a faithful and honest discharge of the trust confided to us, that he alone can give right direction to our thoughts and actions, that they may not be "To prefer one before another," but that all we say and do may be said and done under the immediate guidance of his Holy Spirit, that his name may be declaratively glorified, and his Zion comforted and encouraged, on her pilgrimage, we may scripturally suppose there would be few miscarriages, in administering the laws of the King of Zion.

I know not, brother Beebe, whether what I have said will be satisfactory to T., but "such as I have, give I unto thee."

Most truly and affectionately your friend and companion in tribulation,

THOS. P. DUDLEY.

BLANCHESTER, Ohio, June 1, 1863.

BROTHER BEEBE:—After long tedious years of intense suffering, in which, at times, I have impatiently desired to depart from this troublesome world. But still I find it incumbent on me, as on others, to wait all the days of my appointed time, till my change shall come. I have been severely afflicted for two and a half years, and am still quite feeble, so much so, that I am not able to attend to any ordinary business. I have been able to preach but little during the above mentioned time—not only are my physical powers prostrated, but I find my mental faculties to be giving away—that something like premature old age is manifesting itself, in both body and mind; the difficulties, under which I labor, I wish my brethren and sisters to receive as my apology for not writing or preaching to them. But I have concluded once more to "draw the bow at a venture." By repeating a passage of scripture, and suggesting a few thoughts on it:

"Ye are my people," says the Savior.

These words were spoken to his immediate disciples, it is true, and so were many other things, that appear to belong to the church in general, as well as to the apostles in particular.

"Ye are the light of the world." Now are we to apply this to the apostles only, or to believers in a church capacity in every age? A city upon a hill that can not be hid. Beautiful for situation, the joy of the whole earth, is Mount Zion; on

the sides of the north, the city of the great king.

"Neither do men light a candle and put it under a bed or bushel, but on a candlestick, that it may give light to all in the house."

These quotations will lead our minds to the examination of the deep mysteries recorded in the scriptures of truth—in the law by the prophets, and in revelation:

In the law, which was the shadow of good things to come, we read that Moses made a candlestick of pure gold with his seven lamps—compare with Zechariah, "And I looked, and behold, a candlestick all of gold, with a bowl upon the top of it, his seven lamps thereon," &c. We will briefly notice:

First—The account of the candlestick, as recorded in the twenty-fifth chapter of Exodus, and its connection, wherein we find the order from heaven to build the tabernacle, and supply all of the furniture according to the pattern shown in the Mount. And let them make me a sanctuary, that I may dwell among them. Compare this with the passage in Isaiah, Look upon Zion, the City of our solemnities; thine eye shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed: nor the cords be broken. This last quotation has evidently a direct reference to the church in her militant state, where God dwells in the hearts of the children of men. The church of the living God, the ground and pillar of truth, where Jesus walks in the midst of the seven golden candlesticks, which are the seven churches, where the Son of God, clothed in radiant glory, holds in his right hand the seven stars, ministry. We will notice in the first tabernacle, the one candlestick with its seven lamps, with their bowls filled with oil, of themselves give no light, neither the candlestick, though of pure gold, nor its branches, nor its lamps, nor yet the oil contained in the golden bowls, could enlighten the dark courts of the ancient tabernacle, until the introduction of fire. So, we read, the spirit of man in the candle of the Lord. But, in Death's dark prison we grope our way down the broad way of ruin, and see no danger, until God, by his Spirit, lights the candle within, then it gives light to all in the house,—thus being made alive, we have the testimony within, the Spirit itself bearing witness with our spirits, that we are the children of God, if children, then heirs; heirs of God, and joint heirs with Christ. If so be we suffer with him, that we may also be glorified together. We perceive that the tabernacle, with all pertaining to it, was but a figure of the church, Zechariah's vision of the golden candlestick, near nine hundred years later, directly to encourage Zerubbabel, and the desponding, to rebuild the temple at Jerusalem, after its destruction by Nebuchadnezzar, is only a repetition of what Moses saw in the Mount, and shadows forth the same glorious substance. As light makes manifest things that are not seen in darkness, so John, in Revelation, saw a wonder, or mystery, seven golden candlesticks, "seven," definitely, all identified by name, but as the number seven is often used in scripture, in an indefinite sense, we will suppose that it, when not defined by its connection, to mean several, a sufficient

number, as in conversation we sometimes say a few, when we mean hundreds, and use the same word in speaking of but two or three, just according to the subject of conversation. Now, on the subject of witnesses, and testimony, bearing testimony to a fact, presupposes the prior existence of the fact,—all the ancient prophets and saints declared that Christ should come—should sit up his spiritual kingdom on earth—should redeem his spiritual Israel—should bear the sins or iniquities of his people—should make an end of sin—bring in everlasting righteousness,—and spake as though he had already suffered the just for the unjust, as shown in the following language: In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bear them and carried them all the days of old. Jesus, when on the cross, saw that all things written of him were fulfilled, said, "It is finished!" and gave up the ghost. As the prophets foresaw and declared, as was shadowed forth in the law, in both the outward and inward courts of the tabernacle, by the high priest in his holy order, the shed blood of innocent lambs, all settled facts, seen by the light that proceeded from the golden candlestick on which were the seven lamps supplied with pure oil, quickened probably from the fire from off the altar of the Lord, so that light maketh manifest, as saith the scriptures. So I conclude, the ancient candlesticks were to represent the witnesses, that the two witnesses are the church in her militant state, two instead of seven, to show that in the days of the apostles the church was in its complete, perfect, and full militant glory, though persecuted and hated by the whole world, that then lay in darkness. That during this heaven favored period, while the world saw none of her beauty, yet she was brought in before the King, in robes of needle work, and wrought gold, unsullied by the smutty hand of man. No improvements or inventions of man were needed to beautify the crown of glory of the Most High, or to make a display of his royal diadem. But, in after ages, the religion of Jesus became popular, bloody persecution in a manner ceased, the cross of Christ became by degrees light, or in other words, of none effect, the ministers of the cross introduced innovations, ambitious demagogues sought for prominence, and a general truce was called, a union, if not between Christ and Belial, at least between Church and State, as it is termed, was formed, and because iniquity did abound, the love of many waxed cold. Long and hard was the struggle between the true witnesses and this unhallowed connection; how long I find not to any certainty. But, for want of a better data, I have concluded, with others, to place it at or about the beginning of the seventh century, when the Bishop of Rome assumed the title of universal head or Pope. From that date all true honest christians were conscientiously compelled to withdraw and come out from Mystery Babylon, were clothed in sorrow, or sack-cloth, have from that time been bearing testimony against this mother of harlots, and her brood of daughters, in every age, and will until the one thousand two hundred and sixty days shall be accomplished,

which every indication of the signs point to this period. The question will be asked, Why but two witnesses? That in the mouth of two or three witnesses every word shall be established. The testimony of two even is true. As seven is a complete number, representing Zion in her highest prosperity, it is necessary, as the Lord did not see fit to leave himself without witnesses, that he should at least give power unto his two witnesses, that all their testimony should be established. These witnesses appear to be in complete antagonism to the religious world, refusing any compromise with any of its bewitching snares, in all their religious assemblies, and worship. Like Israel, they dwell alone, and have power like Elijah, to call fire (figuratively) down to devour the hay wood and stubble that should from time to time be brought into this glorious temple that is founded upon the rock of ages. These two witnesses appear to torment and trouble them that dwell on the earth. But, when they shall have ended their testimony, the beast out of the bottomless pit shall make war with them, and shall overcome them, and kill them. Satan, the grand adversary of God and his witnesses, has, from the beginning, been practicing his cunning, malice and craft, to annoy and destroy the truth, and the peace of Zion, has, in all of his undertakings, met with defeat. In his first attempt in the garden, he met with a complete defeat. As the poet sings:

When Adam to eat of the tree was inclined,
It answered the purpose of Jehovah design'd;
No purpose of wisdom was altered thereby;
'Twas all for the lifting of Jesus on high.

And from that date till now, God has preserved his little ones as in the hollow of his hand, or kept them as the apple of his eye. Although they were called to pass through deep waters and fiery trials, and bloody persecutions, the enemy was only able to kill the body. "Touch not his life," is the word of power. But, when these witnesses shall have fulfilled their testimony, Satan will again be permitted to assail them, not with bloody persecution, for long experience has taught him that open persecution only drives us to trust in Jesus. But, by opening the bottomless pit, out of which issues smoke to blind us withal, that darkness may again envelope the people, and they being thus deceived, be persuaded to drink of the poisoned cup, which was in the hand of that woman that sat on the scarlet colored beast. Thus blinded, and drunken, bewildered, ensnared, and captivated, we are found asleep, we mingle with the world, we put our candle under a bushel: thousands unite in worldly combinations for the sake of honor or emolument, while in this worldly condition, there will be no persecution: for the world loves its own, and as the church has ceased to testify against tyranny, idolatry, and Spiritual Wickedness in high places, her testimony is sealed up, and the witnesses are thus spiritually dead; in the place spiritually called Sodom and Egypt, their bodies, it is true, are alive in the flesh, but says the apostle, If ye live after the flesh ye shall die. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. This appears to be the death spoken of. This looks like the time, the trying slumber, and sleep, the candlestick has long since departed from Asia, and

Africa, but little of truth is found in Europe. And in America, how fast is the light fading out! Darkness is covering the face of Zion! Her ministers are few! Their testimony discordant! Hatred in the place of love is manifested! The candlestick is being removed! Darkness that can be felt is fast gathering around us! But, still three and a half days will soon be past, and we look and hope for the proclamation: "Behold, the Bridegroom cometh!" The spirit of life from God entered into them. Let us then who walk in darkness and have no light, trust in the name of the Lord, for he that cometh, will come; he will not tarry; then will our enemies be astonished, and fear. —These detached thoughts are at your disposal. Yours, as ever,

J. C. BEEMAN.

P. S. Since writing the above, I have received brother Stipp's letter, and at first concluded to throw this aside. But let it pass, as you think fit, it will be all right.

J. C. B.

LACONIA, Indiana, June 5, 1863.

DEAR BROTHER BEEBE:—Once more I feel constrained to try to write you something on the glorious hope of a blessed immortality beyond the confines of Death, and submit it to your disposal:

The subject of grace, the child of God, the heir of heaven, is an object of deep absorbing interest, to the inhabitants of heaven, earth, and hell! Heaven loves, promises and blesses: the world hates, threatens and persecutes: heaven loves, exalts and enriches: hell seeks to destroy, cast down, and beggar the heir of salvation! Hence, heaven, earth, and hell, all concentrate their powers upon the heir of promise. Therefore, the dear saints have ever been tried in the furnace of affliction. For heaven, earth, and hell, as it were, meet in and concentrate upon the devoted saints. The christian is, therefore, the battle ground, where Michael and his angels, fight with the Devil, and his angels. Consequently, the christian is the subject of fierce conflicts, in whom warring elements and antagonistic principles are striving for the mastery! Jarring natures and discordant passions find a lodgment within the christian's breast, and sway him to and fro fearfully; now sinking him down to the gates of hell! anon bearing him up to the portals of heaven! The christian is of the earth earthy; he is a partaker of the divine nature, and he realizes in his flesh the presence of the messenger of Satan. Hence, notwithstanding, he is bought with a price, and belongs to the royal family of the celestial realm, the world demands that he should be conformed to it, worship at the shrine of Baal, honor the God of forces, and reverence the god of the world. And the Prince of Darkness also lays a claim to the christian, and attacks him with many fiery darts, and besieges him with all his Satanic wiles and infernal strategy, striving to bring him again into bondage, under the galling yoke and accursed dominion of sin!

Thus the christian, if left to himself, finds a fearful odds against him. He is weak, is without strength: but his enemies are strong, are powerful: and armed with inveterate hate, and attended by the monster, Death, they come up with their combined forces, and compass the

saints about! Unequal combat! Dreadful conflict! Fearful struggle! The *lamb* is in the paws of the *bear*, and in the *lion's* mouth! *Life or death is the issue!*

The battle grows furious! The smoke becomes suffocating—the confusion appalling—the whole scene intensely alarming! and the poor, weak soldier of the cross, already deeply wounded, cries out:

"I shall perish by the hand of my enemy!" "O! who shall deliver me?"

But, hark! From an over-looking eminence, in the fore-ground, I hear the voice of the valiant Captain rising above the battle din in notes as clear as the High Priest's silver trumpet, but flowing along in softest symphony, and whispering in our hearts in accents of heavenly sweetness:

"Fear not, little flock: for it is your Father's good pleasure to give you the kingdom?" "Because I live, ye shall live also!"

And now, one of the boldest soldiers in the van-guard, having gained a decided advantage over the enemy, and having his eye on the Captain, speaks to his comrades cheerily, and in confident words, telling them not to despond; for—

"In all these things we are *more* than conquerors, through him (our Captain yonder) that loved us."

Yes, "The Lord Redeemer is with his people, and the shout of a King is among them!" His power is *invincible*: "He is terrible in majesty; fearful in praises; doing wonders!" "He rideth upon the heavens in the help of his people, and in his excellency on the sky!"

Look! The lines of the enemy are being broken! Their ranks are being thinned, and their black columns melting away before the mystic voice, the terrible countenance, and the over-powering presence of the LORD OF HOSTS! *strong and mighty in battle!*

O! I see dismay is struck into the heart of the enemy's camp, and appalling fear is fast spreading confusion throughout his most formidable forces! But, maddened by the sting of shameful defeat, our enemies rally, and renew the attack! But, a glance from the flaming countenance of the Commander, who rides upon the white horse, drives them away like stubble! but shifting their position, again and again they rally, and still they fight on with the desperation of despair!

But yonder, on the right, a discerning and intrepid veteran of the cross, seeing the dismay, and comprehending the sure defeat of our allied enemies, anticipates the complete victory, and joyful triumph, and though the enemy still fiercely assail and the battle rages and flames, speaks cheerily to all who are with him, and inspires them with the joyful hope of a glorious triumph! He says: •

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

God is not willing that *any* of us should perish, in this conflict, by these fiery trials; no, nor shall we:

"For we are kept by the POWER OF GOD, through faith, unto SALVATION."

A faithful sentinel, standing on one of the out-posts, over-looking the field of

battle, watching the movements of the enemy, and weighing their strength, and measuring the force of their arms, now shouts aloft to all who are clad in the heavenly armor, saying:

"NO WEAPON that is formed against thee shall prosper; and every tongue that shall rise against thee, in judgment, thou shalt condemn."

Anon, I hear a voice of enchanting sweetness from the midst of the ranks, it is the Captain's, it is freighted with power, and full of joyful assurance, he says:

"Be of good cheer. I have overcome the world. I have destroyed him that had the power of death. I have swallowed up death in victory!"

"Fear not. I am with thee."

"I will receive you unto myself, that where I am, there ye may be also."

Lo! The tide of battle now turns in our favor. The fortunes of the day are ours. A shout of triumph from all the Lord's hosts goes up, and the vast assembled throng, in accents of joy, and with loud acclaim, simultaneously cry out:

"We will rejoice in thy salvation, and in the NAME OF OUR GOD we will set up our banners!"

Now, look! in the distance! and see yonders picturesque and sublimely grand scene! The armies of the aliens are fleeing in terror and dismay before the Sword of the Lord, and of Gideon, while God's valiant ones wax strong in battle, and them that were of a fearful heart are strong, and grow valiant in fight:

"One chases a thousand; and two puts ten thousand to flight!"

But, look again! Yonder, along the Idumean road comes a Conqueror. His step is stately—his form majestic—his countenance divine—but he wears a vesture dipped in blood! He has evidently had a hard fought battle: but he has as surely triumphed: for he speaks in righteousness: he travels in the greatness of his strength, and hence, he is mighty to save. His hand is strong—his arm rules for him—he dashes his enemies to pieces—he treads them beneath his feet! The lion and the bear, he slew them, and gathered the lambs with his arms! He carries them in his bosom! He delivered the city—he saved his people—he bears his trophies in triumph with him. His reward is with him. He comes with rejoicing, bringing his sheaves with him!

His name is KING of kings, and LORD of lords! Onward he marches in glorious triumph up the celestial road, to the heavenly gates! A voice of exultant joy now goes sounding along before him, saying—

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

The heavenly watchers ask:

"Who is this King of glory?"

The rapturous response is:

"The Lord strong and mighty: the Lord mighty in battle!"

All the heavenly inhabitants and holy watchers now take up and repeat the request, and bear it along until the dome of heaven resounds with transports of joy, saying—

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in!"

Look up now, ye trembling saints, and behold yonders glorious land, and embrace

it, and rejoice in it as your portion. The celestial gates, and the heavenly doors open wide, and suddenly there bursts forth upon the virgin company of the Lamb, the dear tried saints so recently from the battle strife, a flood of living light, revealing to their now astonished and delighted vision, a world of magnificent beauty, transcendent glory, boundless extent, unlimited power, and immortal duration! A glorious white throne is seen—the King of glory steps upon it, and, turning to his redeemed company, who suffered with him, and came with him out of great tribulation, he says with a transporting smile—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The holy angels now beckon the saints away to the mansions of rest, to the elysian fields, and to the ineffable joys of a home in heaven. In much tribulation, I remain your unworthy brother, and companion, in the trials of the way,

D. BARTLEY.

RICHMOND, Maine, March 14, 1863.

DEAR BROTHER BEEBE:—I am surprised at God's providential dealings with me, to find myself again seated with pen in hand to address you, when remembering that one or two of the last I wrote, I supposed was surely the last. But, as through age and infirmity I am confined at home through the winter, I have spent some of my leisure hours in writing to brethren, as I seldom see any of them; also to turn my thoughts, for the time being, from distressing and doleful subjects. I have been quite refreshed, of late, in reading the writings of brethren in the "Signs of the Times." And, more especially was I interested in the communications of the two aged brethren, FORD and JANEWAY. I will give one or two little extracts from brother FORD's, which struck my mind most sensibly. He says:

"The blessed realities I am writing, I have not borrowed, and for years and years of my first experience, I knew 'nothing of them.'"

Again he says:

"But I am now delivered by Zion's eternal Deliverer, and now I can see 'what awful work the Devil, through 'the Man of Sin, and the great Whore, 'is making, through the law, and by the 'law.'"

Brother JANEWAY says, in speaking of the advantage the aged believer has over the younger:

"But he has realized it to be a truth 'indeed, without his Savior he is helpless.'"

In view of these truths, this passage strikes my mind:

"Whom the Son maketh free, is free indeed."

Dear brother, who can express the freedom there is, in being delivered from all the doctrines and inventions of men there is in the world, and to be established, strengthened, and settled, in the truth of the gospel. I can not express it so well as by giving another extract from brother JANEWAY's communication:

"He has become so disgusted with human nature, that he fears to trust himself. He knows that the fashion of this 'world passeth away, and has no desire 'to be conformed to it, but to be transformed by the renewing of his mind,

"that he may prove what is that good 'and acceptable, and perfect will of 'God."

I perceive that brother HARDING, among others, has written upon the subject of the Two Witnesses, spoken of in the eleventh chapter of Revelation, and what constitutes them, and favors the idea that the Old and New Testaments are what is intended. I had thought I should never write any more upon the subject, but I feel inclined to make a few remarks upon brother HARDING's communication:

I presume that there is no essential difference in our views upon the subject. But I can not see the propriety of calling the scriptures of the Old and New Testaments the Witnesses. I understand them to be merely a record of God's word and will, there is, the letter of the word, and the letter killeth, and it is the letter that all the "Protestant daughters" are aiming at; they have, and are making, great exertions to spread the letter of the word, being themselves destitute of the spirit. Brother HARDING says:

"It is the prevailing opinion among 'Old School Baptists that the time of 'killing the Witnesses will take place 'about the year 1866,"

But intimates that it may be a little earlier. I have, heretofore, said that the time of their being killed was several years before this "heart rending war" commenced, and that Christ, and the Holy Ghost, were the Two Witnesses intended, and I do not yet see any good reason why I should change my views.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. xi. 7.

I can not understand this to apply to the Old and New Testaments—being the mere LETTER of the word—but I would ask: Has there not been a time when the spirit of the word, or the irresistible proof the Holy Spirit in regeneration, has been repudiated, and as the anti-christian powers supposed, dead? I do not understand that the great events spoken of in scripture prophecy, do take place with a rush, or in a way that all men can perceive it, but are gradual, and but little noticed, until afterwards. The greatest event that ever took place in the world was the advent of our Savior—it was but little noticed, except by a few individuals, until the day of Pentecost, when there was a mighty rush, which will be always remembered. Just so in respect to killing the Witnesses, it was not perceived at the time, but noticed afterwards, also their rising again. The Holy Spirit manifests itself in his people gradually, by causing them to come out boldly in defence of gospel truth, and I think it can now be perceived by such as have an eye to see, that their number is increasing, as well as growing more and more bold; also increasing in understanding. In respect to the time the Witnesses were to be dead, it is said to be three days and an half, which is one half of seven, which is a perfect number, and I see no good reason why it should not be understood in the same light, and if so, it may have a considerable time yet to come. I consider the remarks of brother HARDING, touching the sounding of the seventh trumpet, to the purpose. I also understand the

pouring out of the seven last plagues, to mean the same things, and that we are now entering upon, or passing from, the sixth, to the seventh vial of the wrath of God, which is the same as the trumpets. It may be seen in the xvi. chap. what was to take place upon the pouring out of the sixth vial, all which, I think, is about fulfilled; and for what purpose? "To gather them to the battle of that great day of God Almighty." And then notice how he gathers his people together into a place "Called in the Hebrew tongue Armagedden," that is, the mountain of the gospel. And under the operation of the seventh vial of his wrath, the mystery of God will be finished, and time shall no longer be, beyond which we can not go. —Brother Beebe, I have amused myself for two or days past in writing the above, and if you think them of any value, you may publish them. Your brother, in great tribulation, HEZEKIAH PURINTON.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1863.

IN our last number, brother I. P. HELINGS, of Pennsylvania, requested our views on 1 Cor. iii. 16, 17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Among the numerous figures employed in the scriptures by the Holy Ghost, and applied to the church of God, this of the temple of God is of frequent recurrence; and, like all others is appropriate, and full of instruction. The temples in Jerusalem, both the first and the second, were types of the church of the living God, and are applied to her as the body of our Lord Jesus Christ, in which the fulness of the Godhead dwells. The same apostle who wrote our text, has shown, in Eph. ii. 18, 20, that all the election of grace, Jews and Gentiles, are built upon the foundation of the apostles and prophets, in whom all the building fitly framed together groweth unto a holy temple in the Lord, an habitation of God through the Spirit. Peter also uses the same figure, 1 Peter ii. 4-7. The history of the building of the temple by Solomon, and also by Zerubbabel, the election of the materials, the places where they were found, the manner of their being gathered and brought to the building, their preparation for the places which they were ordained to occupy, the perfect harmony in bringing the parts together, the arrangement, consecration and appropriation of the whole, beautifully illustrate the glory of that house whose maker and builder is God. In his application of this figure in the text on which our views are desired, Paul calls our attention to the foundation on which the temple rests, the sanctity of the building as the temple of God, its consecration as the dwelling of God by his Spirit, and the fearful consequence of a desecration of it. The foundation is Jesus Christ, and no other foundation can any man lay. No other foundation can sustain the building. This foundation is of God—it stands sure—having this seal, "The Lord knoweth them that are his." He is the foundation, and chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord.

This temple of the Lord is holy, for God has consecrated it, and set it apart as a habitation of the Spirit: nothing unclean is allowed to enter it. It is a place for worship, a house of prayer. In it God has placed the ark of the covenant, the mercy seat, the cherubims of glory, the golden pot of manna, the fruit bearing rod of the priesthood, the golden candlestick, the show-bread, and all the holy furniture belonging to his house. Thither the holy tribes of the Lord go up, and here the God of Israel meets his chosen ones and communes with them over the mercy seat, between the cherubims. It is no light matter than to defile the temple of the Lord. By reference to the types in the ceremonial law, we learn in what manner the sanctuary of the Lord was defiled. See Lev. xv. 31; xx. 3; Num. xix. 3; Psa. lxxix. 1; Ezek. v. 11; vii. 22, and xxiii. 38, 39; and Zeph. iii. 4. Those who defiled the sanctuary of the Lord under the Mosaic law were to be put away from the congregation of the Lord, or put to death; and under the gospel dispensation, they are to be destroyed, at least so far as relates to their privileges, in the church of God. By a careful reading of the passages referred to above, it will be seen that the Israelites defiled the sanctuary, by their own uncleanness, by their contact with things which were unclean; by idolatry, and by a profligate priesthood, or ministry. As God's sanctuary was holy, and the Israelite was required to "Keep his foot, when he went into the house of God," so God's church, which is his true or antitypical sanctuary, is a holy and consecrated place, and no spiritual Israelite is allowed to defile it by his own inventions, issues, doctrines, plans, or works, nor by holding fellowship with things unclean. There must be a coming out from the world, a separation from anti-Christ, and a renouncing of false doctrines, ordinances, and of all religious institutions which are not clearly authorized by the law of Christ. The temple of the Lord is not to be used as a place of merchandize or traffic. When the carnal Jews had made void the law of God by their traditions, they were charged with making God's house of prayer a den of thieves. Their excuses for thus defiling the temple, were as plausible as the excuses made by the Pharisees of modern times. The Jews from distant nations were required to bring their offerings to the temple on certain occasions; and, as it was inconvenient to bring their oxen, sheep, lambs, kids and doves, so great a distance, the pious Jews, and accommodating Levites, had conceived the idea of having a stock of offerings on hand, which they could supply to the worshipers for a small percentage, and so make the temple worship more convenient, and the hardship of complying with the divine command more easy, so a market was established in the temple. And, as the money to be put into the Lord's treasury ought not to bear the superscription of a Roman prince, it was a great accommodation to the pilgrim Jew to find money brokers in the temple ready to exchange, for a small discount, their uncurrent funds, so the tables of the money changers were allowed a place in the temple also. But all these pious pretenses did not avail them when our Lord entered the temple with a scourge

of small cords, and drove the traffickers out, and overturned the tables of the money changers.

"My Father's house, said he, was made A place for worship, not for trade; Then scattering all their gold and brass, He scourged the merchants from the place."

Answering well to this figure, in modern times, a great amount of religious merchandize is carried on in what is claimed to be the temple or church of God. Almost every thing is offered for a price. Salvation, grace, justification, and a pass-port to heaven, is offered conditionally to all who are disposed to make a bid, and memberships, directorships, and honorary titles and positions, are crowded into the market, while a very brisk trade is carried on in Sabbath Schools, Mission, Tract, and Bible Societies, Theological Seminaries, and other wares of the kind. All of which, if brought into the temple of the Lord, would defile that holy place. Mystery, Babylon the Great, is described in Revelation xviii. as a great market. Her merchants drive a heavy and lucrative trade in merchandize of gold and silver, and precious stones, and of pearls, and fine linen, and purple and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and horses, and chariots, and slaves, and souls of men, and of fruits which their souls lusted after. But the value of Zion's commodities is far above rubies. They never were bought nor sold, all are freely given and freely enjoyed by the people of God, without money, and without price.

But the solemn warning in our text seems to be given to the saints who belong to the building. They are under a solemn charge, lest they should defile the temple or church of the living God: They are not permitted to bring in any thing that defileth: They who bear the vessels of the house of God, should have clean hands, and all the members of the church of God, are required to "Put off the shoes from off their feet," for the ground on which they stand is holy: They are to crucify the flesh with its affections and lusts: Their hearts are sprinkled from an evil conscience, and their bodies washed with pure water: They are the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh: They put off the old man with his deeds, and put on the new man which after God is created in righteousness and true holiness, and they are called to walk in all the ordinances of the house of God blameless. Such is the high vocation wherewith they are called. But—

"If any man defile the temple of God, him shall God destroy." This admonition seems to have reference to their works. Paul says he has laid the foundation, and warns the saints to take heed how they build thereon; for every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire. If any man's work abide, (or stand the fiery ordeal,) he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. To attempt then to build on this foundation, hay, wood, and stubble, is to defile the

building; but God will try every man's works by fire, and all that will not stand the test shall be burned, consumed, destroyed. "Wherefore, we receiving a kingdom that can not be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." Yea, and the prophet says he shall sit as refiner's fire and as fuller's soap; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

We understand then that God will, by his dealings with his children in Zion, in subjecting them to fiery trials, bringing them through the furnace, burn up all their hay, wood and stubble; and if any are found in the christian profession who have nothing but hay, wood and stubble, they shall be utterly consumed, according to Malachi iv. 1. It shall leave them neither root nor branch. But God's own children, though they suffer loss, so far as their works are concerned, shall themselves be finally saved, yet so as by fire.

The discipline of the house of God, the laws of the kingdom of Christ, shall separate from the communion of the saints those who walk disorderly, and their expulsion from the fellowship of the saints and from the privileges of the church of God, will answer to the figures in the ceremonial law, wherein the offenders were put to death, or separated from the congregation of the Lord.

"For if the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation?"

There was no evasion of Moses' law, neither shall the saints evade the law of Christ. He will visit their transgressions with the rod, and their iniquities with stripes; nevertheless his loving kindness he will not utterly take from him, nor suffer his faithfulness to fail.

"My covenant (saith God) will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Psalms lxxxix. 32-36.

In conclusion: Let us bear in mind the distinguishing grace bestowed on us, in assigning to each his place in the house of God, as component parts of the building, as lively stones built up a holy temple in which God has condescended to dwell, and where he has said he will dwell forever, for he has desired it for an habitation.

What astonishing dignity has he bestowed on us—how high and holy the calling—how honorable the position! Consecrated and set apart for a habitation of God by his Spirit.

With what reverence and godly fear then does it become us to serve him in all things; and let us beware that we defile not the temple of the living God!

Obituary Notices.

ACCORDING to appointment, published in a recent number, we visited the houses of mourning on the 15th ult., with the family and relatives of our aged brother, Dea. DANIEL DURAND, at Herrick, Brad-

ford county, Pennsylvania, and preached on the funeral occasion of his eldest son, who was killed by guerillas, in Missouri, as stated in his obituary on page 103, in a recent number of this paper, to a large congregation, from 1 Pet. i. 24, 25.

On Friday, July 17th, we, by previous appointment, also attended the funeral of the four children of Eld. JOSEPH BEAMAN, near Columbia Cross Roads, in Bradford county, Pennsylvania, at the house of Eld. BEAMAN. A brief notice of their deaths was copied from a Bradford county paper, into our Obituary Department, in No. 8, of the current volume. By request of the surviving members of the family, we give the following particulars: Mr. JOSEPH L. BEAMAN died October 6th, 1862, in the twenty-sixth year of his age. WILLIAM BEAMAN died November 10th, 1862, aged eighteen years and one month. LYDIA F. BEAMAN died November 11th, 1862, in the seventeenth year of her age. RUTH L. BEAMAN died November 18th, 1862, in the twentieth year of her age. These were all children of our beloved brother, Eld. JOSEPH BEAMAN, and all died of typhoid fever, and all within the brief space of a few weeks, from October 6th to November 18th. While every member of his family, himself only excepted, were prostrated with the same dreadful disease, in rapid succession, these loved ones were hurried away. The mother, sister BEAMAN, with the other members of the family, were brought to the verge of the opening graves which closed upon the four departed loved ones, were raised up, and still survive; but feel most keenly the painful dispensation and sore bereavement, and with our brother, unite in thanksgiving to God for his supporting grace bestowed on them in the midst of their afflictions. On the funeral occasion of the first of the above named, Eld. P. W. DOWD, as we understand, preached an appropriate discourse; but owing to the protracted sickness, and rapidly succeeding deaths, there was no opportunity for preaching at the burial of the others, at that time. Quite a large and attentive assembly collected on the 17th, to whom we preached from the words of our Redeemer, John xi. 25, 26, "Jesus saith unto her, I am the Resurrection, and the Life," &c.

ANOTHER FAITHFUL SOLDIER OF THE CROSS FALLEN!

DEAR BROTHER BEEBE:

Our dearly beloved brother, Eld. JAMES W. BIGGS, fell asleep in Jesus, May 14th, 1863, in the fiftieth year of his age. He was born in Virginia, January 5, 1814, emigrated to Ohio, in 1833. When in the twenty-third year of his age, it pleased the Lord to call him from darkness to light, and from the love of sin and service of Satan to the knowledge of the true God. As soon as he received a hope in Christ, and became a member of the Predestinarian Baptist church, called Harmony, in Licking county, Ohio, he began to exercise his gift publicly. The church soon became satisfied that the Lord had called him to preach the unsearchable riches of Christ, and accordingly set him apart to the work. He labored faithfully in his calling as long as his health would permit. He was esteemed highly by the brethren. The churches where he labored, generally enjoyed peace and prosperi-

ty. He was clear and pointed in doctrine, and uncompromising with those who lived in error. His great desire appeared to be to know what was right, and to move on in that course, regardless of consequences. At the time of his death his membership was in the Hartford Predestinarian Baptist church, in Licking county, Ohio, which is the only church for which he has preached steadily for, the last four or five years; but he has occasionally visited other churches of our faith and order. He was confined to his bed about four weeks. His disease was probably not known. I was with him most of the time during his illness. Through the first three weeks he manifested but little religious exercise. At one time, however, he requested sister Biggs to call the family together for prayer, read and prayed with them, and seemed to feel a great interest. He then requested me to sing the hymn—

"Jesus, thou art the sinner's friend,
As such, I look to Thee;
Now, in the bowels of Thy love,
O Lord, remember me."

Just one week before he died, it was manifested to him that the time of his departure was at hand. He called his family to his bedside, and gave them to understand that he was going to leave them. He embraced each of them in his arms, prayed for them, and exhorted them to try to conduct themselves uprightly through life, to be kind to each other, and bid them farewell. He then called me to him, took me by the hand, and said: "Dear brother, I shall soon leave you"—and he prayed fervently for me, that I might be kept from the evils which are in the world, and if called, to pass through tribulations, that the Lord might sustain me, and then he prayed for my family, and bid me farewell; then he prayed for the church of God throughout the world; and then he broke out in praising God for his goodness and mercy; and then he prayed that God would "Let him depart in peace." He then said to us, "I am now done with the world, you may have it." From that time he said but little. But on the day before he died, he broke forth in praise to God, exclaiming, "O my soul! Praise the Lord!" This he repeated, and turned his eyes towards me and said, "Dear brother, it is all well: it is all right." Brother Beebe, to see one depart from earth so happy and serene, reminds me of the words of the Psalmist: "Mark the perfect man, and behold the upright, for the end of that man is peace." He has left an affectionate wife, and six children, with numerous relatives, brethren and friends, to mourn our loss; but not as they who have no hope; for our loss is his gain. The funeral was largely attended, and brother J. P. Taylor preached a sermon from 1 Thess. iv. 18, followed by some remarks by Eld. A. W. Taylor, and myself, after which his remains were deposited in the bosom of its mother earth, to await the coming of our Lord Jesus Christ, who shall snail change our vile body, and fashion it like to his glorious body. Brother Beebe, please excuse the length of this, as it is the obituary of an esteemed minister of Christ. Yours, as ever, to serve,

J. H. BIGGS.

DELAWARE CO., Ohio, May 22, 1863.

BROTHER BEEBE:—Please publish, in the Signs of the Times, the following: Died, in Enfield, Tompkins county, N. Y., March 17, 1863, Mrs. HULDAH BASSETT, aged eighty-four years, five months and six days. Sister Bassett was the wife of Dea. Joel Bassett, and both were members of the Burdett church, in Schuyler county, N. Y. She was faithful in the cause of God and truth, greatly beloved and respected by all. Truly, a "mother in Israel" has fallen asleep! Brother Bassett, with a large circle of friends, is left to mourn, but not as those who mourn without hope. Her funeral was attended

at Enfield Centre, by a large concourse of people, and a discourse was delivered from 1 Cor. xv. 55-57, by the writer. Sister Bassett has been unwavering in the faith and practice of the church of which she was a member from her first connection with it, which has been many years. The remembrance of the hospitable entertainment received at their house, will be cherished long by the writer, and by many others who have proved their faithful love. May the Lord bless those who mourn, and guide them with his counsel, until they shall be called to join the triumphant song above, is the prayer of your unworthy servant.

KINNER HOLLISTER.

CAROLINE, N. Y., July 15, 1863.

BROTHER BEEBE:—By special request, please notice, in the Signs of the Times, the death of brother SYLVESTER MIX, who departed this life, March 30th, at his late residence, near Carthage, Jefferson county, N. Y., aged sixty-eight years and two days. He died in the full triumphs of faith. His disease was lingering consumption. He had been a member of the Baptist church nearly fifty years. When the division took place between the Old and New School, he and his wife, remained on the old Baptist platform, and then united with the Old School Baptist church in Lowville, under the pastoral charge of the late Eld. Martin Salmon. His funeral was attended at his house by a large and attentive audience, to whom a sermon was preached by a Congregationalist minister, from these words, "Fear God, and keep his commandments; for this is the whole duty of man." THOMAS RELYEA.

WATERTOWN, N. Y., July 10, 1863.

P. S. Brother Mix, on his death bed, requested to have Three Dollars sent as a contribution to sustain the publication of the Signs of the Times, which I here enclose; and sister Mix says she intends to patronize the Signs of the Times as long as she lives, for they contain all the gospel preaching she can hear now a days.

T. R.

DEAR BROTHER BEEBE:—At the request of the bereaved, will you please publish, in the Signs of the Times, the death of our sister, Mrs. POLLY GITCHELL, relict of the late Eld. Eli Gitchell, of this county? She died May 18, 1863, aged seventy-six years, three months and twenty-seven days. For the last six months before her death, we could perceive that she could not remain with us on these mortal shores but a short time. Her disease was principally old age, as it is written, "The grass withereth, and the flower thereof falleth away," so she passed away from this mortal state. She seemed to be wholly reconciled to the will of God, thus giving evidence that, "The word of our God endureth forever." As a Baptist, she was exemplary in her life and deportment. She was baptized May 14, 1815. Her devotion to the doctrine of the cross, and obedience to the precepts of the dear Savior; together with her sisterly affection for the saints, were such as adorn the christian profession. In her death, her children have lost a kind mother—her neighbors, a kind friend—and the church of Charleston and Sullivan, one of her most valuable sisters. She died in full assurance of a blessed immortality. Take courage, brethren and sisters, we shall soon meet with her again where parting will be known no more. To her dear children I will say, Your loss is her eternal gain. May you be drawn by the quickening power and grace of God to know and love, and serve the blessed Redeemer, and when life's short race is run, may you also leave the world in full assurance of a blessed immortality.

JAMES CUDWORTH.

TROSA Co., Pennsylvania, 1863.

BROTHER BEEBE:—Please publish the obituary of my nephew, HENRY STIBS,

who died May 16th, 1863, in the thirtyninth year of his age. He was taken first with bleeding of the lungs, which was followed by erysipelas. He was confined to his bed but a short time. His wife became alarmed, and said to him, "Henry, you are going to die, for the doctor is talking with father." He replied: "Well, if it is my time, I am willing to go: for the Lord is my portion." He also told his mother-in-law that he would have joined the church long time ago, but was waiting to become a better man. He had been searching the bible attentively for some time before. He made some remarks about his children and concerning his funeral. He said to his wife—Rachel, I wish you to get me a plain walnut coffin made, and I do not want you to get an Abolitionist to preach my funeral. He has left a wife, and three little children, with many relatives and friends, to mourn our loss, which we hope is his gain.

Dear husband, father, thee we mourn,
As to the dust thy flesh is borne;
But after thee we soon must go,
And leave these mortal shores below.

Thy spirit 's gained the land of rest,
And thou art dwelling with the blest;
For He who wash'd thee with His blood,
Hath call'd thee home to rest with God.

PETER RAUCH.

MONTGOMERY Co., Ohio, June 21, 1863.

BROTHER BEEBE:—In the year 1830, I left my kindred and country, and moved into this State, (Illinois,) and since that time I have buried six daughters, all of whom left children for me to care for, and four sons-in-law. My wife had been afflicted for many years, and on the 28th of June, a year ago, she was buried. Last June, the 27th, we buried JAMES T. CUNNINGHAM, my son-in-law, who leaves a wife, and two little daughters. And, on the fourth day of this month, we lost our daughter, and house keeper, AMANDA NABB. She leaves a husband, and three little children, to mourn their loss. Mr. Nabb has prevailed on his mother to live with him, and see to his children. I expect to spend my remaining days in Mattoon. Job, although a pattern of patience, in his afflictions, cried out, "Have pity upon me: have pity upon me, O ye my friends; for the hand of God hath touched me." Job xix. 21. Brethren, pray for me, that God may give me grace according to my day. Mrs. Nabb was a charming daughter, in the thirty-fifth year of her age—she was loved by all who knew her. She was an Old School Baptist in sentiment—had a hope for several years, but did not think herself fit to be a member of the church. On the day she died, she regretted that she had not been baptized. Let this be a warning to those who are neglecting their duty. When I reflect that my wife, and nine children, were all Old School Baptists, (except one,) and have all lived up to their profession, although the separation seems severe; it is consoling. Three of my children are still spared, and I thank God that it is no worse with me than it is. My health for the last year has not been good. But, is now improving, and I am able to attend my meetings. May these lines find you, and your dear family, well. God bless you, my dear brother.

THOS. THRELKELD.

MATTOON, Illinois, July 17, 1863.

DIED—At Belle Plain, Virginia, December 28th, 1862, of a disease in the head, contracted (we believe) while in the United States Army, Ira C. BOWEN, only son of our brother and sister, Henry and Maranda Bowen, of South Dansville, Steuben county, N. Y., aged nineteen years, six months and two days. His body was brought home, and buried, January 23, 1863. The deceased was a young man of many amiable qualities, and highly esteemed by his numerous associates, and his death is severely felt and devoutly mourned by his bereaved parents, an only sister, and a large circle of relatives and friends.

Associational Meetings.

Conns Creek Association.—My dear brother Beebe, will you please publish in the "Signs of the Times," the following notice? The Conns Creek Regular Baptist Association will be held, the Lord willing, with the Bethel Church, five miles south of Franklin, Johnson county, Indiana, to commence on Friday before the First Saturday in September, 1863. At which time, the brethren and sisters will be glad to see as many of the brethren in the ministry from a distance as can make it convenient to visit us on that occasion. Can not Elds. Thos. P. Dudley, J. F. Johnson, and S. Jones, of the Licking Association, Kentucky, be with us? And you, brother Beebe, are truly solicited and desired to be in attendance, with as many other brethren in the ministry as will accompany you from the East. Brethren and sisters generally, whether located East, West, North, or South, are cordially invited to be in attendance.

Yours affectionately, A. B. NAY.
Johnson Co., Indiana, June 25, 1863.

Licking Association.—My dear brother Beebe, will you do me, and the Churches of the Licking Association of Particular Baptists, together with the Associations with which we correspond, the favor to publish the following notice in the Signs of the Times? In consequence of the invasion of Kentucky by the Confederate Army, and their control of the country in the vicinity of the church at which the Licking Association had purposed holding her session for September, 1862,—the few messengers who met deemed it advisable to organize no further at that time than to adjourn until the Second Saturday in September, 1863. When it is purposed the Association shall meet at Mt. Carmel, seven miles east of Winchester, Clark Co., Kentucky. At which time we hope to meet a number of ministering, and other brethren from abroad. Brother Beebe, our brethren are especially desirous that you, brethren Hartwell, Conkling, and as many others of our brethren at the East, shall favor us with your presence. Especially would they be gratified to have our old brethren Trott, and Barton, accompany you to the West. Most truly and affectionately your brother, in tribulation, T. P. DUDLEY.
Near Lexington, Kentucky, June 2, 1863.

Sangamon Association.—Brother Beebe, please publish, in the Signs of the Times, that the Sangamon Association of Regular Baptists will hold their next annual meeting with the Fancy Point church, Sangamon county, Illinois, commencing on Saturday before the 4th Sunday in August, 1863, at ten o'clock, a. m. Brethren coming on the cars will observe the following rules: Those from the North must come on the morning train on Friday to Springfield and take the four o'clock train on the Great Western to New Berlin, where they will be met with conveyance. Those coming from the East will take the train so as to be in Springfield at four o'clock, then continue on the same train to New Berlin. Those coming from the West can come on the night train, if they wish, on Friday night, and brother Hammond will call on them and take them to his house. If brethren who prefer the morning train, will be met at half past nine o'clock, in the morning, Saturday. All must stop at New Berlin.

B. B. PIPER.
Springfield, Illinois, June 26, 1863.

White Water Association.—Dear brother Beebe, the brethren of the White Water Association request you to publish, in the Signs of the Times, the following notice: The White Water Association will meet with the Nettle Creek church, Randolph county, Indiana, on Friday, at ten o'clock, a. m., before the second Saturday in August, 1863. Therefore, we invite brethren and sisters to visit us from the East and West. Those coming from the East will come on the noon train and stop at Hagerstown. Those coming from the West on the cars will come on the five o'clock, p. m., train, and stop at the same place, Hagerstown, where they will be met by the brethren on Thursday, at noon, and five p. m., to convey them to the meeting, distance eight miles, north of Hagerstown.

JAMES MARTINDALE.

N. B. Hagerstown is situated on the Cincinnati and Chicago Railroad, in Wayne county, Indiana. J. M.

Green's Fork, Indiana, June 22, 1863.

Mad River Association.—Brother Beebe, please publish that the Mad River Association will meet, if the Lord will, with the Caesar's Creek church, near Jamestown, Greene county, Ohio, on Friday before the first Sunday in September next, at ten a. m. Those coming at Xenia, on the cars, will be met on the preceding evening, with conveyances to take them to places of entertainment. Those coming by their own conveyance will call on brethren Hite, Hatch and Reaves. We cordially invite all, who are of our faith to attend—especially our ministering brethren. E. M. REAVES.
Bowling Green, Ohio, June 18, 1863.

Lexington Association.—Brother Beebe, please publish, in the "Signs of the Times," that the Lexington Association will convene with the first Baptist church of Lexington, thirty miles west of Catskill, Green county, N. Y., on the first Wednesday and Thursday in September next, at ten o'clock, a. m. Brethren and sisters who desire to meet with us, are affectionately invited to attend. And as we believe that God's people are one everywhere, we especially invite brethren in the ministry to attend with us. This done, by order of the church.

LUMAN WHITCOMB, Ch. Clerk.
Lexington, N. Y., July 13, 1863.

Brother Beebe, please publish, in the Signs of the Times, the time of holding the Old School Baptist Corresponding Meeting of California. It will be held with the church at Liberty School House, five miles west of the city of Petaluma, Sonoma Co., California, commencing on Friday before the first Sunday in September, 1863, at 11 o'clock, a. m., and two days following.

THOMAS H. OWEN.
Susan City, California, May 15, 1863.

Maine O. S. Baptist Conference. The Maine Old School Baptist Conference will be held with the church at North Berwick, on Friday, Saturday and Sunday before the second Monday in September. The meeting will commence on Friday, September 11th. Brethren Beebe, Hartwell, and as many others as can make it convenient, are invited to attend.

Maine O. S. Baptist Association. will hold its next annual session with the church in Bowdoinham, commencing on Friday, September 18, and continue three days. It is hoped that brethren Beebe, Hartwell, and others from the West, will be able to attend.

The Regular Old School Baptist Association, of Kansas, will meet with the West Union Church, near Mascatah, twenty miles due west of Atchison, Atchison county, Kansas. The time of this meeting is not given in the notice sent us.

Clover O. S. Baptist Association. Elder Beebe, please publish, in the Signs of the Times, that the Clover Old School Baptist Association will be held with the Brush Creek church, two and a half miles east of Bethel, Highland county, Ohio, to commence on Friday before the Third Sunday in September next. We expect to see a goodly number of able ministers of the New Testament, especially from Kentucky. Can not you come too, brother Beebe?

Most truly yours, B. GREENWOOD.
Hillsboro, Ohio, July 7, 1863.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders; or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any farther expense, to any place where they can be sent by express. Those who order it by mail, must send \$2.00, per bottle, which will be put up in tin cases, and postage pre-paid; the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to
MRS. DR. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

TESTIMONIAL.

WILLOW HILL, Illinois, 1862.
Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.
Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a finely furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6 1/2, 7 and 7 1/2 octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded.
BOARDMAN, GRAY & CO.,
Manufacturers, Albany, N. Y.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton. William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California—Eld. Thomas H. Owen.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 16.

Correspondence of the Signs of the Times.

HILLSBORO, Ohio, January, 1863.

Dear and Much Esteemed Eld. Beebe:

Grace, mercy and peace be with you, and with all of God's dear children every where. It has become my duty to remit to you the subscription price of my paper, the Signs of the Times. I have concluded to send you Two Dollars now, and Three Dollars by the first day of June, this year. Also, to send you the following lines to print in the Signs of the Times, provided you think they might be printed: I would say to my brethren and sisters scattered abroad upon God's footstool, that it is not my happy privilege of seeing many of you in the flesh. I am poor in this world, and can not go as often as I would to see you, and enjoy your company, and to be with you at your meetings. I have endeavored to preach the gospel among you now for about five years, and have believed the glorious doctrine of Election and Predestination, for more than fifteen years; and, being now thirty-five years of age, it seems as though I take still a greater delight in being with the household of faith, than ever before. There is much opposition to the truth here. The *ites* and *isms* of almost the entire anti-christian stripe have not only invaded this region of our country, but they also seem to have caused "the whole world" to wonder after them. Still I trust that—

"There is a period known to God,
When all His sheep redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in."

Yes, adored be the name of our God!

"The appointed time rolls on apace,
Not to propose but call by grace:
To change the heart, renew the will,
And turn their feet to Zion's hill."

Some of the sheep of Jesus may yet rove in sin and folly—some may be entangled in anti-christian delusions, and wonder after the beast: but the Lord Jesus, Jehovah, will, at his own time, cause them to hear his voice, and gather them in from the east and from the west. He will say to the north, Give up; and to the south, Keep not back: Bring my sons from afar, and my daughters from the ends of the earth: Even every one that is called by my name. And this includes all that the Father has given to Christ. They *SHALL* come. All that the Father giveth unto me *SHALL* come to me, saith the Lord. At his own appointed time he quickens whom he will—shows them their helpless condition—enables them to repent—gives them faith to believe that they are the chief of sinners, and directs them to his cross—the eyes of their understanding being opened, they see Jesus suffering and dying for them! see how he exposed their sins, having borne them in his own body on the cross! see him nailed on the shameful tree, there to suffer, bleed and die, for such guilty ones as we. Yea, more: they then see the

plan of redemption, and can understand the things of the Spirit of God. But the natural man receiveth not the things of the Spirit of God: they are foolishness unto him; neither can he know them, because they are spiritually discerned. I do not expect that the natural man can understand the language of Canaan, or come to Christ, or save himself, or hear the gospel preached. A change is first required. And that change only Jesus can effect. Until that is done, the sinner is dead in trespasses and in sins. But, when Christ quickens them, they can see, hear and understand the things of God's Spirit. Then they love his word, and desire to be in company with his dear people, a people that shall dwell alone, and not be reckoned among the nations. A people that God has formed for himself, yet chosen in the furnace of affliction: a people that always seems to have been regarded, especially by the religious "sort of men," as the outcasts of the land, and the off-scouring of all things: a people poor and despised in this world, yet beloved of God, and loved with an everlasting love. Such is the people that the quickened sinner claims as his people, and their God as his God. He is made willing to follow the Lamb whithersoever he goeth. Follow him in the watery grave of baptism, administered by one whom God has set upon the walls of Zion to bring glad tidings of great joy, and is made to exclaim—

"Amazing grace! how sweet the sound!
That saved a wretch like me!
I once was lost, but now am found:
Was blind, but now I see."

The King of Peace speaks to his soul, and he is filled with joy unspeakable and full of glory: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. O, my brethren and sisters, you who love the Lord Jesus Christ, is not Jesus the chief among ten thousand, and altogether lovely? Is not the name of Jesus your sweet song? There is none other name given for us to joy in. Whom have we in heaven but thee; and there is none on earth that I would desire besides thee. Nay, we desire none other, for in his presence is fulness of joy.

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. In bonds of eternal union they, the whole family of God, are one with Christ.

"One in the tomb—one when He rose—
One when He triumphed o'er His foes—
One when in heaven He took His seat,
White seraphs sung all hell's defeat."

By virtue of this indissoluble union of Christ and his church, she may bid defiance to all the enemies of truth, whether they be religious or worldly, and with

Paul, the children of the Most High may exclaim, Who shall lay any thing to the charge of God's elect? Christ is the life of his people. They had violated the holy law of God—the law demanded their life, and Christ, who is their life, said, I give my life for the sheep. His people are the sheep of his pasture, and Jesus, the Good Shepherd, laid down his life for them. He is also the Husband of his Wife, the Bride the Lamb's Wife, as such he paid the debt she owed, more than ten thousand talents, and she had not a farthing to pay, but beloved, Thy Maker is thy Husband, the God of the whole earth shall he be called. He became poor, that she, through his poverty, might be made rich. He paid the debt she owed, and not only so, but adorned her with the robe of righteousness, and with the garments of salvation, and said, Thou art all fair, my love: there is no spot in thee. Moreover, he is the Head of his body, the church. This body was sunk in iniquity,—the law demanded blood,—for without the shedding of blood there is no remission of sins—the Head was taken—his blood that cleanseth from all sins was shed—the wrath of the law was appeased, and justice was perfectly satisfied. Jesus died, but he rose again, having triumphed over sin, death, and the grave—he had conquered death, and through death, destroyed him that had the power of death, that is, the Devil. Now he reigns victorious as our faithful High Priest, and as our Advocate, he pleads our cause. And he is able to do it. By that Comforter which he has sent to all his brethren, he gives us to understand that all that are in Christ Jesus, while here below, are just as complete in Christ as those around his dazzling throne, and that when all the ransomed of the Lord (saved by grace alone) shall be raised to immortality, they shall sing the song, the victorious song of redeeming grace, and say, Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints: for thou was slain, and hast redeemed us unto God, out of every kindred and people, and tongue, and nation! O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory, through our Lord Jesus Christ! O glorious plan of salvation by grace alone! O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. It was love, everlasting love, that laid this glorious plan of salvation. And are such poor, hell deserving sinners as we are, embraced in this matchless and incomprehensible plan of salvation by free and unmerited grace? Did Jehovah remember the vilest

of the vile? The poorest of the poor? The chief of sinners, in his promise? Hear him say, through the apostle, Not many wise men after the flesh, not many mighty, not many noble, are called; but God has chosen the foolish things of this world to confound the wise; and base things, and things which are despised, hath God chosen. Yea, things that are not to bring to nought the things that are. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Now, beloved brethren, where are the great? Are you poor? O yes, I feel that I have nothing to bring, or to give, to the Lord. My own righteousness is as filthy rags, and I am a continual beggar at mercy's door. I feel that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. Thus I have nothing of my own, and unless the Lord bestows upon me a few crumbs from his rich table, I must starve. I must stand afar off. I dare not even lift my eyes to heaven, but smite upon my breast, and say—God, be merciful to me, a sinner. Are you despised? O yes, I am. I abhor myself—knowing that in my flesh dwelleth no good thing. When I would do good, evil is present with me. O wretched man that I am, who shall deliver me from the body of this death? this sin? this clay? I am so vile, so prone to sin. Such feelings the world and false religionists, will call foolish. But, my brethren and sisters, flesh and blood has not revealed this unto you. You would not know that you were poor, if it had not been taught you in the old school of Jesus. You would not know your ignorance and folly, if the Sun of Righteousness had not shone upon you. You would not know that God was your Father, if Jesus had not revealed him unto you. But now you cry—

"Abba Father! O, forgive!
Show pity Lord! O, Lord forgive!
Let a repenting rebel live!"

Are we not ready to say, If Jesus is the Savior of sinners, I am one that is saved, for I am certainly the chief of sinners? If God chose the poor, behold here is one? Did the Almighty embrace in his covenant the fools and the outcasts? O God, thou knowest my foolishness, and I am not worthy to be called thy son. Did he deign to look upon and save a vile wretch? Lord, here is one, for certain. Now, my brethren, I bid you God speed. I have written more than I intended. May we meet where Jesus is.

"And when this heart and flesh shall fail,
And mortal life shall cease—
May we possess within the veil,
A life of joy and peace."

Yours, B. GREENWOOD.

KIRKVILLE, Kentucky, March 16, 1863.

BROTHER BEEBE:—Will you permit one of your readers to say a few words upon the subject of the Two Witnesses? After reading the opinions of a number of per-

sons, both living and dead, among the former some from your own correspondents, I venture, with much diffidence, to offer my own, which is, I trust, an honest desire to know the truth, I wish to be judged according to that Divine rule:

Who are the Witnesses?

A solution of this question requires us to consider the character of the Witnesses, and their testimony. As to the first: Of witnesses in general it is expected that they should be intelligent, capable of rightly conveying their testimony; faithful, true to the law and evidence, speaking that which they themselves know, and testifying that which they themselves have seen; creditable, commanding the respect and confidence of those interested in the cause. They may, or may not, be compelled to seal their testimony with blood. Of these witnesses in particular, it is expected that, while fulfilling the character of witnesses in general, they should add to it the following—Holiness. They must be spiritual witnesses, constituted such by the Lord, the Spirit. They should be hated for their evidence sake, and be made to suffer persecution, even to death, without burial.

As to their testimony.

This is witness to a spiritual truth. That truth may be thus stated. Almighty God eternally designed, to glorify himself through the salvation of his people, who were chosen in Christ before all the world. That design was made known and executed in the sacrificial life, and death, and resurrection, of Jesus Christ, whose manhood was begotten of the Virgin Mary by the Holy Ghost. In executing the will of God, Jesus becomes a testator, leaving to another. The Holy Ghost, the execution of his own will, or that all who had been given him might be with him where he is to behold his glory. These persons thus sealed with the Holy Spirit of promise, should imitate, in their own lives, the righteous and holy character of their Redeemer.

If these promises are true, who are those Two Witnesses in whose mouth every word of truth is established?

Their character and testimony meet in the holy scriptures.

The character of the Old Testament scriptures is unimpeachable, as shown in the vain efforts of Satan to discredit them, and in the accuracy with which their declarations have been verified. Their testimony can not be better set forth by your correspondent than as above-stated. The same is true throughout of the New Testament scriptures. The doctrine above enunciated, was made known in the first great prophecy, that of Jehovah to Adam, &c., in the acceptable service of Abel—in the Ark of Noah—in the deliverance of the Hebrews from bondage—in the Ark of Testimony—in the witness of the prophets—and down to the coming of Christ, in the lives of God's children. In the New Testament, this doctrine is set forth in the narrations of the life, death, and resurrection of the promised Deliverer—in the epistolary writings—and in the final revelation. These testaments are not two witnesses, but one. They are parts of the same testimony. The Old Testament is fulfilled in the New, and the New Testament can be understood only by reference to the Old. The written revelation of God,

is one, whether made known before the flood, in the lives of the saints, or during the flood, in the Ark, or during and after the exodus in the tabernacle of witness, ark of testimony, &c., or during the kingdom of Solomon in the temple, or during the reign of Tiberius Cæsar in the ministry of Christ and his apostles. It is not possible to divide the scriptures without weakening their testimony. The holy scriptures then are one witness.

Again:

The character and testimony of the witnesses meet in the church of the living God.

As in the case of the former witness, so in this; all the characteristics of a true witness are found in the church of God, composed, as it is, of all, in every age and clime, who have been regenerated by the Spirit of God, and made to show forth in their lives the presence of living truth. Illuminated understandings, faithfulness to God and man, credibility despite the persecutions of enemies, spiritual holiness, (derived from God, shining in the darkness of the world, yet comprehended not,) persecuted unto death for the truth's sake, and their testimony to the sovereignty of God in the glorification of himself, and in their eternal election in Christ as participants of Christ's glory, their birth from above by the Holy Spirit, and their holy desires of purity and conformity to the image and will of the Redeemer. These declare them to be his witness. And they are not many witnesses, but one. Whether they be the church before the flood, the church after the flood, or the church since Christ, they are one church. They are one body of Christ, bone of his bones, and flesh of his flesh. Whether in heaven, or on earth, all, from the first righteous man down to the last at Christ's second coming, are one family. There can be but one temple, one Bride, one Jerusalem, one city of the living God. Hence, I think they who speak of the Jewish and christian churches being the Two Witnesses, are equally mistaken with those who make the witnesses to be the Old and New Testaments; for, not to mention the believers before the giving of the law, Christ is not divided, and can not be. Divide them and their testimony is weakened. The church of God then is the second witness, separate and independent of the other, yet entirely accordant with it in testimony.

The first is called, the Word of God, because it is a record of God's purposes, executed through Jesus Christ the Word Incarnate.

The second is called, the Church of God, because, as the word imports, they are ordained children of God, called by the Holy Spirit out of darkness to light. They are living witnesses; for, "Forever has God established his word in heaven; and his church have within them life even immortality," having been "Ministered not with ink on tables of stone, but with the Spirit of the living Son in the fleshly tables of the heart."

There are two passages of scripture which weigh upon my mind, and have led me to the conclusion I have stated:

"Search the scriptures. * * They are they which testify of me." John v. 39.

"Whosoever believeth that Jesus is the Christ, is born of God." 1 John v. 1.

Within these two are included all others in the New or Old Testaments. The testimony of the Holy Ghost, of John the Baptist, of the works which Christ did in his Father's name. His own testimony, that of the three in heaven, and that of three on earth, all are comprehended in these two; and these two undeniably show the witnesses to be the scriptures, and believers. It is the will of God that all men should honor the Son as they honor the Father. This the word of God does. This the Church does. Because the Author of their spiritual life himself came to glorify Christ, by taking the things of Christ and showing them unto the Church, by bringing his words to their remembrance, and by leading them in the doctrinal, experimental, and practical understanding of the truth. Hence, all the glory of their testimony centers in Christ, as radiating beams in their parent Sun. The grand central idea of their testimony, is embodied in the superscription on the cross: "Jesus of Nazareth, the King of the Jews," which may be interpreted thus: "Jehovah, eternally consecrated to be the Savior of the lost, and the Sovereign of saints."

It is evident from the angel's words to the apostle John in Revelation xi. 4, that the Two Witnesses are identical with the Two Olive Trees, and the Two Candlesticks, of the prophet's vision. Zech. iv. It behooves us, therefore, to examine that passage:

There must, of necessity, be some uncertainty attending all merely human expositions of symbolic scripture. It is incompetent, therefore for any one to declare that his views are indubitably true in every particular. Such a declaration can proceed from the divinely inspired alone. Failing this, we are to be judged alone by the scriptures of truth.

Whatever obscurity may invest some of the points in this vision, these propositions seem to be true:

First. The Olive Trees and the Candlesticks are not one and the same witness, but two independent witnesses agreeing in the same thing. There are many points of resemblance between them, but even perfect resemblance should not be mistaken for identity. Besides two witnesses are required.

Second. The Candlestick or Candlesticks, (both forms are used,) represents the Church of the living God. Jeremiah declares: "The precious sons of Zion" are "Comparable to fine gold." Sam. iv. 2. And the Angel of the Covenant thus represents the seven churches of Asia. Rev. i. 20. Details of the vision seem to confirm this view.

Concerning the Olive Trees.

The members of the body of Christ are often compared to trees and plants, and in one passage "Olive Tree" seems to refer to that body of believers, based upon the Covenant confirmed to Abraham, in its spiritual reference. Rev. xi. 16-24. All this is admitted, and to this extent, the reference (to the church) would seem appropriate in this place. Yet, if this be true, there is, after all, but one witness. And, can it be said, that the church, represented by the Candlestick, receives its blessings from the same church represented by the Olive Trees? All the parts of this vision are true and harmonious. But these do not seem to harmonize. These

are evidently separate agencies employed by the God of the earth. Furthermore, the close intimacy existing between the promises of the gospel on the one hand, and those who enjoy them on the other, and the many points of agreement in their characters, should awaken the thought that the Holy Ghost intended in this instance some other reference. Olive oil was the most precious of all things to the Jew. He was taught of God thus to regard it. He could not better show his appreciation of the evil of sin, than to name it as one of his peace offerings. Micah vi. 7. Is the reference to the church exclusive? Is there nothing else which may sustain the burden of riches couched in this world? In view of the difficulties attending its significance of the church, and numberless passages in the holy scriptures, showing their excellence with the light which now surrounds him, the writer thinks there is. There are at least two, which may realize to us the exceeding riches of glory of the Olive trees. They are the Holy Ghost, and the holy scriptures, which were given by his inspiration. Shall we say the former? The Holy Ghost is the Author of all life, and Parent of every blessing. Holy and revered be his name! He is the life of the Olive Tree. Is he the Tree himself? I prefer the thought, in agreement with preceding suggestions, that the holy scriptures are here intended, which, in their two parts, are "the two branches," v. 12, of the same tree. This seems more consistent with the analogy of the vision; for, as the excellence of the church, and its head and crown are intended for Christ, so the excellence and life of the scriptures are found in the Spirit, who gave them. Besides the whole work of salvation is one of mediation, in devise-ment and execution. God created all things by Jesus Christ, his word and mouth piece; Jesus Christ redeemed his people by assuming their nature, in conjunction with his own; and the Holy Spirit seals the children of God, through the blood of Christ, and word of God. This word is the record of God's will to man. This record was given by inspiration of God the Holy Ghost, who moved men to speak and write his will. As the mere words of men, they are nothing: as the words of God, they are Spirit and Life. Independent of the secret power of God, they are as powerless to impart hope and comfort to the sin stricken as the pores of the tree to form fruit, or as the veins of the human body to refresh the system, or as the channel of the river to float the wreck. The living power of the tree is its sap, which flows through the pores: that of the system is the blood coursing through the veins: that of the river is the water rushing in its channel. The sap, blood, and water, of the word, is the Spirit. Thus the holy scriptures are the Two Olive Trees growing up out of the rich soil of the everlasting Covenant: their roots are the hidden designs of God: their body is his unyielding truth: their branches are the various part of the testimony of truth: their leaves are the beauty of Divine Providence, and the refreshing shade of Divine hope: their fruit is grace, and their sap is the spirit of life. Here is a summary of the prophet's vision:

There stood before the Lord of the

whole earth two Olive Trees which poured their oil through the golden pipes into the bowl of a candlestick all of gold: thence the oil was conveyed through seven golden pipes to seven golden burners. To explain: The Incarnate God has placed by, (Rev. before,) that is, near him, or in his presence, two witnesses of light and truth: the holy scriptures founded upon and growing out of the covenant of grace, animated by the Divine Spirit, receiving the rain of providence, and the light and heat of the Sun of Righteousness, favored with strength and beauty, and burned with the grace of life, which in a spiritual and wonderful manner is communicated to the Head of the church: thence imparted through spiritual gifts and administrations to their extremities, seven in number, which, touched with living fire, burst forth into seven flames of glory. There are the "seven lamps of fire burning before the throne," Rev. i. 4, and iv. 5, showing "The Lamb as he had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth." Rev. v. 6. If it be lawful to attempt to identify these seven spirits, I would refer to Isaiah xi. 1, where it is said of the Branch growing out of Jesse, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

Of the Witnesses:

It is said they shall be put to death, and lie unburied in the street of the spiritual Sodom and Egypt (where also our Lord was crucified) three days and a half. Afterwards they should awake to life upon the entrance within them of the spirit of life from God, stand upon their feet, and after causing consternation to their enemies, ascend to heaven in a cloud. This is the conclusion of their testimony concerning them.

The holy scriptures are even now almost dead, as to their testimony. Multitudes are pretending to spread christian sentiments, and many copies of the Bible are being published. Its influence, however, is unfelt in the great mass of the professedly christian as well as ungodly world. Precedence is awarded all other books. Human composition has well nigh superseded the inspired scriptures. Go even to the camps and hospitals, places under the immediate supervision of the priests, and you find more human than scriptural reading. This will increase, although men will even publish sacred truth for money. As to the churches, there are few who pretend to know the power of God in regeneration. To "have an experience," is becoming a word of ridicule. Of the few who pretend to this knowledge, it is lamentably evident, they are too often mistaken, and deceivers. The day of true revivals seems to have past, and in their stead have come those wherein revilement of the Spirit's work, of the gospel of grace, and of the believers in the doctrine set forth in the first part of this paper, go hand in hand with appeals to fleshly passions, and a religion which begins and ends in the natural heart. We have no reason to think the case will be better, but every reason to tremble in the certainty of its growing worse. The coldness that pervades Zion, is alarming. Lukewarmness and apostasy are preva-

lent. Let us search the scriptures, and examine ourselves: for, Behold, Jesus has told us before, and his ministers have warned us. Yet, I do not think religion will entirely fail. The cruse of oil will not be altogether expended: a handful of corn will always be upon the top of the mountains. The crown will fall, and the gold become dim, but the one can not be broken, and the other can not be corroded. The Witnesses will seem to be extinct, utterly so, and their light extinct. Yet I think God will ever keep a few from kneeling to Baal, even if they are invisible to the world. The church may be prepared for persecution such as never was, for it will assuredly come. Thanks be to God that his witnesses shall arise at last, and meet him in the air, and so ever be with the Lord.

Yours, in the hope of eternal life,

E. H. BARNAM.

EVANSVILLE, Indiana, March, 1863.

DEAR BROTHER BEEBE:—My mind has been impressed of late to write and let you know that I am still in the land and among the living, and also to talk a little upon the subject of the christian religion, a subject of vital importance to every renewed child of grace, to know the love of God, which passeth all knowledge of men and things in this terrestrial world. Most men acknowledge that God is love, and reason as though there was no other attribute in his character, but love; they forget that he is a God of justice as well as of love, and talk as though God loved every thing. Now, God can not love sin, but will punish it where ever it is found, whether in saint or sinner. The child of grace can not sin in negligence of his duty, and miss the chastising rod of his God; for he will visit their sins with a rod, but his loving kindness he will not utterly take from him, nor suffer his faithfulness to fail. But the man who is in love with sin, and is suffered to continue therein, shall receive everlasting destruction from his presence, and from the presence of his holy angels. Sin has entered into the world, and death by sin, so death has passed upon all men, for that all have sinned; and Paul, speaking to the Roman brethren, says, We have before proved both Jews and Gentiles, that we are all under sin. In this condition we were all formed, and without ability to deliver ourselves from our condemned condition by any power we possess whatever. But, glory be to God, for that when we were yet without strength, in due time Christ died for the ungodly; and that he was made to be sin for us who knew no sin, that we might be made the righteousness of God in him. For if when we were enemies, we were reconciled to God by the death of his Son. And again: God commendeth his love toward us in that while we were yet sinners Christ died for us.

God had his love set upon sinners like we are, before the foundation of the world, and Christ, their elder Brother, or near kinsman, having the right of redemption vested in him, has redeemed them from the curse of the law, satisfied all the claims that the justice of God held against them, and God now, through Christ, looks upon them as all fair and without spot, for they are clothed in his righteousness. In fact there is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after

the flesh, but after the Spirit; but it is impossible for us to know these things without divine illumination; and as no man can know God without the revelation of Jesus, and, therefore, can not love an object that he has never seen or known; and the reason why any poor sinner loves God is because God first loved us, and that love shed abroad in the heart of a poor sinner, will cause him to love God in return. There is something in this love that differs from all other loves, for it never changes; it is not like your love, or mine, changable as the wind; for God said by the prophet—Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. And Jesus, speaking to his Father, said, Thou hast lovedst them as thou lovedst me, and thou lovedst me before the foundation of the world.

When this love is felt and enjoyed by God's humble poor, they are crucified unto the world, and the world is crucified unto them; the world now has no charms for them: their love of sin is slain; and, although they see and feel their own nothingness, and wonder how it is that God can have mercy upon such vile, helpless and dependent sinners, as they feel themselves to be.

Yet God lets them know that his love shall not cease toward them: For, As a father pitieth his childred, so the Lord pitieth them that fear him.

John says, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

And, although we can not say always with David, My mountain stands strong: I shall not be moved: but are often tossed with tempests, and not comforted, like the disciples, in the ship, away from the Savior, when, like Paul, neither moon nor stars are seen for many days, and we are called to experience darkness that is felt, when we read God's holy word, we read the promises which are true, but all appear fruitless to us; we supplicate his throne, but our prayers fall powerless to the earth; in this, in distress, we cry unto God; and say, O that it were with me as in days that are past! Hath God forgotten to be gracious? And, like Zion of old, say, The Lord hath forsaken me, and my God hath forgotten me; but before the child is aware, his God says, Yea, I have loved thee: thou art mine: Yea, I have graven thee upon the palms of my hands. And they experience that promise, I will see you again, and your heart shall rejoice; yes, and your joy no man taketh from you.

Yes, my dear brother, or sister, you not only love God, but you love his dear children, because you see his divine impress upon them, they were once the objects of your derision, but now they are your delight; they love God, and you love them; they have no confidence in the flesh, neither have you. They, in a church capacity, have given themselves to one another, and to the Lord, you desire to do so too.

O, my dear friend, if this is your desire, we must be of a kindred feeling; we must be born of the same Spirit; we must be called in the one hope of our calling. One Lord, One Faith, One Baptism, being anointed by the same love, let us take

up our cross daily and follow our dear Savior, who has given us such sweet foretastes of his love, through evil as well as good report, the eyes of our understanding have been enlightened; we have been rescued from the strong man, the prey has been taken from the mighty, the brand plucked from the burning, our hearts renewed by his grace, his love shed abroad therein.

In conclusion: Let us be admonished to enquire for the old paths and walk therein, and pray God to help us to let our light shine to his praise.

May we be of one heart, and one mind, striving together for the faith of the gospel.

May God help all his dear children to put on the whole armor, and a few more trials, afflictions, buffetings, temptations, and persecutions, to endure, as this is part of our legacy here; but in another world enjoy an incorruptible inheritance, to live and reign with our lovely Jesus, and go out no more for ever.

I subscribe myself yours in love,

THOMAS MACER.

NEWTON, Illinois, June 21, 1863.

BROTHER BEEBE:—I have for some time thought of writing for publication what I hope the Lord has done for me, a poor sinner; but feeling so weak and unworthy, and so very incapable of writing any thing that would be worth reading, I am almost tempted to lay down my pen.

But notwithstanding my weakness and sinfulness, the Lord is good and kind to me, a poor unworthy worm of the dust, and although I deserved his wrath, he has remembered mercy to me, the vilest of the vile.

When I was quite young, I had serious and solemn thoughts on the subjects of death and eternity; but as I grew up, like all thoughtless and vain girls, I became careless and unconcerned about my future state, until it pleased the Lord in mercy to cause me to feel my sinful state, and my awful condition, as a guilty sinner. I became restless, and uneasy, and felt that it was time for me to try to do some thing to extricate myself from my dreadful condition. So I began to work, was as obedient and kind as my nature would allow me to be: was very prayerful, and looked as serious as I could, and continued on in this way until the Lord's time came to shew me the deception and depravity of my heart. Why, I thought I was getting to be a very good christian, I was getting along so easily, and so quietly, that I thought nothing could go wrong with me, if I would pray and be faithful. I thought my prayers had brought me into the favor of God, and he would have mercy on me if I would be faithful and do my duty. But I was not to get along in this way. When it pleased the Lord to open my eyes to see my real state, O how dreadful was the sight! Then I saw that I had been putting my trust in an arm of flesh, and was deceived, and without hope and without God in the world. Then, what to do, I did not know. I had sold myself for nought, was ten thousand talents in debt, and had nothing to pay. In this deplorable condition, I saw that I was lost, and ruined, and felt that it would be an awful thing to die and appear before a just and holy God. In this state of wretchedness and despair, I remained until nature

seemed to be growing dark, and I felt as though I must go and try to pray God for mercy once more, and for the last time, before sinking down to hell. I went out into the woods, and tried to pray, but I could not utter a word; my mind was shut up in total darkness, and my tongue seemed to cleave to the roof of my mouth. I rested against a log, for I was afraid to kneel down, fearing I should never be suffered to rise. So I gave up and set out for the house, but did not proceed far before I stopped, and went back and fell upon my knees; but all I could then say was—Lord, be merciful to me, a sinner. I then went to the house, feeling a little relieved, that I could speak even one word. I sat down, and tried to work, but there was no rest for me. I arose and walked the room, my strength failed me, and again I sat down, and O brother Beebe, I have not words to express the bitter anguish of my poor soul. At that moment, when I thought all was gone, and my doom was to sink down in endless torment, I felt that I could say—

"And if my soul were sent to hell,
Thy righteous law approves it well."

Thus I lay prostrate, feeling as though if the floor should give way, I should sink down, never to return. But, thanks be unto God, when the last gleam of hope was passing from my view, and fading from my gloomy and despairing heart, at that moment Christ, the blessed Son of God, as I hope, revealed himself to me as my dear Savior, the chiefest among ten thousand, and altogether lovely, as my help in this time of need, my Shield and my Hiding place, and said unto me, Daughter, be of good cheer: thy sins, which are many, are all forgiven thee. Then could my poor heart break forth in songs of sublime adoration and praise to his great and holy name, for the great love wherewith he had loved me, even when I was dead in sins; and that he had called me with a holy calling, not according to my works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. And that he had taken me up out of an horrible pit and miry clay, and set my feet on a rock, and established my goings, and put a new song in my mouth, even praise to his name. But I was not permitted to remain long in this delightful and happy state of mind, for I soon began to doubt the reality of what I had enjoyed; and it appeared as if I then entered upon a warfare, and fears and doubts arose within and without. And truly I can now say with the apostle, "When I would do good, evil is present with me." Brother Beebe, if this is worthy of a place in your paper, insert it, but not to the exclusion of better matter: but if not, throw it in the fire, and all will be right with me. May God abundantly bless you, and all his true Israel, for his name's sake, is the prayer of your unworthy sister, in hope of eternal life, SALLY B.

DEAR BROTHER BEEBE:—I venture to intrude upon you one more of my poor imperfect letters, which seem to me very indifferent indeed, in comparison to many others. But it is a source of infinite pleasure to me to give vent to my thoughts and feelings through the medium of the pen, and I esteem it a great privilege, particularly in these tempestuous times, when friends are separated far distant, to

thus communicate their exercises. I have often had sweet and refreshing seasons while reading the affectionate epistles of those I love as the disciples of our Lord and Master. Now, while false religion has laid aside, in a measure, her garb of mockery, and assumed her real character, how perceptible is the difference between those who are clothed with the righteousness of Christ, and those who wear a robe of their own manufacture—their own works!—and how fair the church of God appears amid this rubbish of vanity—and though she be hidden in the clefts of the rock, and in the secret places of the stairs, the reflected glory of Christ illuminates her, and she shines with a steady luster, while her countenance is beautiful to behold, and her voice is sweet. But this halo of glory which surrounds her, and these charms which she possesses, and which are so fascinating to those who can perceive them, and appreciate them, are hidden to the world; and although I feel, some times, very irreconciled to this dispensation of Divine providence in concealing from the world this glorious church, and in subjecting her to reproach and ignominy, yet I do rejoice that she is kept as a chaste virgin, veiled from the gaze of the multitude, and safe from its unhallowed touch. Which of you, dear brothers, or sisters, would be willing to have this church brought down to the standard of worldly pride, and worldly honor, mingling in the institutions of men, living after the commandments and ordinances of men, and its members, your dearly prized brethren, the votaries of fashion and false religion? Would you not crave a higher and holier source whence to derive your spiritual comforts? Would you not oftentimes sigh for the church in the wilderness where you walked hand in hand with the humble, faithful follower of him who you desire to serve? In other words, would you be willing to exchange the despised and rejected church of which you are members, for any one of those worldly denominations, the inducements of which are so flattering to those who still love the world, and their own ways better than the ways of God, and who love to eat their own bread, and wear their own apparel, but to be called by the name of the Lord to take away the reproach? But, "If ye love the world, the love of the Father is not in you." And unless ye have the Spirit of Christ, ye are none of his: and ye must drink of the cup which he drank of, and walk in his footsteps. But, how irreconciled we are to God's ways, and how tenaciously we cling to earthly things, and how easily our minds are allured by the fascinating pleasures that belong but to earth! I often mourn my fondness for the world, though I can not think I am sufficiently fond of the world to be called worldly minded, in the common acceptance of the term, or to induce me to lead a worldly life, even if I were no professor of religion, because I only care for a quiet, happy, domestic life, and is there much sin in this? Beyond this, the world holds no attractions for me. My nature loathes the society of the giddy worldling, and even those who profess godliness, but who deny the power thereof. I care not much for any other but christian society, and although the people of God may be, in some instances, uncomely and unattrac-

tive, or even deficient in intellect, yet under the influence of divine grace, they possess that hidden wisdom which the world with all its learning knows nothing of, and which will display itself in thought and language. Yes, an idiot, under the teachings of God, may become companionable, and under his inspiration the wayfarer, though a fool, will not err. Yes, the people of God are truly a peculiar people, a people saved by the Lord, and amid all their trials, reproaches, and persecution, they possess a joy, a living joy, and peace of mind that the world, with all its boasted power, can neither give or take away. As it is written, "Blessed are the people who know the joyful sound, they shall walk, O Lord, in the light of thy countenance." "How beautiful upon the mountains are the feet of him that bringeth peace, that publisheth salvation." Though by the world the servants of God are generally regarded as a bigoted and ignorant class, fitted only to excite risibility, yet where is there such wisdom as is displayed by their teachings, where is the eloquence that can compete with their out-pourings of divine inspiration? And where is the beauty, or the sublimity of language, comparable with that that comes unbidden from their lips? Where, amid regal splendor, or the glittering thrones of earth, is there so exalted a station as that filled by the servants of the Lord Jesus Christ? Therefore, is he represented as standing upon the mountains, and his feet are beautiful. But the preaching we hear from the Rev. Doctors of Divinity, who are learned in all the finished exercises of the theological seminaries, is quite different. It is in comparison with the other, as the jarring sounds of discordant notes to the rich, full melody of a *chef d'œuvre* in music, or as a cold, dead painting, executed by one without talent, to a picture brought out in living colors by the artist. I wrote an account of a sermon I heard from a learned clergyman in the city of Philadelphia in the spring of 1859, I believe, and that description would answer the greater portion of the sermons delivered. I have occasionally heard quite respectable sermons, and some which I could not object to; as far as they went, but like an unfinished painting, that needs the lights and shadows, there was many a beautiful point left untouched, and many a hidden treasure left hid, that would have given a lively finish to the whole. But the world receives this kind of preaching, and desires nothing more. The unbeliever does not relish the food that is given in gospel preaching, nor feel a rapturous delight at the gospel's joyful sound, neither are there those happy emotions discernable between the followers of false religion as when brother meeteth brother in the little flock, where all is joy, and life, and liberty. O, how blessed ought one to feel who is born into this heavenly kingdom, where there is such love, and happiness, and peace, and—

"Where his best friends, his kindred dwell,
Where God his Savior reigns."

May God preserve this kingdom amid the wreck and ruin of earthly kingdoms, and while men are engaged in the awful work of destroying each other by wholesale butchery, may its subjects live in peace, and harmony, and may brotherly love continue. May the church pass triumph-

antly through the storms that now surround her, and may she come forth from the depths of the wilderness leaning upon her beloved Lord, fair as the moon, clear as the sun, but terrible as any army with banners. May these scenes of bloodshed, which now redden the hillsides, and valleys, of our once peaceful Republic, be speedily withdrawn, and our country, though divided, taste, as in days gone by, the sweets of civil and religious liberty. God grant that our rights and liberties, as a free people, be not crushed by the iron heel of despotism; and that when this awful revolution which is sweeping over us like a mighty Alpine avalanche, shall be over, may we still be a free and prosperous nation. May those demagogues who desire to wield a sceptre of absolute power, who thirst for the blood of their fellow men, whose battle cry is, "WAR TO THE HILT," and whose patriotism is to "Fetter the free man, and ransom the slave," be checked in their mad career, and may the Almighty rule over our destinies. Brother Beebe, I have written my thoughts as they occurred to me, and if I have said too much, excuse it, and do not publish the letter, if you do not see fit to do so. —I trust when the clouds of our political sky have passed away, that you, and other brethren, from the North, whom we delight to remember, will visit the "Old Dominion" again. And may we have sweet seasons of refreshing, as we once enjoyed, when this was a free country, and we could worship God, as it were, under our own vine and fig tree, having none to make us afraid. —With much affliction I am still your unworthy sister, if one at all, VIRGINIA F. WALDEN.

CELINA, Ohio, August 2, 1863.

BROTHER BEEBE:—Having finished the business part of this letter, I will say to you, and to all who feel that these are fearful and trying times, let us watch and be sober. Let us watch one another for good, and let us cease not to watch and pray, lest we enter into temptations. May God our Savior, who is the God of all the earth, be both trusted and obeyed by us; and may we, his children, live in love, one with another. And may all malice, hatred, and envy, be put away from among us, and from all who have felt the evil of their own hearts and whose hope for eternal salvation is alone in the blood and righteousness of our Lord Jesus Christ, who has bought us with a price, and redeemed us, not with corruptible things, as silver and gold, but with the precious blood of Christ, which cleanseth us from all guilt. Dear brethren, speak often, one to another, of God's wonderful mercy and grace, as brought to view in his everlasting covenant, which he has made with his people, in which he has said that all his children shall know him, from the least unto the greatest; for he will be merciful to their unrighteousness, and their sins, and their iniquities, he will remember no more. These promises, dear brethren, are from the mouth of God that can not lie, and we may securely rely upon them. Blessed with such consolation, how near and dear should the saints feel to each other. Together let us live, and together let us die; for we are members one of another, and members of Christ's body, of his flesh, and of his bones. May we then worship God in the spirit, rejoice in

Christ Jesus, and have no confidence in the flesh. May we look for all we need in Christ, our Savior, who has promised that he will come unto us again and take us to himself; that where he is, there shall they be also.

What cheering words are these,
What comfort do they give!
The sorrows of the mind to ease,
"Ye shall forever live."

If you judge any part of this worth a place in your columns, use it as you think proper, and all is right with me.

JOHN McDONALD.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1863.

MR. BEEBE:—Please give your views, when convenient, on 1 Thessalonians v. 19, "Quench not the spirit," and oblige an enquirer after light.
WILLIAM WATERS.
FALLSTOWN, Maryland, July 20, 1863.

REPLY.

IN view of the perilous times which should come in the last days, and which should surprise the children of darkness like a thief in the night, of which the apostle had been speaking, he takes occasion to admonish the children of the light and of the day in regard to the duties devolving on them as the people of God, not to sleep as do others, but to watch and be sober, putting on the breast plate of faith and love, and for an helmet the hope of salvation. For, says he, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." Having thus clearly discriminated between the living and the dead, the children of light and the children of darkness, he addresses his admonitions to those for whom he says Christ died, and who are not, therefore, appointed to wrath, but who are appointed to salvation by Jesus Christ. In these he recognizes the spirit of Christ. For, "If any man have not the spirit of Christ, he is none of his." To these exclusively these admonitions are given. He does not call on those who never had the spirit of Christ, for they can not quench a spirit which they never had, and of which they have no knowledge. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." The church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ, who knew their election of God, to whom the gospel had come in power, and in the Holy Ghost, and in much assurance, who had become followers of the apostles, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. Such were the saints to whom Paul addressed the words of our text, and to no other description of characters could his faithful admonitions possibly apply. It is true the persecuting Jews were accused by Stephen of resisting the Spirit, as their fathers had done, but not of quenching the Spirit. The carnal Jews had resisted the testimony of the Spirit through the prophets, just in the same manner these Jews were then opposing it in Stephen, by stoning the prophets who spake by the Spirit, as he was then speaking by the same Spirit. But mark, the Spirit was in the prophets, not in the fathers who stoned them: and, Stephen was full of the Holy Ghost, while his murderers were full of the spirit of

their father the devil. So Noah while the ark was preparing, by the Spirit preached righteousness to the antediluvians, while they resisted his testimony. But the quenching of the Spirit in the sense of our text is quite another thing. We can not suppose the apostle to mean by the Spirit, God himself, although God is a Spirit, infinite and eternal: and he is also called figuratively, "A consuming fire." Heb. xii. 29. But he can not be quenched. No power exists in heaven, earth, or hell, that can change him, or divert him from the execution of his sovereign pleasure. "He is of one mind, and none can turn him." Nor can the Holy Ghost be quenched in any sense by any opposing power: for he is God, doing his pleasure in the armies of heaven, and among the inhabitants of earth. Still there is a sense in which Christians may quench the spirit. But what spirit can they quench? We think the experience of all the children of God will explain to them what spirit they may quench, and how. Christ said, "That which is born of the Spirit is spirit;" and all who possess that spirit which is born of God are admonished to walk after the spirit, and through it to mortify the deeds of the flesh. Christians, while here in the flesh, are compound beings,—having a spirit which is born of the Spirit, and a fleshly nature which is born of the flesh. And, these are contrary the one to the other: so that they can not do the things which they would. Either the flesh or the spirit will predominate in them: for there is a constant warfare with them; and they are admonished to cherish the one, and to crucify the other. "For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. And if Christ be in you, the body is dead, because of sin: but the Spirit is life, because of righteousness. Therefore brethren, we are debtors not to the flesh to live after the flesh, for if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father." See Romans viii. The saints then, have the spirit of adoption which they have received of God, and by which they are sealed. This is the spirit of life and immortality, and the business of the child of grace is to cherish it, to be governed by it, and not to grieve or quench it. The spirit of the gospel, of Christ, of life, in the saints, is calculated to warm, enliven and produce joy in those who are led by it. Its fruits are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. To yield to the carnal passions and lusts of our fleshly nature, is to quench the spirit, in the sense of our text. How often do the children of God feel drawn by this spirit in them to speak comfortably to Jerusalem, to visit their closets, to attend to the assembling of themselves together, to visit the widow and the fatherless, but a counter influence of the flesh, which is like water to fire, sets in so strongly that this influence is suppressed, the flesh prevails, and the poor Christian is brought into captivity to the law of sin which is in

his members, and so the spirit is quenched or grieved. But the admonition applies not only to our personal exercises, but also to our dealings with our brethren, and sisters. As fellow members of the body of Christ, we are exhorted to endeavor to keep the unity of the spirit in the bonds of peace. If we fail to do so, and indulge in unkind expressions or actions towards our brethren, the spirit in them is grieved, and if a disorderly course be long persisted in, the spirit of love, joy, peace, long suffering, gentleness, goodness and faith ultimately becomes so quenched that fellowship is marred, and perhaps broken, for if ye bite and devour one another, take heed lest ye be consumed one of another. The preceding connection of our text will show how the apostle applies the admonition in regard to our relative obligations one toward another. In verse eleven he says, "Wherefore comfort yourselves together, and edify one another, even as also ye do." This includes all the saints with whom we have intercourse. They all need the kindly offices of each other to comfort and edify, and if this course be not pursued, their spirit is grieved, and the unity of it quenched. And here the apostle imploringly speaks a kind word in behalf of the ministers of the word: "And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem very them highly in love for their work's sake." There is a great weight of responsibility resting on them. How is their spirit kindled, enlivened and comforted, when they find their feeble labors appreciated by the saints, and their hands strengthened, and held up, as Aaron and Hur stayed up the hands of Moses. But when the members become indifferent about attending on their ministry, turn a deaf or indifferent ear to their admonitions, indulge in a fault-finding, and censorious spirit, neglect to look to their temporal comforts, and perhaps ready to join with the world in censuring them for the faithful discharge of their duties in preaching the word, their spirit is grieved, if not quenched, or entirely discouraged. O listen brethren, to an imploring apostle of the Lamb, on this subject: *And be at peace among yourselves.* If you are not at peace among yourselves, you can not keep the unity of the spirit. If you indulge your fleshly passions, jealousies and prejudices one against another, you will certainly quench the spirit, of love and union, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake, hath forgiven you." Eph. iv. 30-32. "Now we exhort you, brethren, warn them that are unruly." That is, them who are not governed by the divine, the gospel rule, the law of Christ, as defined by the apostles, warn them of the sad consequences of their departure from the rule. "Comfort the feeble minded." Such you will be likely to find among the flock of Jesus. Do not be rash, or impatient with them, because their mind is not so strong as your own: as their minds are feeble, their spirit is easily grieved: comfort them: support the weak, and be

patient towards all men. Impatience does not become Christians, at home or abroad, in the church, or even in the world. "See that none render evil for evil, unto any man: but ever follow that which is good, both among yourselves, and to all men." The Spirit of Christ in all his saints, is a Spirit of peace and good will to all men, especially to those who are of the household of faith: and on no occasion should it be quenched. The Master who came into the world not to destroy men's lives, but to save them, has given us both precept and example, to love our enemies, and to pray for those who spitefully use and persecute us, and certainly if we do not quench that spirit, by unbridling the violent passions of our carnal nature, we shall use all the influence of our example and Christ-like deportment, in allaying the madness of the times in which we live. In all the terrible wars which have devastated the earth, and crimsoned the ground with human gore, the spirit of Cain has predominated: and anti-Christ has always developed the same cruel and blood-thirsty spirit which the Jews and Romans betrayed when with wicked hands they nailed our Savior to the cross. The more thoughtless masses of the people then, as now, were instigated by the maddening appeals of their religious instructors. Through all the dark and dismal ages of Pagan and Papal persecution, the priesthood led the van. And in the early persecution of Baptists, Quakers, and all other dissenters, in our country, the professedly pious Puritans swayed the people and urged them on to deeds of violence, and blood. And we can not close our eyes to the fact that in bringing on and prosecuting the present dreadful fratricidal war in our States, the clergy have been the most clamorous, of any class, for violence and blood. The pulpits of every anti-Christian sect, both North and South, have rang with the most maddening appeals to the worst passions of depraved human nature, lashing them to the most desperate and cruel violence. They have not quenched the spirit, for the bible assures us that the way or spirit of peace they have never known, for there is no fear of God before their eyes, therefore, their feet are swift to shed blood, and misery and destruction are in all their ways. But Christians, before they can stain their hands in blood, and join the popular shout of anti-Christ, must quench the spirit of peace and good will, which has been implanted in their hearts. Admitting that we have enemies, and that they have wronged us, the command of God is upon us: "See that none render evil for evil to any man." Vengeance belongs to God, and not to us. He will repay: but our course is clearly pointed out in the examples and precepts of our Lord Jesus Christ. Follow then that which is good, both among yourselves, and to all men. Then shall ye, "Rejoice ever more," and, "Pray without ceasing," and, "In every thing give thanks: for this is the will of God in Christ Jesus, concerning you." "Quench not the spirit," this spirit, for it is the spirit of holiness, the Spirit of Christ, of life and immortality. Quench it not—grieve it not—obey its dictates—follow its peaceful instructions, and never forget that, "If any man have not this spirit of Christ," whatever may be his profession

or standing among men, "He is none of his." When the disciples of the meek and lowly Jesus feel disposed to pray for fire to destroy their enemies, they know not what spirit predominates in them. The spirit of grace and supplication from the Lord never led a child of God to pray for or desire the destruction of his fellow men. What a paradise would men enjoy, if all were led by the gentle and loving spirit of Christ! If men would labor as hard to promote each others welfare and happiness as they now labor to injure and destroy one another! But such is the deep depravity of mankind that we have reason to expect, so far as God permits, that the pot-sherds of the earth will strive with the pot-sherds of the earth; but christians have a higher, holier, and more blessed calling.

"Blest are the meek, who stand afar
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great.
Blest are the men of peaceful life,
Who quench the coals of growing strife;
They shall be call'd the heirs of bliss,
The sons of God, the God of peace."

Obituary Notices.

• **DIED**—At Sugar Loaf, Orange county, August 3, 1863, sister MARIA ACKLEY, wife of brother Anthony Ackley, aged about sixty-three years. Sister Ackley has been a firm lover of the truth, and a consistent member of the Baptist church, at Warwick, for some years. Her health has been feeble for some time, but her last sickness, which was typhoid fever, was about ten days. She seemed conscious that her end was drawing nigh, and expressed the utmost confidence in the merits of a crucified and risen Savior. She leaves a family of twelve children to mourn her loss, and cherish her memory. This sad bereavement has fallen heavily upon our brother Ackley. Yet he sorrows not as those who have no hope—believing that his loss is her infinite gain. A sermon was preached on the occasion of her funeral by Eld. Cox, at the Methodist meeting-house, at Sugar Loaf, from Rev. xx. 6, "Blessed and holy is he who hath part in the first resurrection."

MARION Co., Oregon, June 19, 1863.

BROTHER BEEBE:—You will please publish the following obituary notice: Died, at the house of his father-in-law, brother David McDonalds, in Polk county, of typhoid fever, my oldest child, and only son, DANIEL STIPP, on Tuesday, the second day of June, 1863. He had previously purchased a piece of land of his father-in-law, and was busied in building himself a house on it, and expected to be ready to move into it in two weeks from the time of his being taken sick. My wife, and I, were in Linn county, eighteen miles from home, attending the Little Bethel church meeting, where, on Sunday, I baptized two persons, a man and his wife, in the Santiam river. On our return home, on Monday, we were informed that a messenger had been there with a request that we should come over immediately—that Daniel was dangerously ill. On our arrival there, we found him very low—the doctor forbidding me to talk to him, or for more than one or two at most to be in the room with him at one time, in consequence of hemorrhage from his lungs. I felt very anxious to know the state of his mind, as I knew that he had been previously trying to be an infidel, but dare not name the subject to him; but a few days after, I having to

return with my team, it being needed at home, while I was gone, he talked to my wife, and brother, and sister McDonalds, and said that whilst thinking of Jesus he had twice felt very happy, and he hoped it was religion—that all the comfort he had was thinking of Jesus, and asked where I was. They told him that I had returned home, but would come again the next day. He said that he felt a desire to talk with me on that subject. When I came back, I perceived that he was sinking very fast, but said nothing to him until Saturday morning, when all hopes of his recovery, with me, were entirely gone, and I resolved, although contrary to the doctor's orders, to talk with him concerning his prospect for another world. Said I: Daniel, do you think you are going to die? Yes, said he, I think I am. Said I: What is your prospect for eternity? Why? said he: have I been doing any thing very bad? No, said I. But I want to know how you feel, in view of death? Said he: I will tell you what I was thinking about, and I want to know your opinion. Suppose a person would give moral all his life, and when he would come to die, would have no other hope but his morality, would that stand in that trying day? No, said I. It would be a sandy foundation, which would be swept away in that trying day. Said he: That is what I think. Well, suppose a person would live in sin all his life, and when he would come to die, would see himself a wretched sinner, and trust alone for salvation through the redemption of the Lord Jesus Christ, would that stand? Yes, said I. That is a sure foundation: for an apostle says, "Other foundation can no man lay than that is laid which is Jesus Christ." Again: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, and whosoever believeth in him shall not be confounded." And, said I, you remember that beautiful hymn—

How firm a foundation ye saints of the Lord, &c.
Repeating the whole hymn. O, said he, that is beautiful. I have heard it sang often. It was nothing to me then. But now it is sweet. It sounds entirely new to me now. Daniel, said I, I want to ask you a few questions: You have been trying to be an infidel? Said he: I know I have. Well, said I, what do you think about it now? Said he: I know that there is a reality in the religion of Jesus Christ, and that the scriptures are true; but I have been a great sinner; my heart has been enmity against God all my life; but it is all gone now; I feel entirely resigned to the will of God, for him to do with me as seemeth good in his sight. Said I: Do you feel that if God would restore you to health, that you would spend your days in his service? Yes, said he, I feel so. But I dare not trust in myself. I know if left to myself I would be as wicked as before, but if the Lord keeps me, I will. By this time he appeared to be exhausted, and I left the room satisfied that the Lord was at work with him. On Sunday morning, while I was at breakfast, in another room, he expressed to his attendant a desire to have more conversation with me. After breakfast, I seated myself by his bed side, and said to him: Daniel, do you want to talk to me? Yes, said he, but my head is so confused I can not express an idea, and

closed his eyes. Thinking he was going to sleep, I retired a short distance from the bed, when he opened his eyes and said: Father, come here. What do you want, said I. He said something about water, but I could not tell what. Do you want a drink of water, said I. No, said he, I was thinking how I would delight to be baptized: but I suppose it is not essential now. No, said I, God does not require it of you in your present condition. But should I be disappointed at last, continued he, O! O! O! Yes, said I, it would be dreadful. But you have a hope in Christ? Yes, said he: but I am such a great sinner, and have spent all my days in sin, that I fear I can not be forgiven now. But, said I, Jesus Christ is a great Savior; there never was a case too hard for him: "He is able to save them to the uttermost that come unto God by him." When we view him in the days of his incarnation, there never was a person who came to him, no matter what the nature of his malady was, the blind, the lame, the leprous, and the deaf, that he ever turned away his gracious ear from their cry, nor sent one of them empty away. No. Nor will he turn away his ear from your cry, nor send you empty away. Remember the poor dying thief, he was a great sinner, a thief, having spent all his days in sin, just in his last moments the Lord touched his heart and humbled him, and with his dying breath, he cried—Lord, remember me when thou comest into thy kingdom. The blessed Jesus did not turn him away. No. He said: "Verily, I say unto thee, this day shalt thou be with me in paradise." Neither will he turn you away. It is of the Lord's mercy that you are made sensible of your situation, and to feel your need of Jesus, else you would die like the thief on the opposite side of Jesus reviling him. It is because the Lord has slain the enmity of your heart that has caused you to pant after Jesus. God has, I believe, began a good work in you, and I am confident he will perform it until the day of Jesus Christ. And the blood of Jesus Christ cleanseth us from all sin. O, yes, he exclaimed, with rapture, I see it all! I see it all! It looks plain. O, how glorious the plan of salvation does appear to me! Where is Jane? he asked, meaning his wife. She is standing there, said I. Tell her to come here, he said. She came to his bed. Embracing her in his arms, he said: O, my dear wife, is Jesus precious to you? He is so precious to me. She burst into tears, and I left the room. Nothing transpired worthy of note until Tuesday. He appeared anxious to talk, but we could understand but little that he said, in consequence of his mouth being very much swollen from the effects of medicine, or from some other cause. But a short time before he died, he was heard to say, The struggle is over—I am almost home. He appeared to retain his mental faculties to the last. It was thought advisable that his wife, in the situation she was at present, should not witness his last struggle with death, for this purpose she kept away from him. But she declaring that it would break her heart to remain away, was suffered to come to his bed side just a moment or two before he breathed his last. When he saw her, he reached out his cold and clammy hand, with which he took hold of her hand, as much as to

bid her a long, a last farewell, to leave her here for awhile in this world of woe, to mourn for her departed husband and friend, who has gone to his long eternal home. He is no longer a being of time, but of boundless and vast eternity. He fell asleep, I trust, in Jesus on Tuesday about noon, without a struggle or a groan, aged twenty-nine years, two months and twenty-nine days. JOHN STIPP.

EVERTON, Indiana, July 24, 1863.

BROTHER BEEBE:—Please publish the obituary notice of our dear daughter, CAROLINE L. BOWERS, who departed this life on the 21st of February, 1863. The deceased was born in Hamilton, Butler county, Ohio, July 10, 1832, and died at the residence of her father, Caleb Bowers, in Fayette county, Indiana. Her disease was consumption and scrofula, from which she suffered a great deal. She was confined to her room more than eight months, but bore her sufferings without a murmur. The deceased never made a profession, but conversed freely about the state of her mind; said she first saw herself a sinner while Eld. Flint was preaching at the house of brother Roland, in Iowa; she thought she would try to be a christian, but the more she tried the more she felt herself a poor helpless creature. A short time after she was taken sick, she said she thought she would never recover, but prayed that she might be enabled to bear her sufferings without complaining. About four weeks before her death, when recovering from a severe spell of coughing, she said: "By the grace of God I am saved." She then appeared to have a view of the plan of salvation, through the Redeemer. Said there was a passage of scripture that had been a comfort to her, it was this: "The pure in heart shall see God." She did not know why it should be such a comfort to her, for her heart was not pure. She also asked if there was not a hymn which spoke of the streets being paved with gold; her cousin, N. DeBolt, read the hymn—

"Jerusalem, my happy home."

She clasped her hands, and said—"O, how precious those hymns: they speak of Jesus!" Turning to me, she said, "Yes, mother—

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first began."

She often requested those around her to sing; and said she thought there was a place prepared for her above. After this a cloud appeared to cross her mind. She told her uncle, Mr. DeBolt, that she had thought she was a christian, but feared she might be mistaken. He asked her what was the foundation of her hope. She said it was Christ Jesus. She had no other foundation to rest on. The next evening she said to her aunt, who was standing by her bed—

"Jesus can make a dying bed
Feel soft as downy pillows are."

After which her mind remained calm, until her death. She called all the family to come around her bed. We did so. She called us to her, one by one, after giving each a word of exhortation, she kissed us, and bid us all farewell, saying she would soon be home. Wishing to be remembered to some distant friends, her uncle, Isaac T. Saunders, in particular. "Tell him," said she, "I feel like my sufferings will soon be over, and that I shall soon be at rest in heaven." She also bid

farewell to some relatives and kind neighbors that were present. She then appeared waiting for her change to come. Her funeral was preached at Fairfield, by Eld. Harvey Wright, from Rev. xiv. 13, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." **REBECCA BOWERS.**

SHOKAN, N. Y., August 1, 1863.

MR. BEEBE:—With deep sorrow I have to write you of the death of my mother, **Mrs. MARIAM E. WINCHEL**, wife of Henry B. Winchel, of Olive, N. Y., who departed this life February 29th, aged forty-six years. She was taken ill first of bilious cholera, when away from home. I found her in great distress, and feared she could not live till morning. The physician administered some relief, and from that time for about two weeks we thought she was getting better; then she grew worse, and her disease seemed to change from one thing to another for ten painful weeks, when she bid adieu to this world, and, as I hope, has gone to that world above where pain and sorrow can not come; and we are left to mourn. She was a kind and christian mother, and for some years a member of the Baptist church, and loved by all who knew her. She bore her sufferings with christian fortitude, and seemed to wait patiently for her change. She asked us to sing, one night, my brother and his wife, and I, sung—

"O land of rest, for thee I sigh," &c.
When we got through, she exclaimed, "O, if one can be as happy as that, they need not want to live." Two weeks before she bid us farewell, she called us all to her bedside, and talked to us as long as her strength would permit. She said she had but one desire to live, and that was for the sake of her dear family. She called for my youngest brother, and kissed him, and exclaimed, "My dear children, and husband, I must leave you. May the Lord bless and sustain you all." When she got through, I asked her if she was not tired. "No," said she, "my dear children, it seems the Lord gives me strength." She said when first taken, it was her last sickness, but I could not bear to think so. We feel very lonely: we miss her by day and by night. May the Lord comfort my dear father, who is very lonely. On the last morning my dear mother was with us, we helped her up into a chair, and she fainted, and when she revived, she looked out of the window, and said it was the last morning she should see the rising sun; and it was so, for at about twelve o'clock the following night I saw she was going, and went to her to bid her a long and last farewell. She clasped my hand, and I said, "Dear mother, must you, must you leave us?" O, I never can forget that long earnest look she gave me. She said: "Yes, dear child, I am going home. Do not mourn for me." And her spirit took its flight to the bright realms of joy.

Dear mother, we know thee no longer,
A subject of sorrow and pain;
But greet thee as safe arrived yonder,
In triumph, with Jesus to reign.

KATE WINCHEL.

ALLEN CO., Indiana, July 28, 1863.

DEAR BROTHER BEEBE:—Please notice, in the "Signs of the Times," the death of my mother, **LOUISA SARBER**, consort of **Abraham Sarber**. She departed this life

April 21st, 1863, aged fifty-four years, eight months and twenty-one days. She was baptized as a member in the Regular Baptist church, in April, 1826, and continued to live a worthy and devoted member until her death. Her disease was erysipelas and typhus fever, and during her illness, of six weeks, her sufferings were great, until released by death, all of which she bore with christian fortitude and resignation. I waited on her during her affliction, and I never heard her complain that she suffered one pain too much. She was blessed with a clear intellect, until within about thirty hours of her last. I have satisfactory evidence that she enjoyed bright prospects of a happy immortality. She seemed to have a deep and lasting impression from the time she was taken ill that she was never to recover, and often desired the time to come that she might depart and be with Christ. She has left an aged husband, four sons, and three daughters, and a large circle of relatives and friends, to mourn the loss of an affectionate companion, a kind mother, and a good neighbor. But we mourn not as those who have no hope. We hope our loss is her eternal gain. May the Lord sanctify the bereavement to the good of her husband, and children, for Christ's sake. The subject of this notice was a resident of Kosciusko Co., Indiana.

Yours, in hope of eternal life,

WILLIAM H. SARBER.

MICHIGAN, July 13, 1863.

BROTHER BEEBE:—On my way to attend the three days meeting, at Mount Gilead, in Kentucky, last May, I visited Elder Henry Morris, in Allen county, Ohio. He requested me to write an obituary notice of his father, **Eld. JOSEPH MORRIS**, who died on the 20th day of December, 1862, in Clark county, Ohio, aged ninety-one years and twelve days. He was born in the State of Virginia—made a profession of religion, and begun preaching, the old Baptist doctrine, when about twenty years old. He preached salvation by grace, and as he preached it, so he died, in the full embrace of it. About sixteen or seventeen days before his death, brother Henry Morris went to see him, and while there, and in conversation, his father related to him a conversation which once transpired between him (his father) and a certain lady. The lady said that "he (brother Henry Morris) was the means of quickening her soul." To which his father replied: "No. That was the work of the Lord Jesus, who done it by the operation of his Spirit; that he might have been the means of comforting her, after she was quickened." He died in the triumphs of the faith of God's elect, an old man, and full of days, and has gone to reap his reward. Yours, in love,

JAMES P. HOWELL.

WINTER ROWD, Indiana, July 21, 1863.

DEAR BROTHER BEEBE:—Please publish the obituary of **Mrs. ELIZABETH JOHNS**. She departed this life January 22d, 1863, at the residence of her son, James Johns, in Hancock county, Indiana, aged ninety-three years. She was born in the year 1770—obtained a hope in Christ in 1817, and in June, 1842, gave the reason of the hope that was in her to the Shiloh church, was received into fellowship, and baptized by Eld. Morgan McQueary. She was a great lover of the truth, and a strong advocate of the doctrine of God our Savior.

She lived a widow many years. Sister Johns was a kind mother, a good neighbor, and an orderly member of the church. She seemed to have no particular disease, but sank under the infirmities of old age; being sensible for a long time that the time of her departure was at hand. She made choice of the words, Ruth i. 16, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried," to be preached from at her funeral, which request was complied with by the writer, to a large concourse of people. She leaves a numerous train of relatives to mourn her departure: but not as they who have no hope: for they believe their loss is her eternal gain. May God give them grace to sustain and comfort them in their afflictions, is my prayer for Christ's sake.

JESSE G. JACKSON.

BLOOMVILLE, Ohio, July 29, 1863.

FRIEND BEEBE:—By request of the family of the deceased, I herewith transmit a notice of the death of **NOAH S. HUDLE**, for insertion in the "Signs of the Times," many of his friends in this and Western States being readers of your paper. The deceased was an active member of society, and extensively known. Died of typhoid fever July 26th, 1863, at his residence, near Bloomville, Seneca county, Ohio, aged thirty-seven years, ten months and four days. He was an upright and exemplary citizen—a warm friend, and obliging neighbor—and a kind and affectionate husband, and parent. He had been for several years a member of the Old School Baptist church, and during his last illness gave to his friends repeated assurances that for him death had no terrors, but that the vision of Jesus, in whom he trusted, would light his passage through the dark valley. The last half day of his life was spent in singing, and his sun went down serenely, as the close of day. He has left a worthy companion, and seven children, to mourn his loss. Truly, **JOHN SEITZ, 2d.**

DELAWARE CO., Ohio, July 26, 1863.

ELD. BEEBE:—Please publish the following: **JOSEPH E. WILCOX**, eldest son of Hira and Martha Wilcox, of Delaware county, Ohio, enlisted in the United States army, July 29th, 1862,—left Delaware September 1st, and was killed in the battle at Arkansas Post, January 11th, 1863, aged twenty years, four months and twenty-two days. He was a member of Captain Weiser's Company, F., Ninety-sixth Regiment, O. V. I. He was young, healthy, and talented, and seemed to have a bright future before him. But when the war broke out, he felt it his duty to go in defence of his country, leaving the endearments of home, parents, brother and sister, for whom he had more than ordinary affection, to serve his country. He has sacrificed all that was dear to him on earth, including his own life, upon the altar of his country, and fallen in her defence.

Sweet be thy rest, my Joseph dear,
You are from every care set free:
Rest then in peace till thou shalt hear
The final trumpet call for thee.

Low in the grave securely rest,
'Till God shall bid thee rise;
O, then in glory may we meet,
In realms beyond the skies.

M. W.

Donations and Subscription Receipts.

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Laris Pulman, Adams Co., Illinois, \$4 00
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NEW-YORK—Rinard Blauvelt \$2, Mrs. Moses Vail 5, Thomas Wheat 1 50, Wm. A. Sayer 5, S. H. Hunt 1, A. Toulon 1, John R. Timan, Esq. 1, Eld. Chas. Merritt 1, \$17 50

MAINE—Capt. A. A. Jameson, 1 00

NEW-JERSEY—Eld. G. Conklin 2, Eld. P. Hartwell 2, C. Risler 1 50, \$5 50

PENNSYLVANIA—Eld. A. Bolch 2, G. W. Tymeson 1, 3 00

DELAWARE—Eld. E. Rittenhouse 1 00

MARYLAND—William Waters 1, Mary A. Truitt 3, 4 00

CALIFORNIA—Eld. Thos. H. Owen 3 50

KENTUCKY—Eld. J. M. Theobald 1 50, Willis Florence 1, Jas. Jennings 1, Eld. J. F. Johnson 4, A. Shelton 1, Sally L. Mantague 1, 9 50

OHIO—Eld. S. Seitz 1, William D. Eagle 1, James Roberts 1, W. Yeomans 1, Nancy Brown 1, J. McDonald 1, Eld. J. H. Biggs 1 50, 7 50

INDIANAN—A. Yager 2, Doct. William H. Cooper 1, L. King 1, Rebecca Barnes 50c., Eld. J. G. Jackson 1 50, 6 00

ILLINOIS—William Brickley 2, Laris Pulman 5, Eddy Ketchum 12, Mary G. Broadway 1, 20 00

MISSOURI—Robert Turner 1, D. S. Wood 1, 4 00

MICHIGAN—Eld. Wm. Jackson, 1 00

CANADA WEST—John S. McColl 1, D. T. McColl 1, 2 00

PLACE NOT MENTIONED—Hannah Harley, 1 00

Total, including contributions, sales of books, and subscription receipts, since July 15 to Aug. 15. \$86 50

Associational Meetings.

Conns Creek Association.—My dear brother Beebe, will you please publish in the "Signs of the Times," the following notice? The Conns Creek Regular Baptist Association will be held, the Lord willing, with the Bethel Church, five miles south of Franklin, Johnson county, Indiana, to commence on Friday before the First Saturday in September, 1863. At which time, the brethren and sisters will be glad to see as many of the brethren in the ministry from a distance as can make it convenient to visit us on that occasion. Can not Elds. Thos. P. Dudley, J. F. Johnson, and S. Jones, of the Licking Association, Kentucky, be with us? And you, brother Beebe, are truly solicited and desired to be in attendance, with as many other brethren in the ministry as will accompany you from the East. Brethren and sisters generally, whether located East, West, North, or South, are cordially invited to be in attendance.
Yours, affectionately, **A. B. NAY.**
Johnson Co., Indiana, June 25, 1863.

Licking Association.—My dear brother Beebe, will you do me, and the Churches of the Licking Association of Particular Baptists, together with the Associations with which we correspond, the favor to publish the following notice in the Signs of the Times? In consequence of the invasion of Kentucky by the Confederate Army, and their control of the country in the vicinity of the church at which the Licking Association had purposed holding her session for September, 1862,—the few messengers who met deemed it advisable to organize no further at that time than to adjourn until the Second Saturday in September, 1863. When it is purposed the Association shall meet at Mt. Carmel, seven miles east of Winchester, Clark Co., Kentucky. At which time we hope to meet

a number of ministering, and other brethren from abroad. Brother Beebe, our brethren are especially desirous that you, brethren Hartwell, Conkling, and as many others of our brethren at the East, shall favor us with your presence. Especially would they be gratified to have our old brethren Trott, and Barton, accompany you to the West. Most truly and affectionately your brother, in tribulation,
T. P. DUDLEY.
Near Lexington, Kentucky, June 2, 1863.

Sangamon Association.—Brother Beebe, please publish, in the Signs of the Times, that the Sangamon Association of Regular Baptists will hold their next annual meeting with the Fancy Point church, Sangamon county, Illinois, commencing on Saturday before the 4th Sunday in August, 1863, at ten o'clock, a. m. Brethren coming on the cars will observe the following rules: Those from the North must come on the morning train on Friday to Springfield and take the four o'clock train on the Great Western to New Berlin, where they will be met with conveyance. Those coming from the East will take the train so as to be in Springfield at four o'clock, then continue on the same train to New Berlin. Those coming from the West can come on the night train, if they wish, on Friday night, and brother Hammond will call on them and take them to his house. If brethren who prefer the morning train, will be met at half past nine o'clock, in the morning, Saturday. All must stop at New Berlin.
B. B. PIPER.
Springfield, Illinois, June 26, 1863.

White Water Association.—Dear brother Beebe, the brethren of the White Water Association request you to publish, in the Signs of the Times, the following notice: The White Water Association will meet with the Nettle Creek church, Randolph county, Indiana, on Friday, at ten o'clock, a. m., before the second Saturday in August, 1863. Therefore, we invite brethren and sisters to visit us from the East and West. Those coming from the East will come on the noon train and stop at Hagerstown. Those coming from the West on the cars will come on the five o'clock, p. m., train, and stop at the same place, Hagerstown, where they will be met by the brethren on Thursday, at noon, and five p. m., to convey them to the meeting, distance eight miles, north of Hagerstown.
JAMES MARTINDALE.

N. B. Hagerstown is situated on the Cincinnati and Chicago Railroad, in Wayne county, Indiana.
J. M.
Green's Fork, Indiana, June 22, 1863.

Mad River Association.—Brother Beebe, please publish that the Mad River Association will meet, if the Lord will, with the Caesar's Creek church, near Jamestown, Greene county, Ohio, on Friday before the first Sunday in September next, at ten a. m. Those coming at Xenia, on the cars, will be met on the preceding evening, with conveyances to take them to places of entertainment. Those coming by their own conveyance will call on brethren Hite, Hatch and Reaves. We cordially invite all who are of our faith, to attend—especially our ministering brethren.
E. M. REAVES.
Bowenville, Ohio, June 18, 1863.

Lexington Association.—Brother Beebe, please publish, in the "Signs of the Times," that the Lexington Association will convene with the first Baptist church of Lexington, thirty miles west of Catskill, Green county, N. Y., on the first Wednesday and Thursday in September next, at ten o'clock, a. m. Brethren and sisters who desire to meet with us, are affectionately invited to attend. And as we believe that God's people are one everywhere, we especially invite brethren in the ministry to attend with us. This done, by order of the church.

Those who come by the stage should be at Catskill on Monday evening, and take the stage which leaves for Delhi at three o'clock on Tuesday, and get out at Windham Centre, where they will find brethren to convey them to the place of meeting.
LUMAN WHITCOMB, Ch. Clerk.
Lexington, N. Y., July 13, 1863.

Brother Beebe, please publish, in the Signs of the Times, the time of holding the Old School Baptist Corresponding Meeting of California. It will be held with the church at Liberty School House, five miles west of the city of Peteluma, Sonoma Co., California, commencing on Friday before

the first Sunday in September, 1863, at 11 o'clock, a. m., and two days following.
THOMAS H. OWEN.
Suisun City, California, May 16, 1863.

Maine O. S. Baptist Conference. The Maine Old School Baptist Conference will be held with the church at North Berwick, on Friday, Saturday and Sunday before the second Monday in September. The meeting will commence on Friday, September 11th. Brethren Beebe, Hartwell, and as many others as can make it convenient, are invited to attend.

Maine O. S. Baptist Association, will hold its next annual session with the church in Bowdoinham, commencing on Friday, September 18, and continue three days. It is hoped that brethren Beebe, Hartwell, and others from the West, will be able to attend.

The Regular Old School Baptist Association, of Kansas, will meet with the West Union Church, near Mascatah, twenty miles due west of Atchison, Atchison county, Kansas. The time of this meeting is not given in the notice sent us.

Clover O. S. Baptist Association. Elder Beebe, please publish, in the Signs of the Times, that the Clover Old School Baptist Association will be held with the Brush Creek church, two and a half miles east of Bethel, Highland county, Ohio, to commence on Friday before the third Sunday in September next. We expect to see a goodly number of able ministers of the New Testament, especially from Kentucky. Can not you come too, brother Beebe?
Most truly yours, B. GREENWOOD.
Hillsboro, Ohio, July 1, 1863.

SALISBURY ASSOCIATION.—Dear Brother Beebe, in behalf of the church at Indian Town of the Salisbury Association, I will say to the brethren, through the "Signs of the Times," that they have concluded to change the time of commencing their next annual session to Wednesday instead of Friday before the fourth Sunday in October next. This change has been made at the suggestion of brethren from abroad, and with a view to the accommodation of the ministers upon whom they depend. The Yearly Meeting, at Welsh Tract, is appointed Saturday, Sunday, and Monday, the third Sunday in October. The Salisbury Association will commence in connection with this meeting. The brethren can go from Welsh Tract by the cars on Tuesday, to the town of Salisbury, where, I am assured by the brethren, they will be met and provided for. It is fourteen miles from Salisbury to the place of meeting. Those who can remain over Sunday, will find themselves surrounded with destitute churches, at any of which a cordial and grateful welcome will be found to await them. The only two remaining preachers who were laboring among the churches when the Association convened last fall, have since received their discharge and gone to their rest. I hope the destitute and dependent situation of the churches in this region will be borne in mind by our ministering brethren, not only at the time of their annual meeting, but at all other times.

Wednesday and Thursday preceding the fourth Sunday in August is the appointment of a Yearly Meeting at Nassau. I expect to attend, and hope to have some ministering brother with me.
E. RITTENHOUSE.
Newcastle Co., Delaware, July 29, 1863.

Old School Meetings.

BROTHER BEEBE:—We, the brethren of Mill Creek church, request you to insert this notice in the "Signs of the Times." Last September, at the meeting of the Little Flock Association, it was thought best to dissolve that body, at least for the present, hoping and believing that it would meet the views of our brethren, and restore peace in the churches in the west once more, and that we hold a Yearly meeting with the church at Mill Creek, Hamilton Co., Ohio, to commence at ten o'clock, a. m., on Saturday before the first Sunday in September, 1863, and to continue two days. At which time and place we hope to meet our brethren of the same faith and order from far and near, and we most cordially invite all, and especially our ministering brethren, to meet with us at that time and place. Brother Joseph A. Johnson, and brother Cox, and others, from Indiana, are expected. Can not brethren Dudley, Lassing, and J. F. Johnson, of Kentucky, also come? We hope to see brethren Beeman, and Brooks, from the Clover Association, and all of the Greenville Association, both ministers and brethren. And, brother Beebe, can not you come also?
As ever, your brother, JOSHUA HOWELL.
Cincinnati, Ohio, July 20, 1863.

BROTHER BEEBE:—Please publish that a Yearly Meeting will be held with the Old School Baptist church of Christ, in Columbia, Jackson county, Michigan, at their meeting-house, on the fourth Saturday and Sunday in September, 1863, to commence on each day at ten o'clock, a. m. Brethren, sisters, and ministers, of our faith and order, are invited to attend. Eld. Lewis Seitz is expected. Those who come by the cars will stop at Napoleon, where they will find brethren to wait on them to the meeting.
July 29, 1863. THOMAS SWORTOUT.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey Morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of Morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction; in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2.00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.
WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame—
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.
Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS!
ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a Finely Furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6½, 7 and 7½ octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded.
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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1863.

NO. 17.

Correspondence of the Signs of the Times.

BROTHER BEEBE:—I believe the last request for my views on a portion of the scriptures, to be given through the *Signs of the Times*, was made by brother Jasper Smith, of Illinois, in the eighth number, present volume, as follows:

"Will brother J. F. Johnson, of Kentucky, give his views, through the *Signs of the Times*, on the words, 'God is not the God of the dead, but of the living,' and oblige an enquirer after truth?"

The value of TRUTH is above any estimate that we place upon it, and I think that every one, who has any correct knowledge of it, should be willing to impart it to every honest enquirer after it. If I know the truth, I feel myself under obligations to do that, even at the hazard of exposing my own weakness: The precise words, embraced in the request, are found in Matthew xxii. 32, and about the same in Mark xii. 27, and Luke xx. 38, all of which were spoken on the same occasion, and upon the same subject. In Romans, xiv. 9, it is said, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living." Taking these texts in a mere isolated sense, extracted from the subjects with which they are respectively connected, they would amount to almost, if not altogether, a contradiction: and, hence the importance of ascertaining the subjects upon which these "holy men of God" wrote, as well as the characters addressed. Supposing that it may be as satisfactory to my brother, I will endeavor to consider the texts in connection: As the Lord is brought to view in one text as being *not* the God of the dead, and in the other as being Lord *both* of the dead living, and in order to show that there is no jargon in the two passages, it will be necessary to consider the different senses in which the word *dead* is used; for it is evidently used in the holy scriptures as signifying divers states or conditions: as dead, deceased: dead in sin: dead to sin: dead to the law: and according to the belief of the Sadducees, it meant complete annihilation: "For the Sadducees say that there is no resurrection, neither angel, nor spirit." Acts xxiii. 8. The first text under consideration is found in a conversation had between the Savior and the Sadducees, in which the doctrine of the resurrection was concerned. They came to Jesus with the view of confounding him on that subject, and told him of seven brothers who successively married one woman, and asked him whose wife she would be in the resurrection—having no more exalted ideas of a resurrection than many have now, who talk and preach so much about meeting their wives, children, &c., in the world to come, and the terrible anguish, weeping, and lamentation, that will be felt and realized among the just on seeing husbands, wives, children, &c., "Thrown over the battlements among

the damned." Such have no proper idea of the resurrection, and are no more consistent than those who, to this day, think it incredible that God should raise the dead—and, therefore, retain the same old Saddusaic notion of non-resurrection. But, the Lord soon exploded this silly idea of the Sadducees, by referring them to what the Lord said to Moses concerning Abraham, and Isaac, and Jacob. Those Sadducees, like all others who put on sheeps' clothing to hide the wolf, professed to believe the scriptures. The case of Abraham, Isaac, and Jacob, therefore, was a complete *quietus* in the case; for they had been dead from one hundred and fifty to three hundred years, at least, before the Lord said to Moses, "I AM the God of Abraham, and the God of Isaac, and the God of Jacob;" and if they died such a death as the Sadducees supposed, became extinct, completely reduced to nothing, how could He be their God in that case? Could He be the God of that which did not exist, in any sense? No! He is the God of the living. It amounted to proof positive by the scriptures which they professed to believe, that Abraham, Isaac and Jacob still lived when God spake out of the burning bush to Moses, and that he was their God still. Then, "God is not the God of the dead (the extinct) but of the living." It appears from the best description we can get of the doctrine of the Sadducees, that they believed that man was entirely material, soul, body, spirit, and all: and, of course, when he died he sank into nonentity, like the brute, and that was the end of him. Consequently, there were no future rewards or punishments, as the modern Universalists believe now. All this would sap the very foundation of the christian's hope at once; and Christ exposes the falacy of the whole theory, assuring us at the same time that, although our bodies may sleep in the dust for a while, we still live, and He is our God still. Thus, in the scriptures, those holding erroneous sentiments, are frequently addressed as though their sentiments were true, for the sake of refuting them, and so the Lord addressed the Sadducees respecting "the dead" according to the Saddusaic notion, which meant nonentity, and so effectually did He silence them, "That they durst not ask Him any more questions at all." I presume that this brief view of the first text under consideration, will enable my brother, and others, who may consider it worth their perusal to get my idea, that God is not the God of the dead that die as the Sadducees contended, like the brute, and become extinct, but of the living, whether they live in this world, or in another, or better, as did Abraham, Isaac and Jacob. The text, in Romans xiv. 9, presents death

in its true sense, not as annihilating or reducing us to nothing, but merely as dissolving our earthly house of this tabernacle, that we may "Be clothed upon with our house which is from heaven," and "That mortality might be swallowed up of life." "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." For what end? To the end that whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Is not this a pleasant consideration? "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." It is no more certain that he liveth unto God than it is that his children, who are born of God, do live, and shall forever live to Him who died for them. "For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. v. 14, 15. Is it so, that Christ both died for us and rose again that we might live to Him? How the thought should incite all our devotional powers to praise, extol, thank, and reverence His holy name for such surpassing and incalculable favors! O, did He die? Yes! "CHRIST DIED FOR OUR SINS," and, in that death, He did "REDEEM US FROM ALL INIQUITY." That fact should inspire our heart with a mournful joy. But the wondrous and transporting scene did not end there: *He rose.* Let our joys now rise to ecstasy!—our songs swell to thrilling notes of rapture at the thought!—the fact, that it was impossible for death to hold him! There was too much power there for the sepulchre to hold. Like the withs with which Samson was bound, and which he brake as a thread of tow when it touched the fire, He severed the fetters of death, and rose! rose! graced with conquest! bearing the palms of everlasting victory!

"Death could not hold our conquering Head,
And death must therefore yield the palm;
Lord of the living and the dead,
We hail thy victory! Great 'I AM'!"

Died to redeem—rose to revive—and lives to intercede for his people. "I am He that liveth, and was dead; and behold, I am alive for evermore: amen; and have the keys of hell and death." Herein is a most astonishing display of "His divine power" in over-ruling all the wily maneuvering of the arch adversary in the introduction of sin into the world, with all its train of direful consequences, to the development of His own glory, and the good of His elect—the most sublime display of the supreme power of God exercised in behalf of His fallen, and otherwise lost children: the most amazing outburst of love and mercy that the imagination could conceive of. How could eternal love, reign-

ing grace, and boundless mercy, ever have had so conspicuous a display, had not sin entered into the world, and death by sin? How could many be made righteous by the obedience of one man, (Christ,) had not many been made sinners by the disobedience of one. May we not then sing with the poet?

"What else is evil but the shade
By wisdom in the picture laid?
To make His love arise and show
Its brightest glory here below.
Nor yet could sin-forgiving grace
Among all the creatures find a place;
While all was good no room could be
For mercy's aid to misery."

O! my dear brother, brothers, sisters, all, while we live may we live, really and manifestly to Him, and when we die, die to Him who died for us, and rose again. Rejoice then, that He is "Lord both of the dead and living;" and therefore, not the pomposity, wealth or splendor, bewitching snares of this life: not tribulation, or distress, persecution, or famine, or nakedness, or peril, or sword, destructive missiles, not death itself, terrific monster, last but vanquished enemy, shall dispossess the Lord of the dead and living of his heritage, for whether we live, or die, we are the Lord's. Then let us chant with the redeemed hosts—

"Worthy the Lamb that died," they cry,
"To be exalted thus;
Worthy the Lamb, our lips reply,
For He was slain for us.
Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be Lord, forever thine."

Brother Beebe, since commencing the foregoing communication, I discover in the last number of the *Signs of the Times* that has come to hand, a short communication from brother William Jackson, of Michigan. After speaking of a publication of mine, in the *Signs of the Times*, of June first, on the subject of, "The Prodigal Son," he says:

"I would be gratified much if he will give his views, through the *Signs of the Times*, on that part found in Luke xv. 22. The particular point of enquiry is, whether the robe spoken of is the robe of righteousness in which the saints are to be presented spotless before the throne, and if so, what have the SERVANTS to do in putting it on the prodigal?"

In my attempt to answer the queries, I beg leave to refer my brother to some expressions in that article. On page eighty-four, and in the fourth column, I have said: "A parable (proper) is similitude to some thing to be illustrated by it, and of course, in its general features must present an analogy to the antitype: but it is not to be supposed that all the particulars of the antitype must have precisely corresponding lineaments with what is to be explained by it," and referred to the parable by which Nathan reproved David, to substantiate the idea. The brethren, by these extracts, will discover that I regard the whole matter of this parable, as well as others, as symbols or illustrations of something else, but portraying their antitype in their general features. Therefore, in answer to the question, "Whether the robe spoken of is the robe of righteous-

ness in which the saints are to be presented spotless before the throne?" I answer, No. But suppose that, whether it was a real or supposed one, it was typical of that spotless robe in which the saints are dressed. Isaiah has said, "HE HATH CLOTHED ME with the garments of salvation, HE HATH COVERED ME with the robe of righteousness." If we may particularize on all the minute parts of the parable, I suppose the *servants* of God are all aware that they can do nothing more in putting on the robe than by way of manifestation to those who the Lord has taught to see the folly of trusting in their own righteousness, which is comparable to the "spider's web," and "filthy rags." All such are made to feel the necessity of a more durable and decent covering; and when the faithful servant appropriately applies the righteousness of Christ, it will fit that individual for whom it was prepared, and who is prepared to receive it, to a *τ*; and the faithful servant dare not apply it to any other, or if he does, he casts his pearls before swine. Now, I have hastily submitted some of my reflections on the subject proposed, but whether the mere *putting on* the robe (on the prodigal) or the ring on his hand, or the shoes on his feet, was intended to evince some spiritual import, I know not. Some of the most tiresome preaching that I have listened to from Old School Baptists has been when they have taken up a figure and labored to make some thing out of each particle attached to, or connected with the figure, point to some remarkable spiritual object. For instance: One takes up "a reed shaken by the wind," and begins with the *root*, and spiritualizes that—then the stalk—next the wrapper, or envelope—then the blade connected with it, and so on, till all is spiritualized. I do think that I have heard figures distorted in this way out of all shape, stretched beyond all that was designed to be conveyed by them, and perhaps I may have been engaged to some extent in a similar speculation while penning the foregoing remarks. Others, however, no doubt, see further into these matters than I do, and should let their light shine. Having now tried to reply to all the requests that I have found in the *Signs of the Times*, for views, this, with all the rest, is kindly submitted to the judgment, which, I trust, may have been, and still may be, formed by a careful comparison with the scriptures, and may the Lord open our understanding that we may understand them. Most affectionately,
J. F. JOHNSON.

MICHIGAN, August 9, 1863.

BROTHER BEEBE:—If I may so address you, although we are strangers in the flesh, I have felt impressed to write you of some of my religious exercises, and if we have been born of the same Spirit we can soon become acquainted, by hearing of the dealings of the Lord with our souls. Although I feel very incompetent to write any thing to be sent abroad, I still feel it to be a duty to relate the reason of my little hope, and cast it in with others; and I desire, above all things, to be found on the Lord's side, and on the side of truth; although I hardly dare open my mouth to claim any right to the tree of life. I feel so very unworthy, for my whole life is sinful, and when I would do

good, evil is present with me. But yet I think I love God, and love his people. I love to try to serve him, and I love his precious cause; and there is, I hope, in my heart a spark which lights up at times, and causes me to rejoice in God my Savior; and to hope that I shall one day bask in the smiles of his face. I was but ten years old when I trust the Lord began to show me that I was a sinner. It was at a Presbyterian Sunday School, the school house was in a bush lot in which there were many wild flowers. I had got there before the school commenced, and so I walked out among the wild flowers. The sun was shining brightly, and while amusing myself among the flowers, all at once the sun, and all nature, looked gloomy: and a small still voice said to me that I was a sinner, and sinning against a holy God. I had never seen myself a sinner before, and hardly knew what sin was. But now something told me, I must be born of the Spirit, or be forever lost. I went into the school, but did not enjoy it as formerly. There seemed to be a load of guilt resting on my mind. I returned home, feeling very sad. The poet expresses my state better than I can—

"Awak'd by Sinai's awful sound,
My soul in guilt and thral I found,
And knew not where to go.
O'erwhelmed with sin, with anguish slain,
The sinner must be born again,
Or sink in endless woe."

The sun being nearly set, I thought I would take a walk, and I walked on until I thought I was where none but the eye of God could see me, and knelt down, and in my childish way, tried to pour out my soul in prayer to God; but Satan seemed to be there, and seemed to say if I did not leave that place, I would be torn to pieces. I rose up, and walked to the house, and it appeared to me I could hear footsteps behind me. I went to bed, and wept myself to sleep; and when the morning came my load of guilt remained. All nature seemed to be right before heaven, but it seemed that God looked on me with a frowning face. From day to day I went mourning with a heavy heart. Soon after this, I went to a Baptist meeting, this was the first time I remember of ever hearing Baptist preaching, and it seemed all to be preached for me. The preacher said, The sinner must be born again, and born of the Spirit, or he could never enter the kingdom of God. I wept all through the meeting, but tried to hide it from every one as much as I could. I attended meetings as often as my parents would allow me to; we generally had to go three miles on foot, but I was willing to undergo any hardship for the sake of meeting with Christians. I thought they were a happy people, and I desired to be one of them. When Sundays came, if I could not go to meeting, I choose to take my Testament or some good book, and go away by myself and spend the day in reading, and in mourning over my wicked heart, hoping that God would in some favored hour meet me, and cause my poor soul to rejoice in his love and mercy. I took no comfort in youthful sports, like others. When I was in my twelfth year, my mother united with the Baptist church by baptism, and I then felt that she was going to heaven, and I alas, was left behind. There was a great revival among the Baptists. I desired to attend the day she was baptized, but could not. I

felt that I was alone, and forsaken, and that God had forsaken and cast me off forever. I went out in the garden and spent the most of the time. That day all nature seemed to be praising God, all but me: even the little birds seemed to make the air resound with the praise of God: but poor me—I could not so much as look up—could only cry, O Lord have mercy! O, the thoughts of everlasting banishment from the presence of so just and holy a God, and of the blessed Redeemer on Calvary!

"I saw my sins his blood had spilt,
And help'd to nail him there."

Thus I was led along through many changes, which time would fail to mention them all. When I was sixteen years old, my parents, brothers and sisters, moved from New York State to Michigan, where my mother united with the Old School Baptists, and I attended their meetings every Sunday, unless away from home. They had a good preacher, and good meetings; but they afforded no comfort to me. I wanted to be with them, and often wished that I were a little fly that I might see and hear, and not be perceived. I found that all the Christian admonitions, and all the preacher said, only increased my grief.

"The saints I heard with rapture tell
How Jesus conquered death and hell,
And broke the fowler's snare;
But when I found this truth remain,
The sinner must be born again,
I sank in deep despair."

When I was returning from the meetings, and feeling my grief to be so great I often resorted to the woods, or to some lonely place, where no eye but that of God could see me, and there I would implore the mercy of God: for I felt myself to be totally lost. It seemed to me that I had sinned away the day of grace, and was given over to hardness of heart; and that there was no mercy for me. In this way I was led along a year or two longer; all the time trying to do better, and trying to work myself into the favor of God. When I was in my eighteenth year, the Baptists held a protracted meeting, in this place, where I hope the Lord had mercy on many poor souls. I attended, but did not go expecting to find mercy for me; but I wanted to see and hear what the Lord had done for others. I attended night after night, until my grief became so great I could hardly endure it. Every night they invited all who wished to be prayed for to come forward: but I kept concealed as much as I could. I felt that if the Lord could have mercy on me he could find me anywhere, and I did not want any one to know that I had any thing on my mind. Sunday morning came, and I went to meeting, desiring and praying that God would meet me there, and set my soul at liberty, or strike me out of existence; for I felt that everlasting banishment was my doom. While the preacher was telling of the blessed inheritance of the righteous in heaven, and of the doom of the wicked, if they did not repent, and turn to the Lord, I felt that I had never repented, and that I could not; for I could do nothing but cry, Lord have mercy on me. I felt to say—

"Here Lord, I give myself away,
'Tis all that I can do."

Hell seemed to me to be my portion, and that God would be just in sending me there. I felt as though I never wanted to rise from my seat again, but that I might sink into the earth, where no hu-

man eye could see me again; for I felt sure that my doom was with the wicked. But I returned home, and went again that evening. I made up my mind, during the meeting, that I would arise and be prayed for, and not hide myself any longer; for I had read that the effectual fervent prayer of the righteous availeth much. And when the sermon was over, a call was made for all who desired to be prayed for to arise, I rose up, for the first time, and that moment my burden of guilt was gone, I felt calm. They were singing the hymn—

"O, how happy are they,
Who their Savior obey," &c.

It seemed as though the house was lit up with the glory of God's countenance, and resounded with the praise of the Redeemer. I felt that I could sing with them. O, what a happy change! I now felt that God was my God, and I desired to live, and love, and serve him, all my days. I felt that I could fall down at my Savior's feet, and wash them with my tears, and wipe them with the hair of my head. I felt that I could look Christians in the face, and take them by the hand, and go with them heart and hand in trying to serve our Lord and Master. Soon after this, I went to a Baptist church meeting, which was the first I ever attended, a number related their experience, and my brother, and myself, among them, and we were received for baptism, and on the next day, after hearing an excellent sermon, we repaired to the water, where we were buried with our Lord in baptism, and it was the happiest day I ever enjoyed. I felt as though there was no more trouble for me. We had good meetings, and on church meeting days a common house would not be large enough to hold us all. Some times this wilderness land, as it was then, seemed to bud and blossom like the rose. But, ah! the scene has changed! Many of us have sat down by the cold river of Babylon, and hung our harps on the willows, and myself for one. God's people have been scattered to and fro, up and down, in the earth, and you can judge of the cause. We have had some times of rejoicing, and others of mourning. I mourn that true religion is no more sought for, nor looked up to. I feel that there is a great lack in me; but still I can but hope in the mercy of God. There is no merit in me. To me, the true followers of the Lord seem to be very few; but I must not be their judge. The Lord knoweth them that are his, and the foundation of God standeth sure. God's people are a tried people; but though we pass through the furnace of affliction, and meet with many difficulties by the way, if we are his, he will take care of us, and bring us off more than conquerors through him that hath loved us, and given himself for us. It is a happy thought that when all the ransomed family of God shall be brought home, we shall receive a crown of righteousness, and have palms of victory in our hands, and shout thanksgiving to God who giveth us the victory through our Lord Jesus Christ, and dwell forever in the New Jerusalem, and eat of the tree of life, and drink full draughts of the water of the river whose streams make glad the city of God, and sing of redeeming grace and dying love forever more. The happy thought brings joy and glad-

ness to those who have the faith of God's elect to the poor tempest tossed and afflicted saint amidst the cares and fiery trials incidental to the christian warfare. But I must close, lest I weary you. When I began I did not think of sending this to you for publication, but designed only to write my experience to leave behind for some of my relations, as a witness of what the Lord had done for me: hoping it might be made of use to some of them. My health is poor, and I feel as though I have but a little more time to spend in this world. I have been a Baptist member twenty-seven years. My faith has ever been firm and unshaken in my Savior, and in the doctrine of the bible. As I have learned Christ Jesus my Lord, so, in my feeble way, I have tried to walk in him. I like your paper, very much. They contain the best preaching we have here. I threw in my mite this year, and I think I shall send for them next year. If you see anything in this worthy of a place in your paper, you can publish it, if not, do with it as you think best, and all will be right with your poor unworthy sister, if one at all. Excuse me for withholding my name this time.

PIETY HILL, California, June 22, 1863.

BROTHER BEEBE:—As there are many people believe that *falling from grace* is a bible doctrine, who, among other scriptures, rely upon Heb. vi. 4-6, to establish their theory, and regard it as one of their strong-holds, I propose to offer a few remarks on that passage. It reads thus: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The apostle was showing the difference between the two priesthoods, namely: the Aaronic, and that of Melchisedec, and in his argument he uses the words of this text, which the advocates of the doctrine of falling from grace would wrest from its connection, to their destruction, as they also do the other scriptures. But how different is the teaching of the apostles. In the preceding verses of the same chapter he leaves the principles of the doctrine of baptisms, and of laying on of hands, &c., and goes on to perfection, or in other words, goes on to show the perfect priesthood of our Lord Jesus Christ in its transcendent excellence and perfection over the Levitical priesthood, which could make nothing perfect. And the first argument used is presented in our text. The Aaronic priesthood was only typical, and for the time a figure, and under it were offered both gifts and sacrifices, the imperfection of which appeared in that they could not make him who made them perfect, as pertaining to the conscience: for all the legal offerings and sacrifices could not purge the conscience from dead works, to serve the living God, because there was a remembrance of sin every year, and consequently new offerings were required continually as a foundation for repentance, &c. So under the legal priesthood there was a *falling away*, and a renewing again, by gifts and sacrifices, which were made every year. But

the priesthood of Christ was not after the law of a carnal commandment, but by the power of an endless life. And as the High Priest of our profession, he has by one offering perfected forever them that are sanctified. When the carnal Israelite, under the law, fell away from his ceremonial cleansing, he could be renewed to repentance by repeated sacrifices, but in the priesthood of Christ, there remaineth no more sacrifice for sin. Therefore, if they for whom his one offering was made should fall away, it would be impossible to renew them again to repentance, as the one offering of Christ can never be repeated: for to repeat it would require that he should be again crucified and put to an open shame. There is, therefore, under Christ's priesthood nothing to predicate a new repentance upon, if they for whom his one offering was made shall fall away; Christ having offered himself once for all, that is finally, and never to be offered again. At the death of a Jewish priest, he ceased to officiate, and his successor was installed; but not so at the death of Christ. He has no successor, but remaineth a priest forever after the order of Melchisedec, and not after the order of Aaron; for the priesthood of Christ being established by the power of an endless life, secured to it the power and efficiency of things which can not be moved, but remain. Hence, the perfect security of those for whom Christ died: it rests upon the perfection of his one offering. This is the perfection of which the apostle treats, namely, a perfect priest, a perfect offering, and consequently a perfect redemption, complete in all its parts, nothing lacking, in which God declares he is well pleased; and which holds good through time and in eternity. So far then from proving the falling from grace into total apostacy, it proves the very reverse: for the scriptures abundantly declare that they are kept by the power of God through faith unto salvation, ready to be revealed at the last time. Christ's perfect atonement leaves no room for deficiency, or place for amendment. Those for whom it is made can neither annul, nor improve it. It secures their redemption beyond the possibility of a failure: and is guaranteed by the oath and promise of God, who can not lie. How then can it fail? I will not dispute, if the saints after being made partakers of those graces mentioned in the text, were then left to map out their own course, without divine protection, left to their own way, they would surely fall: but they are not left, for underneath them is the everlasting arms of Jehovah. He has given them eternal life, and they shall never perish, neither shall any pluck them out of his hand. There is another consideration establishing the perfect security of all the saints, it is this: "It is Christ that died." This glorious truth, once conveyed to a poor self-condemned sinner, by the Holy Ghost, is a guaranty to him that he is safe. It seals him with the spirit of promise, and that promise is of God, who can not lie; it is immutable, and can no more fail than can the pillared firmament, or the foundation of the earth. As in the atonement made by the one perfect offering of the Son of God, all the attributes of God harmonize, no failure of its efficiency can take place without violating them. Justice now satisfied would

be outraged if any for whom perfect satisfaction was made by it should finally perish. God's truth and oath being pledged, for their eternal salvation, would also fail. This can never be, for in their redemption, Mercy and Truth have met together: Righteousness and Peace have embraced each other. Grace must, will, shall, does reign, through righteousness to eternal life through Jesus Christ our Lord. —Brether Beebe, may the Lord bless you in your labors for the edification, instruction and comfort of Zion, and cause all to redound to the honor of his name, and the good of his precious cause, is the prayer of a poor helpless sinner.

B. NEWKIRK.

MELMORE, Ohio, July 29, 1863.

DEAR BROTHER BEEBE:—Having received letters from brethren in the West, one from Andrew Hite, of Marion county, Illinois, in the spring—one from John Wayman, of Keokuk county, Iowa—and one from Elkanah Smith, of Vandala, Illinois—all inviting me to visit their sections of country, and attend Associations with them, in their several localities, with your permission, I will answer them all through the *Signs of the Times*:

Dear Brethren—It would afford me great pleasure to comply with your requests: but owing to engagements made for me at our Association, it will not be in my power. I expect in the next month to attend the Sciota, and the Muskingum Associations, which will take about two weeks, and, as soon as I return, I have other appointments in short succession, which demand my attention; one of which is in the State of Michigan. The Sandusky Association met with the Honey Creek church, in June last, as published in the *Signs of the Times*; all the business was done in harmony, and the preaching throughout the three days was all of one piece. The brethren in attendance with us were, John Parker, Hiram Herndron, Joseph Smith, W. T. Pence, McClland, Hess, and Ashbrook. On Saturday afternoon, brother Noah Spitler was ordained to the work of the gospel ministry, by prayer, and the laying on of hands, by Eld. John Parker, Peter Seitz, and Lewis, prayer by brother Parker. On Sunday, the congregation was large and attentive, and brethren Smith, Herndron, and Parker, preached in demonstration of the Spirit, and power; and truly the saints were made to realize that their faith stands not in the wisdom of men, but in the power of God. Again, I would say to the dear brethren, it would afford me special satisfaction to attend your Associations: First, because I desire to do so. Secondly, because I would be privileged to meet with a goodly number of brethren whom I knew in Ohio. And, in the third and last place, I would expect to see and form an acquaintance with many dear brethren whom I have never seen, and hear some of the brethren preach the unadulterated word, which is one of the greatest privileges we can enjoy in this world. At no time since I have been trying to preach Christ, and him crucified, as the only Savior of sinners, have I been more desirous to hear other brethren preach the glad tidings of great joy, than at the present, in which the people of our land mourn, and the church of God is not without her sorrows, on ac-

count of the great destruction which prevails around us, of our dear ones, by the present war in our land, which was once the glory of the earth; but now, alas! the habitation of cruelty, of cruel and blood thirsty men, who seem to exult and rejoice in such a state of things. Here let me ask this question: Can a child of grace take the sword, or any other instrument of death, in hand, with a willing heart, to destroy the life of his fellow man? Such deeds surely can not agree with the spirit of the gospel of Christ, who taught his disciples to love their enemies, to pray for such as hate and despitefully use and persecute them. I think, in the present struggle in our country for the mastery, the pot-sherds of the earth are striving with the pot-sherds of the earth; but let us not forget that it is written: "Wo unto the man that contends with his Maker." Brethren, let us teach the bible doctrine, "To deal justly, love mercy, and walk humbly with our God." I remain yours, in hope of a blessed immortality beyond the grave,

LEWIS SEITZ.

To ANDREW HITE,
JOHN WAYMAN,
ELKANAH SMITH.

BUREAU Co., Illinois, Aug. 3, 1863.

DEAR BROTHER BEEBE:—I was much pleased at our June meeting of the Spoon River church in the reception of our much esteemed brother, and sister, Peter Riner, and wife, by letter, as members of the church. They reside near Elm Wood, Prairie county, thirty miles from the church. At the July meeting, brother Bogart, of Whiteside county, who had, at a preceding meeting, been received for baptism, accompanied by his companion: a brother Winchel, and wife, from Henry county, each having related a very satisfactory experience, were received for baptism. On the following morning, at Modina, in Stark county, Illinois, the four persons willingly followed the Redeemer in the ordinance of baptism. Sister Lany Winchel was in the company. They had traveled forty miles, and two of them a few miles further. The last named I have known to travel twenty odd miles on Sunday morning to hear one sermon. I am thus particular as to distance, to call the attention of some who neglect the privileges of the church, at less than half that distance. Such an anxiety to hear, is great encouragement to a minister who tries to do his duty; and in the other, what room for conjecture! We have a hope that there are others whose hearts the Lord has opened, who will soon follow the footsteps of the flock. Job has said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. It is not presumption to say of the Head of the church, that there is a Body, and that the body is composed of parts, called members: "The body hath many members." "Ye are the body of Christ, and members in particular; for we are members of his body, of his flesh, of his bones." What a favor to obtain the least attention from the King Immortal and Eternal! What honor to be admitted as a servant into such a family! But the honor of being adopted as one of the children, yea, to be assured that he is our Husband! What interesting language! "I will betroth thee unto me forever, in righteousness, in judgment, in loving kindness, in

mercies, and in faithfulness." He has promised to his Bride an inheritance: giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. A farther ground of hope: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, which inheritance is eternal." The question is: Will the King Immortal be propitious to the most vile? The answer is: He will. In which case, I, the vilest, may hope. A word to the ministry: The work is great, and large. Try to do your duty. As ever, your unworthy brother,

JAMES B. CHENOWETH.

FAIRFIELD Co., Ohio, April 6, 1863.

DEAR BROTHER BEEBE:—For some time I have thought of writing a communication for the *Signs of the Times*, but a sense of my insufficiency for such an undertaking, and the able manner in which the communications which I have been permitted to read hitherto have been written, I shrink from the task. But, drawing the bow at a venture, and hoping that through the Spirit of the Lord I may be enabled to drop some words of comfort to some of the Lord's afflicted people, I have concluded to make an effort, however weak it may be. That God's people are a tried and afflicted people, is a truth confirmed by divine testimony, and taught in the experience of every saint. And this being the case, how often do the way-worn and tempest tossed saints look upon their troubles and trials, their distresses and afflictions which so greatly press them down as evidences which they construe as being against their christianity; but this is a legacy which belongs especially to the children of God, while here in the flesh. The blessed Savior informed his disciples, before his crucifixion, that, "In the world ye shall have tribulation; but in me ye shall have peace." We can not, therefore, expect to be carried to heaven on flowery beds of ease, while others fight to win the prize, and sail through bloody seas, neither can we reasonably expect to always mount up with wings as eagles, and soar aloft upon the mountains, as we at times are enabled to do. What the apostle said to the saints of his day is undoubtedly applicable to the saints in all ages: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." The Savior has also said there should be a time in which the saints should mourn, and the world should rejoice; but he gave them the blessed assurance that their mourning should be turned into joy. Such then is the tendency of all the troubles through which the church is called to pass. Notwithstanding darkness and gloom may surround them, and the waves of affliction pass over them, yet the end of their troubles and sorrows shall be joy. And we are still farther informed that they who sow in tears shall reap in joy; and their joy shall be unspeakable and full of glory. O! what joy and comfort does the soul realize after having been tried and tempted, and after having drank of the worm-wood and gall, after having been apparently forsaken of God, when again permitted to emerge from distress and darkness into the light and liberty of

the gospel, being enabled to behold the King in his beauty, whose presence is better than life, and at whose right hand are pleasures forevermore. Such joys are better felt than described, they are an earnest or foretaste of that which is to come, and they are constrained to say—

If on earth it is so sweet
To sit and feast, at Jesus' feet,
What must it be to wear a crown,
And sit with Jesus on the throne?

I will bring my imperfect scribble to a close. Do with it as you think best. I desire an interest in your prayers, that the Lord may preserve me from the evils of the world, and lead me in paths of righteousness, for his name sake. May God bless and prosper you in your labors to defend his truth, is the desire of

Your unworthy brother in tribulation,
LEWIS KAGY.

LYNNVILLE, Indiana, May 12, 1863.

DEAR BROTHER BEEBE:—I again take my pen to address you, as I have obtained one more new subscriber for the *Signs of the Times*. I would have been glad if I could have obtained more, but I have not been able at this time. This is the fourth I have been able to send you, and as this one lives several miles from us, perhaps he may gain others in his vicinity. Dear brother, I have the pleasure to say, we still receive your valuable messenger, the *Signs of the Times*, for which we have great cause to be very thankful, especially in this present distressing condition of our once happy and prosperous country. Things truly look very dark, and as you remarked, in a late number, "No doubt thousands would be pained to hear that our dear old father Trott is confined in prison." We do indeed feel to sympathize deeply with him in his severe affliction, and humbly try, in our weak and feeble manner, to pray the Lord to support and sustain him in his affliction, and others also who may be sharing the same fate, as there are undoubtedly many, though perhaps not ministers of the gospel, yet honorable, peaceable and law abiding citizens, suffering at this time. It is truly a time of peculiar trial and peril, but the Lord is able to uphold, sustain, and deliver those who fear and confide in him: He is a very present help in every time of trouble. And he has promised that he will never leave nor forsake those who trust in him. My dear brother, with much pleasure I think I can say, we have received much consolation and instruction from the communications published in the *Signs of the Times*, especially from your editorials, and more particularly of late than formerly. You are, I think, too well taught of the Lord to be flattered by praise from your fellow creatures; and I would not flatter any brother; but I do feel thankful to the Lord for the comfort and edification I have received in reading your paper; and for the encouragement of yourself to still persevere in your labors of love, in which you have been so long and faithfully engaged, I feel it to be my duty to acknowledge the benefit I have received from the communications of the scattered brethren and sisters of your correspondence. And it really seems to me that if ever there was a time when the Lord's people needed to correspond freely with each other, both in relation to what the Lord has done for them, and also of their understanding of the scriptures, as the

Lord has given them light, it is surely the present time. Although I do not feel competent to write for the edification of the saints, I do feel very anxious that all who have the ability should do so. And I would encourage them with the assurance that their time is well spent, and their labor is not in vain, in the Lord, for it is of great benefit to the hungry and thirsty who desire instruction. May the Lord enable you still to proclaim his gospel, both by word and pen, and at last may it be our happy lot, through the abounding grace of God to meet in that happy world where sin and sorrow can not enter, where the wicked cease from troubling, and the weary are at rest.

Your unworthy brother,
RICHARD LANGFORD.

CANTON, Illinois, July 6, 1863.

DEAR BROTHER:—Through the tender mercy of our God, I am permitted to write you a few lines, and make my remittance for the *Signs of the Times*, as I am not willing to do without them. They bring me good news from my dear brethren, and sisters, which is refreshing to my poor soul, and which makes me desire greatly to see and embrace them in christian fellowship. Your editorials are soul cheering, and my poor soul is made to rejoice in God my Savior while I read them. And I pray God to still enable you to feed his humble poor with the pure word of truth. For Jesus said, "I am the Way, and the Truth, and the Life; no man cometh to the Father but by me." And again: "I am the door, by me if any man enter in, he shall be saved; and shall go in and out and find pasture." They who do so enter are the chosen people of God in Jesus Christ, and hence they are born of God at the time appointed of the Father, and then it is their duty and privilege to honor their Savior by walking in his commandments. First they are to go to their kindred in Christ, not to strangers, or to Babylon, but to them that fear God, and declare what God has done for their souls, and then follow their dear Lord, into the water and there be buried with him in baptism, after which they are at liberty to sit down at the Lord's table. It is also the duty of the Lord's children to love one other, and when they see a brother overtaken in a fault, they should be sure to go to such a brother, or sister, in the spirit of love and meekness, but never in a rough or hasty manner; and if you gain the brother, or the sister, it is well; but if he will not hear thee, take with thee one or two, that in the mouth of two or three witnesses every word may be established; and if he will not hear them, then tell it to the church, and if he will not hear the church, let him be unto thee as an heathen man, or a publican. Dispose of this, brother Beebe, as you please.

WILLIAM MORPHEW.

WEST LIBERTY, Indiana, July 23, 1863.

ELD BEEBE:—Enclosed you will find the money for the continuance of my subscription to the *Signs of the Times*, for I expect to take it as long as it shall be published, if I live so long; for I have had more enjoyment in reading it during the last year than I have had in any other employment. I delight in the able and harmonious communications of the brethren

throughout the States. Notwithstanding the distracted condition of our beloved country, we show to the world of mankind that the Old School Baptists are a united people, and that nothing can separate them from the love of God which is in their beloved Redeemer, and that they are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. This being so, let all the fiery billows of the wicked roll on in one solid mass, we need fear no evil: for our God is a wall of fire round about, and the glory in our midst. Thus protected, all the artillery of the wicked and all their weapons formed against Zion, can do us no harm. All these have been tried in ages past. When they cast the Hebrew children into the furnace which had been made seven times hotter than it was wont to be heated,—the form of the fourth was with them to quench the violence of the fire and to protect his chosen ones. And he was also present to stop the mouths of the savage lions, so that they did not hurt Daniel. All these things should encourage us to trust in the Lord. We should not neglect to support our organ, or medium, whereby we can hold communication with each other. I have written more than I expected to, and I will close, by informing you, brother Beebe, that I live in a community in which there is but very little preaching, nearly all the preachers hereabouts being of the kind who have "itching ears." I close, hoping you may get this scribble, and continue to send on the *Signs of the Times*, for they afford me much delight. You may use this as you please. WILLIAM H. COOPER.

LINCOLN, California, June 25, 1863.

ELD BEEBE:—I now receive the *Signs of the Times* regularly, and their contents are eagerly devoured: for they are sweet to my taste. I think it was in the number for February 1st I found a communication from my cousin, Mary B. Bristow, which I read with unbidden tears in my eyes. It brought me reminiscences of my former life in Kentucky. I did not know that she was an Old School Baptist; for I had not seen her for more than twenty years. I was much pleased to learn that darkness had been made light with her. I am well aware that all who are taught of my Master will speak the same things. I have no church to attend nearer than about fifty miles. I have been once to Eld. Owen's church, at their Yearly Meeting. I now purpose to attend that, or Oregon, this fall. Since I came to California, I have spent part of two summers in Oregon, and traveled some with brother Cranfill, and also with brother Stipp. I am pleased with the Old School Baptists of Oregon. I think I know, or have the names of nearly all the Old Baptists in California. They are few, and much scattered. I will close by saying, that if I had but one wish to make, I would, it should be that my Lord and Master would cleanse this wicked heart of mine, and rid me of all wicked thoughts, and relieve me from the propensity I feel, to depart from the giver of all good, for these are what trouble me much. I live, say seventeen miles, north of Sacramento city, immediately on the Nevada road. Should any of the family of our Master pass this way, I would rejoice to

have them call on me, and I am sure they would be very welcome guests. May the Lord be your guide and protector through this veil of tears, is my prayer, for the Redeemer's sake.

JONATHAN BRISTOW.

HANNIBAL, Missouri, Aug. 17, 1863.

DEAR BROTHER BEEBE:—It affords me much pleasure in these trying times to be able to send you herewith the name of another subscriber to the *Signs of the Times*. You will perceive that it is one of your former names which has been suspended on account of the uncertainty of the mails. It is, indeed, a pleasing reflection, that in all the strife and division in the country, and amongst the anti-christian sects of the world, the children of God are one, and indivisible—having, One Lord, One Faith, and One Baptism, and One Father of all, who is over all: God blessed forevermore. O! but for the christian's hope! which is established upon better promises, in which it is impossible for God to lie, that we might have strong consolation, who have fled for refuge, and laid hold on eternal life! I say but for this sure foundation, what could the child of God hope in this life, seeing the changes and uncertainties of things of this life to us, and the apostle said that, "If in this life we only have hope, we are of all men most miserable." And when we who have professed a hope in Jesus, contemplate the scenes around us, would we not be ready to adopt the language of the apostle above? For when all other hopes fail us, we can look unto this "Sure word of prophecy whereunto we do well to take heed as unto a light that shineth in a dark place." We are in the world, and have to do with the things of the world, and consequently are partakers of the trials and afflictions of the flesh, and we know that Jesus has said that "In the world ye shall have tribulation." But he has also added, "But in me ye shall have peace." The 'tribulation' and the 'peace' are both, by the testimony of Jesus, a part of the inheritance of his children in the world. But as he has overcome the world, so shall all his chosen ones overcome the world also, and in their last expiring breath may they be enabled to adopt the soul inspiring language of the apostle Paul, and shout, "The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ." It will be the theme of saints and angels throughout eternity, that God giveth us the victory through our Lord Jesus Christ. O! that it may be our blessed privilege to be enabled at the last expiring breath, as we desire in all our pilgrimage here below, to ascribe unto his blessed name, adoration and praises, for his unspeakable goodness to us poor helpless, dependent creatures. Dear brother Beebe, I have hastily scribbled these few lines, as I am sending the sheet. Do with it as you think proper, and all will be well. May God bless you, and all the Israel of God, is my prayer, for his name sake.

W. F. KERCHEVAL.

MOUNT VIEW, Missouri, Aug. 17, 1863.

ELD. G. BEEBE:—Through the kind care of a beneficent and alwise God, who ruleth all things according to the counsel of his own will, in the armies of heaven, and among the inhabitants of earth, I am,

though in great tribulation, permitted to address you. Although, when I read the many rich communications contained in the "*Signs of the Times*," which come from brethren, and sisters, scattered over the land, all of whom seem to write with the spirit of wisdom and understanding, and who seem to be so much better qualified to write for the instruction and benefit of the dear children of God, than I am, I almost shrink at the thought of seeing my name ranking with theirs. If you think this scribble unworthy of a place in your valuable paper, commit it to the flames, and all will be right. —Dear Elder, all is confusion and distress here. This part of the country is filled with rebel *bush-whackers* and militia, which are committing depredations of the most atrocious kind. Men and women of either party are afraid to speak their sentiments freely, for fear of betraying themselves. All my sons are now called off to take part in this most unholy war, and thus my cup of bitterness is filled to the brim, and I must drink it. Myself, and husband, have lived to a good old age, and we feel that the sands of our time are nearly run down. We have no abiding city here: this world is not our home. When a few more beating storms shall pass—when a few more drenching rains shall have descended—when a few more days, or possibly years, shall have passed over us—and when we shall have tasted a few more sorrows and griefs, we shall sink down into our peaceful graves, to struggle with the things of earth no more. But, blessed be God, he has told us, by his apostle, that, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." O, sisters, and brethren, how glorious to think that those whose robes are washed and made white in the blood of the Lamb, have an eternal house and home high in the heavens! And in that house are many mansions. Oh yes, there is ample room for all the people of God, for all the millions of the blood washed through, whose robes are made white in the blood of their Redeemer. There they shall bask in the smiles of their dear Redeemer, and sing the songs of redemption forever. Yes, dear brethren, and sisters, ye who have traveled the heavenly road, and whose steps have been shortened by the unheeded moments of time, your troubles will then be at an end; no more thundering artillery, or booming cannon—no more cruel and bloody wars—no more gathering storms, or tempests—no more aching heads, or fainting hearts—no more sickness, or death—no more heaving sighs, nor flowing tears, or wringing hands! There the ransomed of the Lord shall return with songs and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. There the wicked cease from troubling, and the weary are at rest. Rest! O! how soothing the sound! We often here become tired and weary with our toils, while plodding our way through this unfriendly world; and how pleasant it is when we can find a resting place, where we may safely repose, and be refreshed. But, O, how much more pleasant and glorious will be that rest that remaineth for the people of God, high up in the heavens of immortal glory, where no sub-

lunary or transitory things can enter to mar our peace and security! There to sweetly repose in the everlasting arms of the blessed Savior. Dear Elder Beebe, we have no preaching in this part of the country, except through the *Signs of the Times*, and it is all the comfort we have in the way of communion, as our sons are away from our society. O, that it may please him, who ruleth the armies of heaven, and among the inhabitants of earth, to put a stop to this sanguinary strife, and restore peace, and tranquility, to this belligerent nation.

Your sister, in great tribulation,

RUTH DANIEL.

DELAWARE Co., Ohio, Aug. 15, 1863.

DEAR BROTHER BEEBE:—I will drop you a few lines by way of enquiry: As I see that the minds of the brethren are led to treat on the order of God's house: As there has a division taken place here upon that point: Now, brethren, and sisters, I wish to ask a few questions, which brother Beebe is requested to answer: Suppose I become hurt with my brethren, and I publish it, and speak of it publicly, and from house to house, until it becomes a public talk in the church, and as yet my brother is uninformed of it: Now, my brethren, what is duty in such a case? The question is, who should call me to duty, or what would be duty in such a case? Now, brethren, I truly feel myself to be a poor sinner, even the chief of sinners, and if I am ever saved from wrath to come, it must be all of grace from first to last. I was in my sixteenth year when it pleased God to open my blind eyes to see my lost state, and, as I trust, he taught me that I was justly condemned in his sight. I found myself sinking deeper and deeper in ruin, until all hope was gone of ever being justified by the works of the law, but felt that I should soon be where mercy never comes, but in an unexpected moment, when overwhelmed with a sense of my guilt and ruin, it pleased the Lord, as I trust, to reveal Jesus to this poor troubled breast, as my friend, with these words, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Then I felt to praise his holy name for his goodness in delivering my poor soul from the horrible pit and miry clay. But since that time I have experienced many doubts and fears. But by the help of God I am yet permitted to cherish a little hope.

Truly yours, JAMES MAIN.

REPLY.

SUCH a case, as our brother has stated, should never exist in the church of God. It is a flagrant violation of the order of the gospel, and transgression of the law of Christ, for any brother when hurt with another brother, or sister, to make the matter public, or to even mention the fact to any one, until he has, in the spirit of the gospel, told it to the person with whom he is hurt. The divine rule is clear and explicit: "If thy brother offend thee, go tell him his fault between thee and him alone." This law is transgressed, if you either tell another person, or if you fail to tell him, or if you tell him in any other than a meek spirit, desiring to reclaim. "If he hear thee, well; thou hast gained thy brother;" and no other person on earth should ever know that you have been hurt. But if the offending brother will not hear thee, then take one

or two with thee, that in the mouth of two or three witnesses every word may be established; and if he will not hear them, then tell it to the church, and submit it to the decision of the church. And if he will not hear the church, then he denies the authority of Christ in his church, and should be expelled from fellowship. But, on the supposition expressed in the second query, a brother has neglected to tell his brother his fault, and has made himself a transgressor of the law of Christ, not only by that neglect, but also by making the matter public, it then becomes the duty of all, or any one of the members, to whom he has made known his grief, to admonish him faithfully to do his duty; and if he refuse to hear or heed their faithful and loving admonitions, they are bound, in like manner, as in the former case, to pursue the labor, and if not successful in gaining the offending brother, after the first and second step, to tell it to the church, and abide the decision of the church.—Ed.

LEESBORO, Ohio, June 15, 1863.

BROTHER BEEBE:—I, for the first time, take the opportunity to write you a few lines, by request of a precious brother and sister, who wish to procure the *Signs of the Times*. I have long had the privilege of reading them, and do esteem it a very precious paper, for it treats on the travel of the children of God, and through it we have the privilege of hearing from the saints throughout the different parts of the country, all speaking the same things, and all affirming that salvation is of the Lord. I feel inclined also to tell the brethren something in regard to my hope in Christ, (if not deceived.) The time was when I had no love for God, but I was engaged in the vanities of this world, and was well delighted in my situation. But I, some times, hope that I have been brought to see my folly, and to realize the vanities of this world. At the age of about nineteen years, I think I was brought to see myself a lost and ruined sinner; my sins seemed to rise in my view like mountains. O what a guilty rebel I felt myself to be! I had sinned against that good being who had preserved and taken care of me all the days of my life. O, what tears of repentance followed! What restless nights ensued! The justice of God shined in my condemnation, and I felt to say with the poet—

And if my soul were sent to hell,
Thy righteous law approves it well.

I was surely brought to know that something must be done in my case, or I must sink in ruin. So I flew to the law for justification, and—

When to the law I tremblingly fled,
It poured its curses on my head,
No relief could find.

Here I was, a guilty rebel before God, and could see no way to escape, and expected to sink down to irretrievable woe. And when I was brought to give up all for lost, there was a glorious way opened up to my view, which was, to me, a new and living way. O, brethren, I have not language to express my feelings at that time, Jesus appeared as my Lord, and my God, and gave a comfortable hope, and an evidence that he had suffered for me on Calvary, and had put away my sins by the sacrifice of himself. And when I received a hope, it seemed to me that I had found a new and living way, and that I must publish it to a dying world. This, my brethren, was a hard stroke to me. I

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1863.

BROTHER BEEBE:—When you have leisure, please give your views on the words, "That was the true light, which lighteth every man that cometh into the world," John i. 9, in its connection with the preceding and succeeding verses.

W. F. KERCHEVAL.

HANNIBAL, Missouri, August 17, 1863.

REPLY.

felt as Moses felt when the Lord appeared to him, to send him to preach to Pharaoh: "I am not eloquent. I am slow of speech." I struggled in my mind for some time, but was, at length, made willing to be anything for Christ's sake. You remember that the apostle Paul said, "Necessity is laid on me, and wo is me if I preach not the gospel." I have been trying, in much weakness, for a short time, to preach the gospel, and I beg an interest in the prayers of God's people, that I may be kept by his Spirit to love his dear name. O, brethren, cultivate the spirit of love, for we are now living in a dark and cloudy day. Pray that the Lord may watch over his children, and that we may enjoy that rest which remaineth for the people of God. Dispose of this as you think best.

Yours, in hope of eternal life,

D. G. BARKER.

CATON, N. Y., July 31, 1863.

BROTHER BEEBE:—I herein send you my mite for the "Signs of the Times." I ought to have sent it sooner, but I now send it cheerfully. I have tried to obtain some new subscribers for you, but have failed. Some will merely read one paper and that seems to be enough for them. Many seem to think they will go to heaven in their own way; but I am certain that none can come to the Father but by Christ who is the way, and none can ever get to heaven only through the mercy, goodness and grace of God. The "Signs of the Times," contains all the preaching that is really bread for the hungry souls, that we can get here, and all that is very near to us. In fact, I have not heard an Old School Baptist sermon since three years ago last summer; so you will not wonder that I get almost starved for the bread of life. I have not the means to travel with, or I would go sometimes where I could get a crumb from my heavenly Father's table. I think I am probably the only Old School Baptist in this place or town. Yet although I am apparently alone, yet I do know that God is my friend, and that he is with me. And if God be for us who can be against us? Dear brother, I would like once more to see you, and to grasp your hand of fellowship and love in this world; but the will of God, not my will be done. May the good Lord bless, protect and preserve you, that you may live long to blow the gospel trumpet, is the prayer of your unworthy brother, in hope of eternal life,

THOMAS WHEAT.

Miscellaneous Department.

LIVINGSTONVILLE, N. Y., July 31, 1863.

APPOINTMENTS.—Brother Beebe, please publish the following appointments: If the Lord will, I will attend the Old School Meeting at Harford, Maryland, to commence on Saturday before the fifth Sunday in August. And I will be at Baltimore on the Tuesday night following. And at Church Creek on the first Sunday in September. At Jones' Mills on the second Sunday, and on the following Wednesday, at Rewastico, at two o'clock, p. m. And at Salisbury on the third Sunday in September, at ten o'clock, a. m., same day, at three o'clock, p. m., at Nassaongo. And at Indian Town on the fourth Sunday in September, at eleven o'clock, a. m.

Yours, as ever,

G. W. SLATER.

THE light of which the two Johns (the apostle and the Baptist) bear their concurrent testimony in the text, and its connection, is designated as the *true* light, which lighteth every man that cometh into the world. In distinction from all other lights, and in distinction from all the figures, types, or images, presented in the law, and the prophets, pointing to it. In the creation of the natural world, God said, Let there be light, and there was light. And God divided the light from the darkness, and the light he called day, and the darkness he called night. And God said, Let there be a firmament, &c. And God called the firmament heaven. And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of heaven, to give light upon the earth; and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. See Gen. i. 3, 5, 6, 8 and 15. This first chapter of John makes a direct allusion to the creation of the world, as emblematic of the creation of the new heaven, and the new earth; and begins with the same words, "In the beginning." Moses, in Gen. i. 1, says, "In the beginning God created the heavens, and the earth." And John i. 1, reads, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." From which we learn, not simply the fact, that Christ was, at the time of the creation of the natural world, in company with God, as he was ever with God, both before and subsequently to the creation, as one brought up with him. But, to us these words imply, that the Word which was with God, and which was God, was to be emblematically set forth in the wonderful works of the natural heavens and earth, so that the heavens should declare (Christ as) the glory of God, and the firmament shew forth his handiworks. Day unto day uttereth speech, and night unto night sheweth knowledge. That is, the natural day figuratively speaks of, and to the spiritual day. The old heavens and earth are figurative of the spiritual kingdom of Christ, and Christ and his kingdom are portrayed in all the wonders of the old creation. So, the Psalmist says, "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth; and their words to the end of the world." Everything belonging to the creation, and organization, of the natural world, speaks in prophetic language of Christ, and his spiritual kingdom. "In them," the Psalmist adds, "he hath set a tabernacle for the Sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is

from the end of the heaven, and his circuit unto the ends of it." Psa. xix. The firmament, which God called Heaven, beautifully describes the kingdom of Christ, in which God has placed all the lights which adorn, beautify and illumine the spiritual firmament. The greater Light, which represents Christ, the Sun of Righteousness, to rule the day, or gospel dispensation: the Law, as a lesser light, to rule the dark or legal dispensation: and the stars also, for signs, seasons, days and years. Stars are emblematic of the gifts which are given in evidence of Christ's exaltation. He gave some prophets, for one season, or set of days, and years, &c., and some apostles, evangelists, pastors, and teachers, adapted for signs, and seasons, days, and years, under the gospel dispensation. So that all the lights in the natural firmament proclaim the spiritual lights with which God has lit up the spiritual firmament of the new world, wherein dwelleth righteousness. In the fourth verse of this first chapter, the apostle John says of the Word of God, "In him was life, and the life was the light of men." In this verse we not only learn that the light spoken of in our text is life, eternal life, immortality, but also, that all mankind are in total darkness, or death, until this life which is light is communicated to them: and the same inspired John says, 1 John v. 11, 12, "This is the record that God hath given to us eternal life, (or Light,) and this life (or light) is in his Son. He that hath the Son hath life, (or light,) and he that hath not the Son of God hath not life, (or light.) This life which is light is not imparted, or taken out, of Christ and put in us, for it can not be separated from him. The light of the natural Sun can not be separated from the Sun and given to us: for if the Sun were for a moment taken from the firmament, its light would cease, and all nature would be at once shrouded in darkness. As we can not have the light of day without the Sun, and as all the light beaming on us does not lessen or diminish the fountain of light in the Sun, so neither can we have a single ray of spiritual light, only as we have Christ in us, the hope of glory, and all the light of immortality poured forth in living floods on all the saints in ages past, has not diminished the splendor or fulness of Christ. Paul testifies that He is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality (or light) dwelling in the light, which no man can approach unto: whom no man hath seen, nor can see: to whom be honor and power everlasting: Amen. 1 Tim. vi. 15, 16. As in the lesser lights of moon and stars, which sparkle in the firmament of the natural heaven, they only shine as they are shined upon by the Sun, so in the spiritual world, the law, with all its types, the prophets, the apostles, evangelists, pastors, and teachers, would be lost sight of at once, if Christ, the source and fountain of life and light, should cease to supply them with light: for they could be supplied from no other source. He only hath it, none beside him, therefore, can supply it. How dark was chaos before God commanded the light to shine out of darkness! "And the earth was without form, and void; and darkness was upon the face of the great deep. And the

Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light." Gen. i. 2, 3. So we were once darkness, but now are we light in the Lord. But what a dark and shapeless mass were we until the Spirit moved on us with quickening power, until God who commanded light to shine out of darkness shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ! We do not read that God shined *into* our hearts, but he shined *in* our hearts: he first took possession of them, and shined in them, and thus he gave us the light of the knowledge of his glory in the face of Christ, who is the brightness of the Father's glory, and the express image of his person. But, in tracing the analogy of the natural with the spiritual world, we remark that the natural Sun had been shining in the firmament of the natural heavens nearly six thousand years before any of the present generation of mankind were illuminated by its light. The reason for this delay is very clear: We could not see the light of the Sun until we were born into this world on which it shines, until we entered into the world, and we entered into this world by our natural birth. So, until we were born again, we could not see the kingdom of God. And this kingdom of God which was invisible to us until we were born again, is the anti-type, in this figure, of the natural world. That which is born of the flesh is flesh, and that fleshly birth qualifies us to see the light of the natural sun. But that which is born of the Spirit is spirit, and this is indispensable to qualify us to comprehend the light of the Sun of Righteousness. For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. 1 Cor. ii. 11 and 14. Now, as we are told positively that only the Spirit of God can know the things of God, and that no man possesses that Spirit until he is born of the Spirit, and that all the things of the Spirit are spiritually discerned, we can see how impossible it is for any one to enjoy the light of immortality, until he is born into the spiritual world. God has hidden these things from even the wise and prudent of this natural world, and he has revealed them to babes. We must be born in order to sustain the character of babes, either in nature or grace. By this spiritual birth, God's children are delivered from the power of darkness and translated into the marvelous light and life of Christ: for, as he is our life, so he is our light; for the life was, and is, the light to men. John the Baptist tells us how the children of the light, who believe on the name of Jesus, came into the world, which is lit up with the light of the knowledge of the glory of God. God gives them power to become the sons of God, manifestly, by a spiritual birth. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are three negatives crowded into this sentence, with but one affirmative, for the very evident purpose of settling this matter finally, effectually and forever,

that the birth which alone can bring us into the world of life, light and immortality, of which he speaks, is not of the will or works of men, but exclusively of God. How impossible it is for men, in their unregenerated state, to know God, or Christ, is still farther demonstrated, from the fact that, He was in the world, and the world was made by him, and yet the world knew him not. Paul says, None of the princes of this world knew him; for if they had known him, they would not have crucified the Lord of glory. To know him is eternal life, or true light. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. When he came unto his own, his own received him not. This is equally true, whether we apply it to his own kindred, according to the flesh, his own nation, the Jews, or to those whom the Father had given to him; for no man has ever even felt disposed to receive him as the eternal life and light of the knowledge of the glory of God, until this life and light was revealed in them. We know that the Jews did reject him as the promised Messiah for whom they professed to be looking. He was refused by the Jewish builders, but God has made him the head of the corner. So Christians feel disposed to say, we also,

"We turned our eyes away,
And treated him with scorn."

We hid, as it were, our faces from him. But when it pleased God to reveal his Son in us—when he as our life and true light, took possession of our hearts, how changed was our condition, we were brought out of darkness into the true light, from death to life, from condemnation and wrath into justification, liberty and peace.

Still farther, we are told in the context that, The light shineth in darkness, and the darkness comprehended it not. It is not only true that the darkness of the Jews and Gentiles was such when Christ was among them in the flesh, that they knew him not, but it is also true that the darkness of our earthly nature is such that where he dwells and shines in his quickened and regenerated people, the darkness of our flesh, of our carnal minds, of our reasoning powers of the natural minds, no more comprehend him than the carnal minds of the unregenerated can.

This, we conclude, is the reason why the Christian ever doubts or fears. The sensibilities of our fleshly nature demands some evidence of an indwelling immortality, which only the faith of the Son of God can comprehend. The Jews required external signs, such as they could comprehend, like loaves and fishes, and things which the wisdom of this world could understand. And so do our reasoning powers of mind, struggle for some assurance that is clear and tangible to our fleshly sensibilities, and for the want of such evidence, the old man is forever disputing the validity of the Christian's hope. All our unbelief, and all our murmurings, disquietude, rebellion, and disobedience, arise from our flesh, which wars against the spirit, and which brings us into captivity to the law as sin which is in our members show very clearly that the darkness of our fleshly nature has utterly failed to comprehend the light of immortality which dwells in us: for the life which we live in the flesh we live by the faith of the Son of God, who hath loved us, and gave himself for us.

How glorious is the contemplation of this subject, Christ is our life, our light, and our salvation. Christ dwells in us, and our life is in him: and he dwells in the bosom of the Father, therefore, our life is hid with Christ in God. All the Godhead dwells in him bodily, and the saints are one with him, as he is one with the Father.

"Hail sacred union, firm and strong!
How great the grace, how sweet the song,
That worms of earth should ever be
One with incarnate deity!"

Obituary Notices.

DIED—At the residence of her grandmother (sister Rebecca Vail) in this village, on Sunday morning, August 9, 1863, Miss MARY FRANCIS VAIL, daughter of the late George F. F. and Harriet N. Vail, formerly of Mount Hope in this county, in the 28th year of her age. The health of the deceased had been failing under the wasting disease of consumption for some time, but she was able to keep up and attend to her business until within a few weeks of the time of her death. She was a young lady of many very amiable qualities, and greatly respected and beloved by those who enjoyed her acquaintance. As her declining health admonished her of her approaching dissolution her mind was exercised on the subject of her future state; and in a conversation which the writer of this notice had with her a short time before her death, she expressed her full conviction of her need of the blood and righteousness of Christ for justification before God, and utterly discarded all other hope. Above all things else, she said she desired an evidence that she was vitally interested in that grace. Although she had not at that time so full and clear an evidence that she had passed from death unto life as she desired; we were led from the state of her mind to confidently believe that she was a subject of saving grace. She leaves a widowed mother with sisters, grand parents and other near and dear relatives to mourn their bereavement. Her funeral was well attended at our Hall in Middletown, on Monday the 10, where a discourse was preached on the occasion, by Eld. G. Beebe, after which her remains were conveyed to the cemetery of the New Vernon Baptist church.

"Though in the dust I lay my head,
Yet gracious God, thou wilt not leave
My flesh forever with the dead,
Nor loose thy children in the grave."

DIED—Near Brookfield, in this county, on Wednesday morning, Aug. 26, CHARLES, son of Lewis Reed, and grand-son of the late Dea. Samuel Reed, aged 4 years.

"Sleep on sweet child, and take thy rest,
God call'd the home; he saw it best."

HANCOCK Co., Illinois, August, 1863.

ELDER BEEBE—By request of brother Harris, I send you the following obituary for publication: **DIED**, May 26th, 1863, sister ELIZABETH HARRIS, wife of brother Solomon Harris, Jr., aged 29 years and 11 months. She had been a member of the Regular, or Old School Baptist church, at Bear Creek, Adams Co., Ill., about two years. She was baptized by the writer. She was a devout Christian, a kind affectionate wife, and a tender mother, beloved and respected by all who had formed an acquaintance with her. She has left a bereaved husband and five tender orphans to mourn their loss, together with her esteemed father, Dea. John Kenaday, and brothers and sisters in McDonough Co.,

Ill. The little church to which she was attached feel deeply their bereavement, as do also the whole community. This was manifested by the very large attendance at her funeral, on the twenty seventh, when the writer of this notice tried to comfort and instruct the surviving brethren, relatives and friends in view of the sure prospect of immortality and endless blessedness of all who truly love our Lord Jesus Christ. The suffering of deceased was short but severe, as she suffered only 3 days after the attack. She bore her sufferings with fortitude and Christian resignation to the divine government of him who rules all things after the counsel of his own will. Her sister in law conversed with her on the morning before her departure, on the subject of her approaching dissolution. She said "I am ready if it is the Lord's will to take me away. Of her it may truly be said—

"Fearless she entered death's cold flood,
In peace of conscience clos'd her eyes;
Her only trust was Jesus blood,
In sure and certain hope to rise."

May the grace of God rest upon, support and sustain the bereaved husband and relatives and especially the little church, and add to her such as shall be saved. Yours, in hope of eternal life through Jesus Christ our Lord.

JACOB CASTLEBURY.

LOXA, Illinois, Aug. 16, 1863.

BROTHER BEEBE—We ask the favor once more, to publish through the *Signs of the Times*, the death of DUMUS JONES, who was a member of the Old School Baptist church, a subscriber to your paper, and father-in-law to the writer of this notice, and departed this life suddenly on the 30th, of July, aged fifty-two years one month and twenty-eight days. The cause of his death was apoplexy. On the day of his demise he was walking about all the forenoon or nearly so, apparently as well as usual excepting a slight headache; but alas! how soon the scene closes and the curtain drops, and ere the Sun passes its noon-day meridian that father the chief support of his children, and that kind husband, the stay of his companion, has ceased to breathe the breath of life: his fleshly tabernacle crumbles to fragments, and his pilgrimage in this world of sorrow and affliction is thus suddenly terminated. He leaves a wife and five children, one son and four daughters, to mourn his sad departure. God grant that the widowed mother may have grace to sustain her under the heavy dispensations of kind providence that she has recently been called to endure, and enable her to exclaim with the sweet singer of Israel, who had keenly felt the afflicting hand of God, "The Lord is my Shepherd, I shall not want."

Brother Jones was a firm adherent to the doctrine of sovereign, eternal and unmerited grace, as set forth and maintained by the old order of Baptists. He was a good and faithful citizen, much esteemed by his neighbors and all that knew him, was in fine circumstances, and a good provider for his household. Truly and wisely it is said, that all flesh is grass, and the glory of man is as the flower of the field, the grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. Cruel desolating wars may hurl its thousands into its deathly vortex; but death is not alone confined to its destructive influence, for the grim monster enters our very households, and

ruthlessly seizes the victims of its search, bears him in triumph away, and none can in any way hinder or stay his progress. And of the hour of his coming knoweth no man. Therefore, blessed is he whose God is the Lord, and whose strength, wisdom, and salvation, cometh from on high.

Yours, in hope of eternal life, through Jesus Christ our Lord,

JOHN G. SAWIN.

JAMET W. ELLIOTT, son of John B. and Mary B. Elliott, departed this life July 9, 1863, aged two years, two months and seven days. He was born in Nodaway County, Mo. We were on a visit to our relatives in Platte county, anticipating much pleasure; but alas! we had only been there a few days when our darling was taken very sick with vomiting and a hard fit which lasted near an hour, which was followed with *flux*. He lived only six days after he was taken sick, but had his reason to the last. He was a very interesting child, bright and remarkably intelligent for one so young, a great comfort to his parents, and a pet with his grand-parents, and his corpse was the loveliest I ever saw. We could not think of returning home without him, so we brought his lifeless remains home with us, and buried him near Guilford, Missouri.

MARY B. ELLIOTT.

McCOYVILLE, Penn., Aug. 12, 1863.

BROTHER BEEBE—Please publish in the *Signs of the Times*, the following: **DIED**, March 9, MAGGIE R. HARLIN, aged seven weeks and one day. Also, March 13, EDIE E. HARLIN, aged seven weeks and three days, twin children of Stephen P. and Sarah A. Harlin. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. Yours in Christian love. SARAH A. HARLIN.

BUREAU Co., Illinois, Aug. 3, 1863.

DIED—In Elmira township, Stark Co., Illinois, on the 27th day of July, 1863, after a few days sickness, brother ISAAC MEHEW, aged forty-nine years and seven days. He was baptized, a few years since, into the fellowship of the Spoon River church, Old School, of which he was a faithful and worthy member, sound in the faith, and contended earnestly for the faith once delivered to the saints. He often dwelt on the vileness and inability of man, and would beautifully contrast the purity, excellence and power of our glorious Redeemer, with that of man. His hope centered in the Lord, our righteousness. He was an affectionate husband, an indulgent father, a good neighbor, and a useful citizen. He has left a disconsolate family, a wife, and two daughters, and three sons in the army, one of whom, from wounds received in battle, is in the hospital. A large concourse of people assembled to convey his remains to the tomb, to whom a discourse was delivered from Job xiv. 14, "If a man die, shall he live again? All the days of my appointed time will I wait until my change come," by Eld. J. B. Chenoweth.

I remain yours, as ever,

JAMES B. CHENOWETH.

NORTH BERWICK, Maine, Aug. 12, 1863.

BROTHER BEEBE—Yesterday I sent you the obituary of sister LYDIA J. GRANT, and failed to write her age. She was twenty-three years and twelve days old. Be sure and put it in. WILLIAM QUINT.

We have heard, by the way, that you think of attending our September meetings, in Maine, this fall. If you do, just notice it in the next *Signs of the Times*, for many would like to know it.

W. Q.

Providence permitting, we will attend both meetings, in Maine.—Ed.

Associational Meetings.

Conns Creek Association.—My dear brother Beebe, will you please publish in the "Signs of the Times," the following notice? The Conns Creek Regular Baptist Association will be held, the Lord willing, with the Bethel Church, five miles south of Franklin, Johnson county, Indiana, to commence on Friday before the First Saturday in September, 1863. At which time, the brethren and sisters will be glad to see as many of the brethren in the ministry from a distance as can make it convenient to visit us on that occasion. Can not Elds. Thos. P. Dudley, F. F. Johnson, and S. Jones, of the Licking Association, Kentucky, be with us? And you, brother Beebe, are truly solicited and desired to be in attendance, with as many other brethren in the ministry as will accompany you from the East. Brethren and sisters generally, whether located East, West, North, or South, are cordially invited to be in attendance.

Yours, affectionately, A. B. NAY.
Johnson Co., Indiana, June 25, 1863.

Licking Association.—My dear brother Beebe, will you do me, and the Churches of the Licking Association of Particular Baptists, together with the Associations with which we correspond, the favor to publish the following notice in the Signs of the Times? In consequence of the invasion of Kentucky by the Confederate Army, and their control of the country in the vicinity of the church at which the Licking Association had purposed holding her session for September, 1862,—the few messengers who met deemed it advisable to organize no further at that time than to adjourn until the Second Saturday in September, 1863. When it is purposed the Association shall meet at Mt. Carmel, seven miles east of Winchester, Clark Co., Kentucky. At which time we hope to meet a number of ministering, and other brethren from abroad. Brother Beebe, our brethren are especially desirous that you, brethren Hartwell, Conkling, and as many others of our brethren at the East, shall favor us with your presence. Especially would they be gratified to have our old brethren Trott, and Barton, accompany you to the West. Most truly and affectionately your brother, in tribulation, T. P. DUDLEY.
Near Lexington, Kentucky, June 2, 1863.

Mad River Association.—Brother Beebe, please publish that the Mad River Association will meet, if the Lord will, with the Ceasar's Creek church, near Jamestown, Greene county, Ohio, on Friday before the first Sunday in September next, at ten a. m. Those coming at Xenia, on the cars, will be met on the preceding evening, with conveyances to take them to places of entertainment. Those coming by their own conveyance will call on brethren Hite, Hatch and Reaves. We cordially invite all, who are of our faith, to attend—especially our ministering brethren. E. M. REAVES.
Bowersville, Ohio, June 18, 1863.

Lexington Association.—Brother Beebe, please publish, in the "Signs of the Times," that the Lexington Association will convene with the first Baptist church of Lexington, thirty miles west of Catskill, Green county, N. Y., on the first Wednesday and Thursday in September next, at ten o'clock, a. m. Brethren and sisters who desire to meet with us, are affectionately invited to attend. And as we believe that God's people are one everywhere, we especially invite brethren in the ministry to attend with us. This done, by order of the church.

Those who come by the stage should be at Catskill on Monday evening, and take the stage which leaves for Delphi at three o'clock on Tuesday, and get out at Windham Centre, where they will find brethren to convey them to the place of meeting.

LUMAN WHITCOMB, Ch. Clerk.
Lexington, N. Y., July 13, 1863.

Brother Beebe, please publish, in the Signs of the Times, the time of holding the Old School Baptist Corresponding Meeting of California. It will be held with the church at Liberty School House, five miles west of the city of Petaluma, Sonoma Co., California, commencing on Friday before

the first Sunday in September, 1863, at 11 o'clock, a. m., and two days following.
THOMAS H. OWEN.
Suisun City, California, May 15, 1863.

Maine O. S. Baptist Conference. The Maine Old School Baptist Conference will be held with the church at North Berwick, on Friday, Saturday and Sunday before the second Monday in September. The meeting will commence on Friday, September 11th. Brethren Beebe, Hartwell, and as many others as can make it convenient, are invited to attend.

Maine O. S. Baptist Association, will hold its next annual session with the church in Bowdoinham, commencing on Friday, September 18, and continue three days. It is hoped that brethren Beebe, Hartwell, and others from the West, will be able to attend.

The Regular Old School Baptist Association, of Kansas, will meet with the West Union Church, near Mascatah, twenty miles due west of Atchison, Atchison county, Kansas. The time of this meeting is not given in the notice sent us.

Clover O. S. Baptist Association. Elder Beebe, please publish, in the Signs of the Times, that the Clover Old School Baptist Association will be held with the Brush Creek church, two and a half miles east of Bethel, Highland county, Ohio, to commence on Friday before the Third Sunday in September next. We expect to see a goodly number of able ministers of the New Testament, especially from Kentucky. Can not you come too, brother Beebe? Most truly yours, B. GREENWOOD.
Hillsboro, Ohio, July 7, 1863.

SALISBURY ASSOCIATION.—Dear Brother Beebe, in behalf of the church at Indian Town of the Salisbury Association, I will say to the brethren, through the "Signs of the Times," that they have concluded to change the time of commencing their next annual session to Wednesday instead of Friday before the fourth Sunday in October next. This change has been made at the suggestion of brethren from abroad, and with a view to the accommodation of the ministers upon whom they depend. The Yearly Meeting, at Welsh Tract, is appointed Saturday, Sunday, and Monday, the third Sunday in October. The Salisbury Association will commence in connection with this meeting. The brethren can go from Welsh Tract by the cars on Tuesday, to the town of Salisbury, where, I am assured by the brethren, they will be met and provided for. It is fourteen miles from Salisbury to the place of meeting. Those who can remain over Sunday, will find themselves surrounded with destitute churches, at any of which a cordial and grateful welcome will be found to await them. The only two remaining preachers who were laboring among the churches when the Association convened last fall, have since received their discharge and gone to their rest. I hope the destitute and dependent situation of the churches in this region will be borne in mind by our ministering brethren, not only at the time of their annual meeting, but all other times. Wednesday and Thursday preceding the fourth Sunday in August is the appointment of a Yearly Meeting at Nassau. I expect to attend, and hope to have some ministering brother with me. E. RITTENHOUSE.
Newcastle Co., Delaware, July 29, 1863.

Old School Meetings.

BROTHER BEEBE:—We, the brethren of Mill Creek church, request you to insert this notice in the "Signs of the Times." Last September, at the meeting of the Little Flock Association, it was thought best to dissolve that body, at least for the present, hoping and believing that it would meet the views of our brethren, and restore peace in the churches in the west once more, and that we hold a Yearly Meeting with the church at Mill Creek, Hamilton Co., Ohio, to commence at ten o'clock, a. m., on Saturday before the first Sunday in September, 1863, and to continue two days. At which time and place we hope to meet our brethren of the same faith and order from far and near, and we most cordially invite all, and especially our ministering brethren, to meet with us at that time and place. Brother Joseph A. Johnson, and brother Cox, and others, from Indiana, are expected. Can not brethren Dudley, Lassing, and J. F. Johnson, of Kentucky, also come? We hope to see brethren Beeman, and Brooks, from the Clover Association, and all of the Greenville Association, both ministers and brethren. And, brother Beebe, can not you come also? As ever, your brother, JOSHUA HOWELL.
Cincinnati, Ohio, July 20, 1863.

BROTHER BEEBE:—Please publish that a Yearly Meeting will be held with the Old School Baptist church of Christ, in Columbia, Jackson county, Michigan, at their meeting-house, on the fourth Saturday and Sunday in September, 1863, to commence on each day at ten o'clock, a. m. Brethren, sisters, and ministers, of our faith and order, are invited to attend. Eld. Lewis Seitz is expected. Those who come by the cars will stop at Napoleon, where they will find brethren to wait on them to the meeting.
July 29, 1863. THOMAS SWORTOUT.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LLELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

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TESTIMONIAL.
WILLOW HILL, Illinois, 1862.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1863.

NO. 18.

Correspondence of the Signs of the Times.

At Home, Fairfax Co, Virginia,
August 22, 1863.

DEAR BROTHER BEEBE:

I have, for some time, wished to write you, and let you hear from me, and being now at home, for two or three weeks, by special permission from the powers that be, I embrace this opportunity of doing so, and of informing you of our welfare. My family are well, and comfortably provided for, through the kindness of friends, and the special and gracious providence of God. They have, thus far, remained undisturbed, since I was taken from them. There are no pickets nigh, but there are scouts continually passing through this section, occasionally taking prisoners, and what horses they come across, but they, as yet, have not been at our house, and we have no horse left for them to take. My own health has not been good till lately, owing to a cough I had, but it is now much better, though I am still feeble, and not able to walk any great distance, so that I am not able to visit any of the brethren of the churches in this section, and they, if they have horses any of them, would be afraid to visit me, from the danger of being arrested by the scouts, particularly the Federal, for being from home. I have spent most of my time in Baltimore city, and Baltimore county, where I am kindly cared for by the friends, as I also am in Washington, when there. I expect to return to Baltimore next week, if providence permits. When from home it is with great difficulty I can bring myself to write any thing, even a short letter. I do not feel like sitting down to it. I feel restless, besides my hand trembles most of the time. I expect to mail this when I get back to Washington. Yours, S. TROTT.

BROTHER BEEBE, as I am writing to you, I will give a few of my thoughts on the *LITTLE BOOK* which John was commanded to eat, and which was sweet in his mouth, but in his belly bitter, (Rev. x.) and the connection, which you may dispose of as you please. We have an account of the sounding of the sixth trumpet (the second verse) in Rev. ix. 13. And in the following verse of that chapter the leading events of the trumpet, up to the closing scene, which was the invasion of Europe by the Turks, and their settling themselves at Constantinople. This was for the period of *an hour, and a day, and a month, and a year*. This event, or prophecy, terminated when the Emperor of Turkey found himself under the necessity of putting himself and Empire under the protection of England and France, by which he showed that his power was broken. This, I think, occurred in 1840, though I have not the dates to refer to. Then appears another angel with a little book open in his hand,

and is about to declare by oath the closing events of the sixth trumpet and the beginning of the seventh trumpet, by swearing that *there should be time no longer*, that is, the time, times and a half allotted to the reign of anti-christ, in the form of the two beasts, Papal and Protestant. In the mean time seven thunders uttered their voices. These thunders, I think, occurred in 1848, though I am not certain about dates, but they were noticed in the *Signs of the Times* of their sounding, as has been also the termination of the Turkish period of "an hour, a day, a month, and a year," that is, three hundred and ninety-one years and fifteen days. After the thunders the angel then swears, as noticed above, concerning the termination of anti-christian time, and adds that when the seventh angel shall begin to sound, the mystery of God shall be finished. In the eleventh, twelfth, and thirteenth chapters John is led back to the commencement of the sounding of the trumpets, to give an account of the beasts coming into power, of the church's going into the wilderness, and of the Two Witnesses prophesying in sack cloth, each for a period of 1260 years, and thus is introduced the killing of the witnesses when they shall have finished their prophesying in sack cloth for a 1260 years, and their being raised up after lying unburied for three years and a half, and the earthquake, and then the sounding of the seventh trumpet, which is to result in the pouring out of the seven vials of wrath, and the destruction of anti-Christ. So that I, from the connection, understand the little book to contain the prophecy of the killing and raising again of the witnesses, together with the earthquake, as the concluding scenes of the sixth trumpet, John was commanded to take the book out of the angel's hand and eat it, thus to show through him as a representative, that this latter part of the sixth trumpet or second was particularly to effect the church and people of God—that it was to enter into them, and they made to feel it, in the inner man. The preceding part of this, and the former trumpets had particular reference to the anti-christian church, and kingdoms, of which the true church had little to do. But the prophecy of the little book was particularly to effect the people of God—they must eat it. It would be *in their mouth sweet as honey*. Who of the children of God, that have reflected any on these prophecies that have not in the chewing them or anticipating the result, have not with delight, with peculiar sweetness, looked forward to the time when anti-Christ should be destroyed, and the church should come out free and pure from her wilderness state, and be no more annoyed with false religions and persecutions? But now we have come to the digesting, to the feeling

of these events, necessarily preceding that happy state of the church, and they have entered into us, and truly they are bitter, and will probably be more and more so, until the witnesses are raised up. Then that great mystery which has so long hung over the church, that she should be oppressed and trodden down, whilst the anti-christian churches have flourished, will be finished. The earthquake which is to be immediately connected with the witnesses ascending up to heaven, I am rather inclined to think will be a natural one, and a certain great city, which I could name, will be the scene of it. Though like others mentioned, it may be a figurative one. The time I named in a former communication, when the witnesses were slain, if the scriptures were the witnesses, I have some doubts about, though that may be the time, or probably it should have been fixed three or four months later. However, another year will decide the point. The earthquake occurring the same hour when the witnesses are raised, will, I think, unmistakably designate the time of their being raised, and will, of course, show when they were killed. I am frequently reminded from Habakkuk thus, "For the vision is yet for an appointed time, but at the end it shall speak and *not lie*; though it tarry, wait for it, because it will surely come, it will not tarry." This I understand to be true of all scriptural visions, or prophecies, yet unfulfilled. With thanks to our Heavenly Father for His kindness to us, and with affectionate regards to you, I subscribe myself yours, S. TROTT.

LAWRENCEBURG, Kentucky, July, 1863.

BROTHER BEEBE, BRETHREN AND SISTERS:

I have been traveling, and removing, so much within the last ten or twelve past months, that I am far behindhand in complying with the different requests made through the *Signs of the Times* for my views on portions of the scriptures. Within the above named space, I was absent over six months at one time, and removed twice. The last time, however, was only from one part of Lawrenceburg to another, where we are more comfortably situated. Feel more permanently settled—more like I am where I *should* be, then I have for years past. And located where I can serve four churches, go to and return from each in one day; except one, which is about twenty miles distant, with a good turnpike road all the way. O, that I could serve the Lord's children as I should. Ought we to have any higher aspirations on this earth? That is, His acceptable service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I think that the last request for my views in the past volume was made by sister Martha E. Price, of Iowa, and

reads as follows: "Will Eld. J. F. Johnson, of Kentucky, please give his views, through the *Signs of the Times*, on Ezekiel xvii. 22-24, and oblige a 'little sister, if a sister at all?' The connection reads: 'Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it in an high mountain and eminent: In the mountain of the hight of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.' Perhaps none of the holy writers have written in a more highly figurative style than has the prophet Ezekiel. He depicts the kings of Babylon and Egypt, the then perhaps most elevated nations of the earth as to earthly power and splendor, under the similitude of two great eagles; the former of which 'Came to Lebanon and took the highest branch of the high cedar: He cropped off the top of his young twigs and carried it into a land of traffick; he set it in a city of merchants.' I suppose that 'the high cedar' represents the Jewish nation: 'the highest branch' the king of the Jews: the 'young twigs' the king's seed, princes, &c. This highest branch and twigs were planted in a 'city of merchants,' (Babylon,) where 'it grew and became a spreading vine of low stature, whose branches turned toward him, (the king of Babylon,) and the roots thereof were under him.' 'There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him.' By reference to the foregoing part of this prophecy, we discover that the Lord had taken this people, the Jews, when they were small, and made them a great nation. He gave them national laws to govern them—ceremonial ones to regulate their worship. A very positive command in those laws was, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' The blessings and immunities of the land which the Lord gave them, and in which they were so abundantly favored, were guaranteed to them on conditions, such as the following: 'If ye walk in my statutes, and keep my commandments, and do them: Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit,' &c. 'And if (on the other hand) ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee

when none pursueth you." See Leviticus xxvi. But they made void the law of God by their traditions—set up their graven and standing images, not only before their eyes, but "Set up their idols in their hearts,"—imaginary gods which are as bad as any, and which we fear are worshiped to an alarming extent at this time—and for this cause, this great eagle, the king of Babylon was sent to take their king, their princes, and seed of the land, and plant them in "a land of traffick." This was a righteous retribution from God, the legitimate fruits of their idolatry, it had greatly fallen upon them as a withering curse, for they had been faithfully forewarned. To avert this righteous judgment, this vine did bend her roots, and shoot forth her branches toward the great eagle, the king of Egypt. In other words, to avoid the righteous retribution that had fallen upon them from the Lord, they applied to the king of Egypt for deliverance. But it was vain for them to think of escaping the rod of the Almighty by this stratagem. He says, "It shall not prosper." A fearful warning this to a nation which, having been blessed as was that people, who turns to the worship of idols, whether set up in forms before the eyes of the people, or in their hearts, or imaginations. But, after exhibiting a complete failure in the conditional theory "for our learning," the Lord interposes, and tells what He will do: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it." This is the commencement of the connection on which my views are requested. We have "Thus saith the Lord God," in the beginning, and may rest assured that what follows are stubborn, immutable facts. What are the facts in the case? The first is: "I will also take of the highest branch." Mark, He does not say He will take the highest branch, as did the king of Babylon, but of the highest. Now, David, in his day, was the highest branch of the high cedar; but He does not take David, but that which was of David. The allusion is evidently to Christ, the Preserver, Redeemer, and Savior of Israel, who "Was made of the seed of David, according to the flesh." Here then, was the top of the highest branch of the high cedar. The Lord says, "I will make him my first born, higher than the kings of the earth." And, "Thou hast anointed him with the oil of gladness above his fellows." This "tender one" then is cropped off from the top of his young twigs: "For he shall grow up before him as a tender plant." This word *tender* is to be taken as being "compassionate, anxious for other's good, mild," &c. "And will plant it upon an high mountain and eminent." This high and eminent mountain is characteristic of the church, according to Micah iv. 1, and Isaiah ii. 2, "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills." This height is not to be considered a mere local position, but one of exalted excellence. Those mountains, above which this is exalted, may illustrate religious organizations, whether ones among the Jews, or modern ones among the Gentiles. What mountain is to be compared with this in elevated uprightness? By one

offering this mountain is "perfected forever." "The King's daughter is all glorious; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." And again: "Thou art beautiful, O my love, as Tirzah; comely as Jerusalem; terrible as an army with banners." No spot, wrinkle, or any such thing, is to be found upon her. Then, is it not "an high mountain, and eminent?" Yes, she stands majestic, eminent, prominent as "A city set upon a hill which can not be hid; whose glory may be seen afar off, and many come to the brightness of her rising." The climax of her glory is the illustrious Head that is "set" upon this mountain. "Yet have I set my King upon my holy hill of Zion." Psalms ii. 6. There is the glory that may be seen afar off. The effulgent beams irradiating from this gloriously brilliant Head sheds its lustrous brightness over all the mountain, causing her to look forth as the morning, "Fair as the moon, clear as the sun, and terrible as an army with banners." Ah! my sister, this tender one, this top of the twigs, set upon the holy hill of Zion, is "Glorious in holiness, fearful in praises, doing wonders!" Not only on, but "In the mountain of the height of Israel will I plant it." Would He, whose sublime majesty commands the reverence of all the heavenly hosts—will He take up his residence with us? whose glory is the embellishment of heaven—expansive as its circumference—extensive as eternity! O, what condescension! This is "EMMANUEL, which, being interpreted, is, God with us." "Sing praises to the Lord that dwelleth in Zion, declare among the people his doings." O, may we all sing in the fervent sincerity of our hearts—

"I love her gates, I love the road,
The church adorned with grace,
Stands like a palace built for God,
To show His lovely face."

This planting of the holy one in Mount Zion unfolds a deep and profound "Mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is CHRIST IN YOU the hope of glory." This is what renders the King's daughter all glorious within. God has said he will plant this "tender" or compassionate one, in the mountain of Israel, and when this is done, we have a "New man, which, after God, is created in righteousness and true holiness." Thence comes the tocsin and inauguration of war: "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." Severe may be the conflict, but certain must be victory: "For which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day." "And it shall bring forth boughs, and bear fruit, and be a goodly cedar." Now permit me to remark here that there has been a controversial point between those who claim to be Old School Baptists, that I think this expression ought to settle. The controversy has been upon the subject of what is called, The New Birth. While some have contended that the birth consists in a mere change of the natural man—or, of some part of that man at least—others have urged that it was a

new production in that man, originally and primitively different from the natural man, in nature and in practice. But, we should consider that a birth does not change the nature of any thing born. We admit that the circumstances and practice of things born exhibit a change after the birth, but these are consequences of, or resulting from the birth, not the birth itself. Now to the text: Christ is the Son of God: "The only begotten of the Father." The Father has said he will plant this tender one in Israel, (the church,) and that "It shall bring forth boughs, and bear fruit." Can language be more explicit, the allusion more clear, that these boughs are the immediate, direct and exclusive production of this plant? The birth then is not a change produced by this plant, or the planter, but as actual an offspring from it, as boughs of a tree are from the first implantation, or as the branches are from the vine. Hence, says Christ, "I am the vine, ye are the branches." But, the Lord says further that this plant, or tree, as we may call it, shall "bear fruit." The fruit then is a production also of the tree, but it appears on the boughs that grow out of the tree. The boughs though attached to and inseparable from the tree or vine. Therefore, "The true vine" has said, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." The fruit produced is of the same nature as the bearing stalk. "That which is born of the Spirit is spirit;" it is therefore spiritual fruit, or in other words, "The fruit of the Spirit (which) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Gal. v. 22, 23. This is excellent fruit; very different from "the works of the flesh," a concise catalogue of which we have in the preceding verses of this chapter, and which are lawless ones. This then is a goodly cedar, for it bears good fruit, and the tree is known by its fruit. Love stands at the head of the list; and—

"Love is the sweetest bud that blows,
Its beauty never dies."

Also—

"Peace flows like a river from Jesus the fount,
And gladdens the lovely abode of the mount."

Then—

"Joy spreads from the threshold of God and the Lamb,
To the praise of the great, the majestic I AM."

All the rest flow from the same compassionate exhaustless source—all necessary for the health, comfort and well being of the family. All and each of the boughs, or branches, should be careful to maintain those good works, and we are glad that God has ordained that they should. "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." And again: "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Every unbiased lover of good works will rejoice in the foreordination of God, for it secures to each one the good works, and the only good works that ever was, or ever will be, acceptable in the sight of God. "And under it shall dwell all fowl of every

wing; in the shadow of the branches thereof shall they dwell." This latter, or closing part of the connection on which my sister has requested my ideas, is simply to show the peace, quietude, safety and repose of all who are brought under the hallowed dominion of the influence of the church. "Thine eyes shall see Jerusalem a quiet habitation." Under that influence "The wolf also shall dwell with the lamb, the leopard shall lie down with the kid; the calf and the young lion, and the fatling, together," &c. Fowls, however, are seldom, if ever, used in the scriptures to represent any part of the church. They are more generally used to illustrate mere nominal, and false, or flighty professors. Hence, Job says, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." Again: The fowls of the air lodged in the branches of the mustard tree, but still they constituted none of it, but were rather cumbersome while there. Birds are very fit emblems of airy professors of religion, who change so frequently to suit the times, seasons, and circumstances that surround them, but illy calculated to exhibit the church as exemplified by the permanent standing cedar, with its rock hugging roots. Still, all these may rest under its shadow, it will hurt none of them. See Gal. vi. 10. I have now endeavored to comply with the request of sister Price, as well as I can, and now assure her that this long delay has not been the result of disrespect, or indifference to her solicitation. —With your concurrence, brother Beebe, this communication is respectfully submitted to her consideration, and also to the judgment of others, who may notice it.

Your brother, as ever,

J. F. JOHNSON.

LAWRENCEBURG, July 22, 1863.

BROTHER BEEBE:—In the sixth number of the current volume of the *Signs of the Times*, I find the following request: "Will Eld. J. F. Johnson, of Kentucky, give his views on Luke xix. 10, and oblige 'an enquirer after truth?'" The verse reads thus: "For the Son of man is come to seek and to save that which was lost." This is a very plain declaration, and conscious as I am of my insufficiency to do justice to the plainest portion of holy writ, I will, nevertheless, try to oblige an enquirer after truth. As Jesus passed through Jericho, there was a man named Zaccheus, the chief among the publicans, or tax collector, who sought to see him; and because he was "little of stature," and I suppose could not see over the crowd, ran before and climbed up into a sycamore tree. When Jesus came, he called him down, saying, "To-day I must abide at thy house." He came down and received him joyfully. The multitude murmured, saying he was gone to be guest with a man that is a sinner. Just like the Arminians are yet; think that the Savior should have nothing to do with men until they cease to be sinners. Perfectly in accordance with the theory that teaches people that they are to be saved by their own good works. Zaccheus was rich, but how soon was his love of lucre lessened when he joyfully received the Savior! He was ready to distribute half his goods to the poor, and, if he had wronged any man by false accusation, would restore four-fold. Gladly re-

ceiving Jesus is, and should be, followed by honesty and uprightness. All such recipients should show their faith by their works. Jesus said to him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham." "For (in consideration of a sonship with Abraham) the Son of man is come," &c. Whether this was a son of Abraham, according to the flesh, I am not prepared to say; perhaps not, as the Jews so readily branded him with the epithet "sinner," a term usually applied by them to the Gentiles. He was doubtless a son of Abraham according to Paul's definition. He says: "They which are of faith, the same are the children of Abraham." And again: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 7, 29. At any rate, salvation had come to his house. All the seeking for salvation that work-mongers talk so much about is not worth a groat. But, when Jesus comes to poor sinners with it, then it is a priceless boon. The dear Redeemer does not come to make overtures of salvation upon terms and conditions, but says: "My own arm brought salvation." "The Son of man is come." Where did he come from? He says: "I came down from heaven." "Ah!" says a would-be-called Old fashioned Baptist, "as God, he came from heaven, not the man Christ Jesus. He did not exist as man until he was born of the Virgin Mary. It is unreasonable to suppose that the man existed in heaven. It could not be." Yes it could, for he DID thus exist in heaven, and come down from there to do his Father's will. Is it not strange that men will come right out and deny a fact that is confirmed in the scriptures as positively as language can state it, and by words too so simple and plain that they are not susceptible of a misunderstanding? What are some of those words? Here they are: "No man hath ascended up to heaven, but HE THAT CAME DOWN FROM HEAVEN, even THE SON OF MAN, which is in heaven." And again: "What, and if ye shall see THE SON OF MAN ascend up where HE WAS BEFORE." Paul reasons on the case thus: "Now that he ascended, what is it but that he descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." That is proof, clear enough for those who wish to know the truth.

"Who is this that comes from far,
Glad in garments dipp'd in blood:
Strong triumphant traveler,
Is he man, or is he God?"

I that speak in righteousness,
Son of God, and man I am:
Mighty to redeem your race,
Jesus is your Savior's name."

What did he come for? "To seek and to save that which was lost." Will he fully and finally accomplish the work? He will, for his counsel shall stand, and he will do all his pleasure. The mission of the Son of man is very explicitly spoken here. How many believe it as it is, without any ifs, ands, but, without adding to or taking from it? Now, suppose we should find just below this text one saying, "The Son of man is come to beseech men to seek him, and to offer terms by which they may be saved, if they comply with those terms, and thereby make a way possible for all to be saved. How

strange these two passages would look side by side, and yet, no doubt a large majority of the religionists of our day would prefer such an interpolation, to the genuine text. If there was a bible gotten up precisely in accordance with the present working theory of religion, there never was a book that was a more complete counterplot to another, than that would be to the present bible. In it we should have the resolutions, works, offerings, and righteousness of men, opposed to the purposes, work, blood, and righteousness of Christ to save us. Then would come our doing, holding out faithful, &c., to keep us, instead of the power of God. There too we should have evil for good, and good for evil; darkness for light, and light for darkness; bitter for sweet, and sweet for bitter. See Isaiah v. 20. That class of religionists may talk about a translation of the bible, loud and long, but that will never answer their purpose. They must have another book, expressing radically different sentiments. A "translation" is simply taking a sentiment as expressed by our language, and expressing the same sentiment in another or different tongue. One with half an eye, therefore, may readily discover that a simple translation of the bible will never reach the case. "To seek that which was lost" is a part of his mission that he has never assigned to another, until he first finds them, and sets his seal or mark upon them. When that is done, we may look for them, and when we discover the mark (circumcision of the heart) then we recognize them, and should we even find them previously to that, we should not know them. He has called upon his people too to seek him, after he has found and vitalized them; but while they are dead in sin, and without strength, such a requisition would be wholly superfluous. This text perfectly accords with the general sentiment expressed in the scriptures on the subject. It is said in Ezekiel xxxiii. 11-16, "Behold, I, even I, will both search my sheep and seek them out," and so on to the sixteenth verse, where he says, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick." But he came to save as well as seek. The "Discipline" of a certain church, no, the discipline of a certain society, says: Question—What is the duty of the preacher? Answer—To save souls. And again, to the preacher: You have nothing to do but to save souls: therefore, spend and be spent in that work, &c. If they "save souls," they are saviors. Away with such saviors! Poor little things, no, nothings, less than nothing, and vanity; for the Son of man is come to save. There is one that is able to save. The fulness of the Godhead dwells in him bodily. All power in heaven and earth is there. There was no more certainty in his coming than that he would finish the work that he came to do. So far as the flesh, or temple in which he dwelt was concerned, he was "Made of a woman, made under the law to redeem them that were under the law." To accomplish that, he must meet that law by obeying its commandments, walking in its precepts, and suffering its penalty. He, therefore, in the prosecution of that important work, toiled assidu-

ously while encountering all the opposition that incarnate fiends could use, all the malice, hatred, revenge, calumny, insult, and cruelty, that they could heap upon him. Yet, in the endurance of all this, he prosecuted the momentous work with a purpose unmoved—with a zeal unabating—with an endurance and a forbearance before unknown. "Why did the heathen rage, and the people imagine a vain thing?" "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." Many were his foes, but mighty was his arm. No penalty of the law too heavy for him to bear—no cruelty of enemies too severe for him to endure—no debt against his bride too immense for him to cancel. In the garden of Gethsemane, when pressed under the weight of our sins, and the wrath of a sin-avenging and violated law, the gloomy billows of trouble went over—the poignant arrows of grief pierced—and the terrible throes of anguish wrung his holy soul. Then to Calvary,—but here my language must fail to depict the terrible, bloody, ghastly, suffering scene of Golgotha! But, while we mourn over the tragical scene, there are two reasons why we should rejoice, too. First: He suffered for our sins. Secondly: He was able to bear the enormous weight, when it would have crushed all his children down into remediless ruin. Thus he could perform in a few hours what men and angels would have failed to do in time or eternity, and when it was completed, immaculate lips exclaimed, "IT IS FINISHED!"

"He dies! the Friend of sinners dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies,
A sudden trembling shakes the ground!"

"And did he bleed, for sinner bleed?
And could the sun behold the deed?
No! he withdrew his sick'ning ray,
And darkness veiled the morning day!"

But, he has come to seek and save "That which was lost." This word *that* is a definite one. There is a speciality expressed by it. The church, while in a state of warfare here, sustains two relationships, one spiritual and holy—the other, natural and sinful. Each one of the whole fraternity possesses alike these two natures, brought to view in the scriptures as two men. Zaccheus was one of that progeny, a son of Abraham, according to Gal. iii. 7, 29, possessing in common with the rest an "earthly," and a "heavenly" man. Now, it is *that* earthly man that the Son of man came to seek and to save from the curse of the law—redeem to God by his blood. Permit me, while on this part of the subject, to disabuse the minds of some who have been told that some of us (including myself) preach that Christ came to save a set of holy, spiritual children that were never lost. This monstrosity too has been hatched by and crawled out from some who have gone out from us, because they were not of us, but still assume to be of the old order of Baptists, but their more appropriate name is Anti-union Baptists, if we may apply the name Baptists to them at all. I never heard any one advance such an idea. It is simply an absurdity, a fabrication from first to last; and I would fain hope that nothing worse than ignorance has originated it. That earthly man had "gone astray like a lost sheep," and was lost; wandered "far off," "being alienated from the life of God," &c., but there has

never one of them yet gone so far as to be beyond the scan of the all-seeing eye of the Good Shepherd. They were his before they took their desperate plunge in their earthly head. His Father gave them to him, and he had as lawful a title to them as ever a shepherd had for sheep, and, therefore, the right to redeem, seek and save them, which work he will surely consummate, and crown the climax in the final release of the last one, to the glory of his own name, and their everlasting felicity. Although he abhorred the sin, he loved the sinner still, and gave himself for it. Was not this a wonder of wonders? What great and marvellous wonders he may have wrought elsewhere we can not say, (for nothing seems too great for him to do,) but surely this world was never the theatre of a more marvellous work!

"He formed the sun, fair fount of light,
The moon and stars to rule the night:
But night and stars, and moon and sun,
Are little works compared with One.

He rolled the seas, and spread the skies,
Made valleys sink, and mountains rise:
The meadows clothed with native green,
And bade the rivers roll between.

But what are seas, or skies, or hills,
Or verdant vales, or gliding rills,
To wonders man was made to prove,
The wonders of redeeming love!"

It is truly astonishing and marvellous in the extreme, that Christ should come—

"To suffer in the traitor's place,
To die for man, surprising grace!"

Yet, such is the fact, "That Christ died for our sins, according to the scriptures, and that he was buried, and rose again the third day, according to the scriptures." Yes, astonishing as it may seem, he bent his downward course from his residence, where, wrapt in unstained glory, which he had with the Father before the world was, beyond the reach of wo and misery; still, for the unparalleled love he had for poor sinners, traitors, "He became a man of sorrow and acquainted with grief," while we hid our faces from him; but—

He came to seek—he came to save—
He came to triumph o'er the grave.

He has done all that, and seated upon a white horse, emblem of purity and power, with a crown upon his head, fit emblem of a royal victor, a bow in his hand, with which to carry dismay and discomfiture into the hosts of anti-Christ, and thus equipped, "He went forth conquering and to conquer." Ah! my brethren, with this triumphal Leader to martial the hosts, lead the van, and bring up the rearward myriads that he came to seek and to save, we shall weather the storm, skim over the billows, and outride the hurricanes that threaten us here. He is "Traveling in the greatness of his strength." There is majesty in his mien, might in his arm, but mercy in his march for all the redeemed. The Lord's people by the death, resurrection, and ascension, of the Redeemer, was not only to be saved from the curse of the law, and the condemning power of sin, but from all its annoying consequences. This deliverance is still progressing to a glorious and happy termination. Not only "Delivered from the power of darkness and translated into the kingdom of his dear Son," but saved from all the persecutions of outside enemies, and the more distressing annoyances of indwelling ones. The uncompromising war that is incessantly waged between the flesh and the Spirit, blasting our comforts, bewildering our hopes, subjecting our faith to the severest trials, increasing

our misery, cultivating our doubts, and augmenting our fears, must all end well, for this conflict is drifting to no uncertain termination. Tribulation is an unavoidable portion of the saints in this world, but Jesus has overcome the world.

"Then let not all this terrify,
Pursue the narrow path;
Look to the Lord with steadfast eye,
And fight the fight of faith."

The Captain of our salvation has grasped and holds the palm of victory, and all his shall ere long be seen with "Palms in their hands," sharing his triumph. Then let us, while here, sing with David, "We will rejoice in thy salvation, and in the name of our God we will set up our banners." For David also says, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Under its ample folds we may fearlessly face each foe, and by and by we shall unite our voices, all in harmony and sweet melody, and chant the song of Moses and the Lamb. Moses sang once, and we shall all ere long sing anti-typically, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, he is become my salvation."

The Son of man is come,
To seek and save the lost;
Triumphantly he'll bear us home,
He's met and paid the cost.
Most truly, J. F. JOHNSON.

FOUNTAIN PRAIRIE, Wisconsin,
August 16, 1863.

DEAR BROTHER BEEBE:—I have read brother John Stipp's commentary on the Revelation, with considerable interest and gratification; yet I desire to make a suggestion or two, on the subject, fearing only that I shall say too much, or utter words without knowledge. That the subjects of the Revelation are too wonderful for me, I am free to confess; and that I should fear to declare things which I understand not, is equally plain. Therefore, I will hold my peace, so far as to write any thing in a declarative manner. I, with most of our brethren, am looking for the coming of our Lord, and believe that "He that cometh will come, and will not tarry." Yet, I would suggest to brother Stipp, and the brethren generally, whether or not it is best for us to fix upon a date of his coming, or wait with patience, leaving the times and the seasons with him who sitteth on the circle of heaven, and meteth out the earth with a span, who weigheth the mountains in scales, and the hills in a balance? The time when he shall appear, it seems to me, is of no importance; but, believing in the heart that he will appear, we look with deep concern upon the wondrous events that are passing, and think them the precursors of the event which our souls long for. Yet, however long the delay, we can not, it seems to me, strengthen our faith by fixing a date for its consummation. Mr. Miller, and his followers, seemed to deify the time, and make the belief of its accomplishment at a certain date the test of one's favor with God, and an evidence that such should not be reckoned among the army of "scoffers." Well, their dates came and passed, and the world moved in its wonted course—and, as their faith was centered in a time, they had only the alternative of renouncing their faith, or fixing upon another time. We are all

familiar with the freedom with which this has been done—because, not heeding the sacred declaration that, "He that believeth in the heart and confesseth with the mouth, that God raised up the Lord Jesus from the dead the same shall be saved," they went about establishing their own righteousness, insisting in the belief of a TIME, and not according to the righteousness of FAITH. Yet, I can pardon brethren from the imputation of evil designs, since I believe the time is very near. I would not, on the one hand, delay it so long as 1866, nor yet on the other, would I extend it to 1896. One thought more, and I have done: Brother Stipp speaks of the binding of Satan a thousand years, the first resurrection, and the reign of Jesus on the earth in person, with the souls of those who had been beheaded for the testimony of the gospel, as a time when universal righteousness is to pervade the earth, and all the kingdoms are to be broken, while the universal kingdom of God and his Christ shall be only known throughout the world. Allow me to suggest, my brother, that it is possible that summer and winter, seed time and harvest, will continue until the great day when God shall judge the world, and cast death and hell into the lake that burns with fire and brimstone. Is the earth to cease its accustomed order, when Babylon shall fall? I have, some times, thought it would not. It seems that men are still to be left on the earth, with evil propensities left in their hearts, and just as complaining against the righteous rule of God as ever, but destitute of the power to harm. The kings of the earth who have committed fornication with her (the whore of Babylon) and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burnings. And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more. It would take too much space to cite from the ninth to the nineteenth of the eighteenth chapter of Revelation, but I would have brethren read it for themselves, and determine for themselves, according as God shall enlighten them by his Spirit, whether their wailing for the destruction of their merchandise and wares, does not comprehend them as still on the earth, with longing desires for a continuance of their riches and delicacies, obtained through their fornication with the whore. But it is truly as brother Stipp has repeated in language of an older brother—Beloved, it doth not yet appear what we shall be: but when he who is our life shall appear, we shall be like him, for we shall see him as he is. Beloved, let us wait then, looking for the glorious appearing of the great God, and our Lord Jesus Christ, ready to be revealed in the last time. It is to us, no matter when, and if we are looking for it, with love and anxious expectation, it will not overtake us as a thief in the night. May God be with us, and the whole household of faith, for his name's sake, and the glory of his redemption: Amen.

W. B. SLAWSON.

NASHPORT, Muskingum Co., Ohio,
August 18, 1863.

ESTEEMED BROTHER BEEBE:—(Or if you will allow one so unworthy to thus address you,) although we are strangers to each

other in the flesh, I hope we are not strangers in the spirit. I am glad that I can say to you that I love to read your paper, the *Signs of the Times*. Its contents seem plain, and always new to me. When I read the communications from brethren and sisters of different parts of the world, I am often made to rejoice, and can say with the Psalmist—Bless the Lord, O my soul: and all that is within me bless his holy name. Dear brother, I often feel my unworthiness, to such an extent, and also my inability, that I, some times, think I can not write, and that I ought not to say any thing on the subject of religion. It has been on my mind for a long time to write to you, but when it would come to the point, it would seem as though I could have nothing to say. But there are times in which I feel a desire to say something to you, and the readers, in the name of my blessed Savior, whom I love, and in whom I trust. Dear brother, there is one thing that I try to be thankful for, and that is, I am not situated as some brothers and sisters are, in a land where I have not the privilege of hearing the gospel preached in its purity, as I understand it. Here we have the great privilege of hearing the gospel preached twice every month, by our esteemed brothers, Eld. John Crabtree, and William Butler. I often think of the many precious seasons I have enjoyed with my brethren and sisters, when I have heard the many precious truths from ministering brethren of the Old School Baptist order. Brother Beebe, I have something of a desire, at the present time, of giving you a short sketch of what I hope the Lord has done for me, a poor undeserving mortal. But, dear brother, I find, in reading the *Signs of the Times*, the communications of so many brethren and sisters, that so far excel what I can write, that I hardly think it worth while to write. Well do I remember the time when it pleased the good Lord to open my blind eyes, and to show me on what a slippery foundation I was standing: then my sins, like mountains, rose. I felt that all I looked upon condemned me, and told me how far from God I was. In the year 1860, when in my seventeenth year, something seemed to tell me that all was not right with me. One evening, on hearing of the baptism of a young lady that I had been intimately acquainted with, it seemed as though I felt a shock and something seemed to tell me that we were separated, and that I was not like her. I wondered why I was so much troubled about her, when I never was about any body else. I thought perhaps when morning came my trouble would be gone. But in the morning I felt no better. It seemed to me my burden only increased. I resolved to go and pray, and did go and try, but it seemed to me I dare not utter a word. It seemed when I read the bible it was only a sealed book. Thus that awful gloom was bearing me down. My earnest desire was that I might be good, like christians. My young companions were company for me no longer. Thus three long months were passed in sighs and tears. When, one morning, about the last of August, (of the same year,) when I was alone in the kitchen, preparing to wash, and it just appeared to me I must sink, never to rise again, these words came with

great force to my mind—We know that we have passed from death unto life, because we love the brethren. O! the joy I felt at that moment! My burden had left me—all was joy and peace. Dear brother, none but those who have experienced that change can sympathize with me. It seemed to me the sun shone far brighter than I had ever seen it. Yes, it seemed to me the very trees in the yard seemed to be praising God for his goodness to me. I thought I could see then how Jesus could save sinners, and maintain his justice. I thought as soon as I got with some one that I could talk with, I would tell them all about my joy. But, alas! before I got a chance to tell any body, I felt different about it. For I thought they would think it was just my foolish imaginations, and trying to deceive the people. It seemed as though meetings were constantly on my mind. Many times my desire was to attend with the rest of the family, and some times did attend church meeting. But, O, I felt so unworthy. I felt as though I was not fit to be with the people of God. Thus time passed on, until in September 1861, when it pleased the Lord to direct my mind to church meeting again. It was a good meeting. After the invitation had been extended, and there had one went forward and talked to the church, I went forward, although I felt unfit to be with such a lovely people, and tried to tell what I hoped the Lord had done for me, and, to my surprise, was received, and on the following day, myself, and one other candidate, were baptized by our esteemed pastor and brother, William Butler. O! what a joyful day that was to me! I came out of the water telling them to praise the Lord. But, dear brother, since that happy period, I have passed through some very dark seasons. The fruits of the flesh seem visible, but of the fruits of the Spirit I see none. Now, brother Beebe, I will close. If you see any thing in this that is worth publishing, you can do so—and if not, throw it aside, and all will be right with me. May the Lord long sustain you as a watchman on the walls of Zion, is the prayer of your unworthy sister, if one at all,

RACHEL PRIOR.

OAKPOINT, Missouri, Aug. 27, 1863.

DEAR BROTHER BEEBE:—I am going to write you a few lines to let you know some of my feelings. It seems to me they are something like Jona's was while in the boisterous deep. I united with the united Baptist church in 1843, and lived with them until 1860, when I united with the Regular Baptists at South Fork, about four miles from home, as we could not get along with the "missionaries," as it has always been my belief that Jesus my Savior was able to save his people, and make them spiritual, by a new birth, of the Spirit, and never could see how I could have been born any sooner than I was, if I ever was born of the Spirit at all, I only claim it as a free gift, though I desired it above all things else; and when I gave up all for lost, my prayer was that I might sin no more; and if it was my lot to go down to hell, that if it was possible to honor and adore God there, and not blaspheme his holy name. And just about that time, my feet were taken out of the mire, and clay, and

fixed upon the Rock, our Savior, who has kept me by the power of God ever since; and I am glad to own I have such a good, faithful, loving and able Savior, who will never leave us, nor forsake us, in this world, nor in eternity. If we had to be our own advocates, O, what would become of us? —There are none of your papers, the *Signs of the Times*, coming to this post-office at the present time, and I do not know whether you are continuing to publish it or not. If you are, I wish you to send me a copy. I will send you fifty cents. Please note on the margin of the paper when the time will be out, and I will try to keep it coming, and have some more, if you continue. I would like to see the Speckled Bird published again, and if consistent with your mind, and opportunity, have your views on Matthew xiii. 4, 5. The Missionaries held a protracted meeting, within a mile of me, fourteen days, and received twenty-two additions, and are now holding another, within five miles of me. It has gone on fourteen days. I can not tell how many they have got, or when it will close, as I have not been an attendant. It seems they are doing a great work. Your affectionate brother in the Lord,

CHARLES HUNSAKER.

Experience of Eld. William H. Darnall.

MONTGOMERY Co., Ind., June 16, 1863.

DEAR BROTHER BEEBE:—I have only been a subscriber for the *Signs of the Times*, since last January, and I am well pleased with them. They afford a medium of communication through which God's children, or many of them, are still permitted to commune, and in them can give an account of their travels while in the house of their pilgrimage, and through which, I also, will drop a few lines in regard to my own experience.

I was born and raised in Montgomery county, Kentucky, until I was about twenty-one years old. My mother was a member of the Mt. Carmel Particular Baptist church, in Clark county, Kentucky. And my father, before my remembrance joined the same order; but not receiving the doctrine, he left them and joined the Arminian Baptists at Mt. Stearling and continued with them until about 1825, at which time Alexander Campbell's theory began to be taught by the Arminian Baptist, which resulted in a large number going into what was called Campbellism, and my father was one of that number. He had become an ordained preacher previous to that time. As I, like all of Adam's posterity by nature, was dead in sins, I thought but little about religion; but being the youngest son, it was my lot to accompany my mother to her meeting; and from some cause I would often find myself shedding tears under the preaching. But my father having embraced Campbellism, and many of the Arminian Baptist ministers were preaching it, I was induced to believe it was the true doctrine. We lived in a Campbellite neighborhood, and my associates were mostly of that faith; I was surrounded by that influence. When I grew to manhood I became a warm advocate for that doctrine, and took much delight in throwing stumbling blocks, and putting naughty questions to those whom I called Antinomian Baptist. It gave me pleasure to

ask questions they could not answer. In the fall of 1831 we came West and settled in Hancock county, Ind., where we found Baptists, Methodists, Presbyterians and Campbellites, and as I was an especial hater of the Baptists and Methodists, I sought every opportunity to argue with them. Although I hated the Baptists, I loved my mother, yet I abominated her doctrine, and the people she was united with. My venom was so great, that I thought, and frequently said, if I had a cause to try in court, I would, under no circumstance, permit one of them to sit on the jury; for I believed they were the most ignorant of creation, and so contrary and head-strong, that they would contend against reason, knowledge, and common sense, and that they were always wrong. In the spring of 1834, I went to Kentucky and married. My wife was under the Methodist influence. My regard for her, caused me, in a great measure, to drop my opposition to the Methodist; but I retained the same malignant spirit against the Baptists, up to February, 1842, at which time I was coming, one evening, from my brother-in-law's, about one mile from my house, when the impression came to me, "You must die. What is your condition? Are you prepared for death?" Brother Beebe, I had thought of death, and of dying, and of how I wanted to arrange my affairs, and of how I expected to prepare for death, perhaps a thousand times; but never in all my life did the thought strike me with such awful force before, as these words: "You must die! Are you prepared," &c. My mind at that instant became restless, and uneasy. I began to ask myself what I must do to prepare myself. My natural mind seemed to reply, Go to the church and tell them, you believe that Jesus Christ is the Son of God, and be baptized in his name, and spend the remnant of your days in piety, and you will have a sure promise of heaven. For although I was such a Campbellite, I had never taken initiating steps to go to heaven. But while I was meditating about going to the church, something said to me: Do not do it: for that is not the way to heaven. This made my mind still more restless, and uneasy; and I began to search the scriptures to learn what I must do to be saved; for I verily thought my salvation depended on something that I must do. The more I read my bible, the more restless I became, for I could not find what I must do to be saved. I then concluded to go and hear all the preaching I could, for I thought all of God's ministers knew all about it; so I went to hear the Campbellites, Methodists, Presbyterians, Middleground and Arminian or Missionary Baptists, there being no Old School Baptists nearer than twenty miles, but all the preaching gave me no relief. I had been somewhat of a politician, and on third Saturday in April, 1842, I was nominated as candidate for the State Senate. At first I thought I would decline the nomination, but through the urgent persuasion of friends, I consented, hoping that it would draw my mind away from what was troubling me, and relieve me from any uneasy feelings. I tried to turn my attention to politics, and made appointments for speeches, and filled them. On the second Sunday in June, 1842, I went to hear one of the Middleground

Baptists preach, after preaching, a door was opened for reception of members. A woman came forward and told her experience. I was anxious to hear it, and unconsciously pressed in the crowd. While she, in relating her exercise, was telling what a vile sinner she was, it seemed to me that a brilliant light shone into my inmost soul; and seemed to manifest to my view all the sins I ever committed. I was uneasy and restless before, but I had never known what trouble was before. I thought the earth would open and swallow me, that I must sink into the lake that burneth with fire and brimstone—that I had sinned away the day of grace, and now it was everlastingly too late for me. I thought that this light which had appeared to me, had made known to all the congregation what a sinner I was. As I went home, something said to me, Go to the woods and pray God for mercy: but another thought occurred, What is the use, for God is a just God, and can not look on sin with allowance? and you are a mass of sin. Still I felt urged to go to some secret place and ask God for mercy, and I went into the woods and there fell upon my knees, and tried to pray. As I arose, it seemed to me that if there had been any chance of acceptance for me before, it was now out of the question. That I, a mass of sin, had now attempted to pray to a holy and just God, in which I had committed the unpardonable sin, for I had taken the name of God in vain. All nature seemed to be in mourning, even the trees of the forest seemed to hang their leaves in gloom. I started for home, meditating on my condition. I thought if I had sought religion when I was young, I might have obtained it; but as I had grown old in sin, there was no hope for me. When I got home, I found my wife in tears, but dared not ask her the cause, for I thought she knew my condition, and was grieving on account of my wickedness. That night I had a serious time in meditation. Among other things, I was standing as a candidate for the State Senate. Although my chance for election was considered sure, since I was such a sinner, I had no confidence in myself, and as every body knew what a wicked heart I had, they, of course, could have no confidence in me. I determined to go to those who had put me on the ticket, and withdraw my name, and get them to select some one else, which I did on the next day. This I thought would afford me some relief. But, alas! it seemed there was no relief for me. When I returned home, I again found my wife in tears, but still I could not ask her what was the matter. This produced much serious reflection for some time, in so often finding her in a flood of tears. Some times I thought she was grieving because she had married one whose heart was so sinful, at other times I feared that I had, at some unthinking moment, said something that had hurt her feelings. Sometimes I would wish that I had died in infancy, or that I were like the brute creation, that death might be the last of me. I often went to some secret place to try to pray, but all seemed to be to no purpose. Many times I would think of the worst of men, the thief, the robber, and the murderer; but I could think God could be just in saving them, as

their sins were outward practices, but could see no hope for me; for my wickedness was in my heart, the seat of vitality and affection. I now believed my case was sealed, and that I must be banished from the presence of God, and his people, and sink down in torment, with wicked men and devils, for evermore. Still I did not feel willing to commit another sin against God. But how could I avoid it, as all that I thought, said or did, was wicked, for it all proceeded from a heart which was a fountain of wickedness and sin. And—

*"If my soul were sent to hell,
The righteous law approves it well."*

It then occurred to me, as hell was my portion, to try to reconcile myself to it as best I might. While thus meditating, a portion of a hymn came to my mind, which was thus—

*"When any turn from Zion's ways,
Alas, what numbers do,
Methinks I hear my Savior say,
Wilt thou forsake me too?"*

And with this, something said to me, Go once more and try to pray. I thought of a place, and went to it, but could not make the attempt—then I thought of another, but, as at the first, my heart failed me; at last I concluded I should never get back to the house; I was just ready to drop into hell, with this thought I fell upon my knees, and I think I said: Lord, be merciful to me, a sinner. At that moment these words came to me: "We know that we have passed from death unto life, because we love the brethren." My burden was gone! My heart was made to leap for joy. My soul was filled with wonder, joy and love, and praise, to God for his wonderful works and ways in bringing rebel sinners home to himself. I could then view all the providential dealings of God with me through the course of my life, and that, had it not been for his almighty power and grace, I should still have been left to perish in my sins; but his almighty power and grace were more than a match for my stubborn will, and he, therefore, brought me into subjection to him in the day of his power. This scripture came to my mind, Comfort ye, comfort ye, my people, saith your God: speak ye comfortably to Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. But I can not now speak of this and other passages, which have come to my mind; but I may at some future time. Suffice it to say, I thought I saw my way so clear, through the merits of Christ's blood, that I thought I could show it to others. I wondered why I had not discovered it before. I desired to see my mother, and all my Christian acquaintances, and even those who did not profess religion, for I thought I could make it so plain that they could not help seeing it. But I particularly desired to tell God's people what the Lord had done for my poor soul. This manifestation occurred December 12th, 1842, in the afternoon. I then thought I should never doubt any more. I loved God, his cause, and his people; and I loved sinners too; for I thought they were of his good creation, and shewed forth his work. This illumination continued until after I went to bed. I told my wife about it, and that I had a mind to join the church.

She burst into tears, and said she did not want me to do so; but she said no more. While I was reflecting on her objecting, a dark cloud came over my mind, and I began to fear that I had been deceived in thinking my sins were forgiven, but it might be a delusion. This threw me into trouble. I began to hunt for my burden, but it was gone. I sought it with prayers and tears. I thought if I could have it again I would know the next time how it would leave me, and then I would be sure. But it was gone, and I could not get it back. This dark cloud continued until some time the next day, when, I trust, my soul was again illuminated with the light of the Sun of Righteousness. O, I was happy then, and could sing—

*"Tongue can not express
The sweet comfort and peace
Of a soul in its earliest love."*

I had found the pearl of great price. Yes, I had found in Jesus a full and complete Savior, and sweet to my soul, just such a Savior as my poor soul needed. It was impressed on my mind to follow his footsteps. I began again to go to the meetings to seek for a home. I went to hear the Methodists, Presbyterians, and the Missionary and Middle-ground Baptists, and the Campbellites, but none of them now suited me; for they did not give all the glory to God. I heard of an Old School Baptist that was going to preach about twelve miles off, and I went to hear him. He preached Jesus as a full and complete Savior, and this suited me. I then determined to cast in my lot with that people, which I had once so much hated, for my hatred was changed for love. On the fourth Saturday in July, 1843, my wife, and myself, went twenty miles to an Old School Baptist church, (for my wife had also obtained a hope.) We talked to the church that day, and on the next day, we, with several others, were baptized by Eld. William Hogan, since which time the Old School Baptists have been my people. But I must stop for the present. I have written a much longer letter than I expected to; but still I have only given a sketch; for there are many incidents connected with my experience that I can not now speak of without making my letter too long. Brother Beebe, is this the travel of christians, or is it some strange phantom of the brain? Some there are who tell us that what is called christian experience is all but a whim of the brain, but I can not believe them. If you think the foregoing worthy of a place in your excellent paper, you can put it in, but do not exclude better matter, or if you disapprove, throw it aside, and I will be content. I am, as I hope, your sincere brother, in gospel bonds,

WILLIAM H. DARNALL.

Clover O. S. Baptist Association. Elder Beebe, please publish in the Signs of the Times, that the Clover Old School Baptist Association will be held with the Brush Creek church, two and a half miles east of Bethel, Highland county, Ohio, to commence on Friday before the Third Sunday in September next. We expect to see a goodly number of able ministers of the New Testament, especially from Kentucky. Can not you come too, brother Beebe?

Most truly yours, B. GREENWOOD.
Hillsboro, Ohio, July 7, 1863.

The Regular Old School Baptist Association, of Kansas, will meet with the West Union Church, near Mascatah, twenty miles due west of Atchison, Atchison county, Kansas. The time of this meeting is not given in the notice sent us.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1863.

ELDER BEEBE:—Please give your views on Luke xvi. 9. There is a command given by Christ to make friends with the "Mammon of unrighteousness," and when they fail, these receive them "Into everlasting habitations." Who are those that are to make friends with the "mammon of unrighteousness?" What are the "everlasting habitations?" You will greatly oblige by giving your views on the above mentioned verse. PORT FEAR, August, 1863. PHILOS.

REPLY TO PHILOS.

MAMMON, according to Webster, signifies riches, wealth, or the god of riches, and in this signification the term seems to be used in this text, as also in the sermon on the mount. The unjust steward in the parable, had charge, so long as he held the stewardship, of his master's goods, and was empowered legally to appropriate them. He was unjust, first, because he had wasted what he was in duty bound to faithfully take care of, and secondly, in making a fraudulent settlement with his master's debtors: but he manifested a commendable wisdom in so using his office while he held it, as to secure the permanent friendship of those on whom he was soon to become dependent. We presume this parable, as well as that of the Prodigal son, which immediately preceded it, had a primary reference to the Jewish nation, which was very soon to fail, and lose its nationality, and be removed from its special stewardship of the oracles, covenants, worldly sanctuary, carnal ordinances, &c., but the special admonition to the disciples has a much broader application. God has made his children stewards of so much of the riches, or mammon, of this world, as lawfully belongs to us, and Paul says: "Moreover, it is required of stewards that a man be found faithful." God, in his wisdom, knows—and in his providence, commits to us the exact amount of worldly wealth, of which it is his pleasure to make us stewards, and it is not wrong for us to hold it in charge, as faithful stewards, to be disbursed by us as his word and Spirit shall dictate. But we are restricted as stewards, and solemnly charged to use these things as not abusing them, knowing that their fashion passes away. We really possess nothing independently of God, for the world and the fulness thereof, are his, and we ourselves are not our own, we are Christ's, and Christ is God's.

Now then, as the unjust steward was commended by his lord, in that he acted wisely, in disposing of the goods entrusted to him in such a manner as to secure the good will and permanent friendship of those on whom he was so soon to become dependent; so it would have been wise in the Jews to have secured, as far as possible, the friendship of the Gentiles, among whom they were so soon to be dispersed, and on whose favor they were soon to become dependent. And the disciples of Christ should receive from the parable a lesson of wisdom in regard to their stewardship of the riches of this world, and so use the uncertain and transient things of this world, as to secure a reciprocity of kindness, when they should themselves become poor, and destitute. So Jesus taught his disciples on the mount, saying unto them: "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete out withal

it shall be measured to you again." Luke vi. 38; Matthew v. 42.

Our stewardship over, and possession of world treasure, is brief at the least; but, we are liable at any and every moment to fail, or to be deprived of it all, and then to become dependent on the charity of those who have the means to relieve our necessities. Therefore, as we would that others should do to us, we are told to do even so unto them. That when ye fail, when your stewardship of the things of this world shall fail, and yourselves become needy and destitute, your deeds of hospitality will be remembered, and your bread cast on the waters shall be gathered after many days.

Perhaps we have our best illustration of this subject in the course pursued by the saints at Pentecost. The persecution was raging against christianity at that time, and all who confessed their faith in Jesus were liable to lose their property, and we are told that all them who had possessions sold them and brought the proceeds and laid it down at the feet of the apostles: "And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." Acts ii. 44, 45. Thus as their stewardship of their own possessions and goods was to be taken from them, they acted wisely, in making provision, while it was their undisputed right to do so, for their future support. That when they failed, or were reduced to dependence, they were received into everlasting or a permanent and reliable home.

We, therefore, conclude that the mammon of unrighteousness, is the wealth, or possessions of this world. Mammon not of righteousness, or to those who righteously possess and use them, but mammon or idolatrous, when unrighteously held, desired or used.

That the disciples of Christ were those commanded by him to make to themselves friends of the mammon of unrighteousness.

That their failing was when they should be deprived of the treasures of this world, and become dependent.

That their reception in to everlasting habitation, is their being received into permanent homes, after the manner of those disciples at Pentecost.

We have thus briefly answered the several interrogatories of *Philos*. If what we have written shall be of any use to him, and others, we shall have cause for humble gratitude to the Father of lights, with whom there is no variableness, nor shadow of turning.

Before dismissing this subject, we feel constrained to call the attention of the saints to some further considerations having a bearing on this subject:

In his sermon on the mount, and in the thirteenth verse of this sixteenth chapter of Luke, Jesus distinctly tells his disciples that they can not serve God and mammon, and by the repetition of this instruction, almost in the same words, in Matthew vi. 24, and Luke xvi. 13, we may infer its weighty importance, and in order that we may clearly understand and duly obey this divine instruction, and at the same time make to ourselves friends of the mammon of unrighteousness, we must carefully mark the difference between the one and the other.

It is one thing to make to ourselves

friends of the riches or treasures of this world; and quite another to serve them as idols. If, in the providence of God, we are put in possession of earthly treasures, we would make friends of them, we should use them as not abusing them, knowing that their fashion passeth away: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." 1 Timothy iv. 4.

Receiving then with thanksgiving is an acknowledgement that we regard them as the gifts of God, for which we are obligated to thank him, and to use them in his fear. But to set our affections on the things of the earth, and forego our religious duties and privileges for their acquisition, and make them the paramount object of our pursuit, is to serve them as a mammon, or idol of unrighteousness. Then they cease to be our friends, but become our idols. The loving apostle John, in his last admonition, said, "Little children, keep yourselves from idols." With such an earthly nature as we possess, we need the admonition, for we are informed that covetousness is idolatry.

Look to this, brethren, and sisters. Have you not some times been so eager for obtaining riches, as to sacrifice some religious principle for their attainment? Have you at no time absented yourself from the house of prayer, or from some of the solemn feasts of Zion, to serve this mammon? If so, this mammon has, so far, become your master, not your friend; for his servant ye are to whom ye yield yourselves servants to obey. Paul charges the saints to avoid the example of Esau, who, for a morsel of meat, sold his birth-right. We have precious birth-right privileges in the church of God, which we should not barter away for carnal gratifications lest we be found servants of the mammon of unrighteousness. Have there not been cases where brethren in comfortable circumstances, and living in the bounds of a gospel church, for the sake of making a little more money, or of accumulating more wealth, have pulled up stakes and moved to some country where they could gain more wealth, but lose all the social privileges of religious society? Do such brethren serve; or make a friend of the mammon of unrighteousness?

Brethren, except when compelled by actual want, who relinquish spiritual privileges for worldly gain, forget, or at least neglect the instruction which Christ gave the disciples in his sermon on the mount:

"Lay not up for yourselves treasures on the earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven; for where your treasure is there will your heart be also."

"No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye can not serve God and mammon." Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air," &c. Mat. vi. 19, 20, 21, 24-26. We read also to the end of the chapter. Here we have the commentary of our Lord upon the text; and the text also.

We do not understand, however, that

our Lord commands his servants to be indolent, neglectful, or lazy; for Paul commands the saints to be "Diligent in business, fervent in spirit, serving the Lord." Not serving mammon, but the Lord. By serving him as our Master, and making friends of the good things of this world, which, under his blessing, crowns our labors, we shall make the discrimination required. "Seek ye first the kingdom of God and his righteousness." These are of the first and highest importance to Christians. "And all these things shall be added unto you." All these things, such as food and raiment, or whatever our Heavenly Father knoweth that we have need of. Relying on this gracious promise, trust all consequences to him, only see that he is our supreme Master, and he will make these earthly things our friends.

There are many ways in which the fidelity of Christians are tried as to their choice of masters. The poor, the sick, the destitute, the widow, the orphan, ask for our sympathy; the Savior says, Give to him that asketh. Mammon says, You had better hold on to what you have, you may need it. Which master will you serve? Can you obey both? Jesus says, and you find the saying true, Ye can not serve God and mammon.

Again: If we would make friends instead of masters of what is called the mammon, or god, of unrighteousness, we should regard ourselves as stewards of those things, that they occupy a position of equality with us, inasmuch as both we and they are the creatures and property of God, only temporarily entrusted to our stewardship for a trial of our fidelity; both we and they are our Lord's goods, and if we would have them for our friends, let us so use them that when we fail, or become destitute, those who have shared in our bounty will be ready to reciprocate the favors they have received at our hands. This we will do, not by defrauding our Lord, as the unjust steward did his lord, but by using our stewardship as our Lord has commanded us, by holding all his goods as only entrusted to us, and at all times subject to his order.

Obituary Notices.

DIED—At Van Burenville, in this county, June 15th, 1863, Mrs. ABIGAIL CARPENTER, wife of William Carpenter, Esq., aged seventy-five years, six months and fifteen days. Mrs. Carpenter had not made any public profession of religion, but for nearly forty years past we have known her as a sincere friend of the Old School Baptists, and often have we, with others of our brethren, been refreshed by her hospitality. She has not only been a friend to the cause, but also an advocate of the doctrine. Our Savior has said that whosoever shall give to his disciples a cup of cold water, shall be rewarded. Our aged brother Carpenter must feel deeply his bereavement, in his old age; although surrounded with children and grand-children, who are faithful and attentive to his comfort, and they, with him, deeply feel their bereavement. Mrs. Carpenter had, for a long time, been nearly helpless, with the infirmities of age and disease. But we have great reason to believe that she found that to die is gain. A large and attentive assembly attended her funeral, and a discourse was preached on the occasion by the writer of this notice, on the 17th day of June, 1863.

DIED—At Warwick, Orange county, N. Y., September 1st, 1863, Mr. JAMES BENEDICT, aged seventy-eight. The subject of this notice had not made a public profession of religion, but for many years has cherished a hope in the Divine mercy. It was my privilege to visit him some little time since, when he seemed to be apparently recovering from an attack, which has now proved fatal. He then regretted that he had not followed Christ in his ordinances, and stated that he had been hindered by a deep sense of his unworthiness. He has, for many years, been firmly attached to the Old School Baptist cause, and in many interviews I was permitted to have with him, he expressed an earnest hope of salvation through the righteousness of a crucified Redeemer. His disease for a few days preceeding his death, seemed to gather great violence, but he bore his sufferings with great patience, until he quietly fell asleep. He leaves a companion, and four children, to mourn his loss. May they realize a gracious support in this the hour of their sorrow. The funeral services were attended by a large concourse of sympathizing friends, at the Baptist meeting house, on Thursday, September 3d, and a discourse preached from Romans viii. 20, by Eld. Leonard Cox, Jr.

GREEN'S FORK, Indiana, Aug. 31, 1863.

DEAR BROTHER BEEBE:—Please insert, in the *Signs of the Times*, the obituary of my only brother, THOMAS JEFFERSON MARTINDALE, son of Thomas and Rebecca Martindale. He was born December 12, 1843, died March 27, 1863, aged nineteen years, three months and fifteen days. He volunteered in the United States service, October 4, 1862, in the Fifty-fourth Regiment, Company K. In the month of December they were sent to Vicksburgh, Mississippi, where he was taken sick with "camp diarrhea," which reduced him very low. On, or about the 8th of March, he was sent up the river to Memphis, Tennessee, to the hospital, where he died. O, how heart rending to his poor widowed mother, and relatives, to lose one of the family so far from home. But the Lord (bless his holy name) can save at hospitals as well as at home. We know not what his last thoughts were, for none of his friends were there to converse with him. He was a blooming youth of even temperament, and had good report of all who knew him. But, alas! he is gone!

How short the race our friend has run!
Cut down in all his bloom!
The course but yesterday begun,
Now finished in the tomb!
Few are thy days, and full of wo,
O man, of woman born.
Thy doom is written, Dust thou art,
To dust thou shalt return.

The subject of this notice was brought home to his friends, and deposited in the Salem Church burying ground, by the side of others of the family that have gone before.

Swift flies life's sweetest pleasures,
Lovely flowers, alas, must fade:
One by one our earthly treasures,
In the silent grave are laid!

JAMES MARTINDALE.

GRANT Co., Indiana, Aug. 27, 1863.

DEAR BROTHER BEEBE:—Please publish the death of our dear sister, in the *Signs of the Times*, CATHERINE BUKOKER, who departed this life August 8th, 1863, in the forty-eighth year of her age, at her

residence in Grant county, Indiana, after an illness of some two weeks. Her disease was congestion of the bowels. Her sufferings were great, but she bore them with Christian fortitude. She was a member of the Baptist church at Taylor's Creek, where she lived. She was ever faithful to attend her church meetings, and occupy her seat in the house of God. But she has gone, and I trust she is enjoying that sweet felicity which awaits all the children of God. She has left the cares and afflictions of earth, and gone home to heaven, where all is peace and happiness. O, who could mourn such a happy exchange as our dear sister has made?

But her loss we deeply feel,
'Tis God that has bereft us,
He can all our sorrows heal.

She has left an aged husband, and fourteen children, and grand-children, and friends, to mourn their loss. But we wish to be resigned to his will, knowing that her time had come, and that it was her Savior that took her away from us. We had a very appropriate discourse preached on the occasion by brother Jonathan E. Armstrong, when her remains were conveyed to the clods and silent tomb, there to rest until the glad summons is heard for her to come forth to join her Redeemer. O, may that be my happy lot, is the prayer of your unworthy sister, if a sister at all,

ANNA PENCE.

NEAR LEXINGTON, Ky., Aug. 29, 1863.

MY DEAR BROTHER BEEBE:—I am requested to forward, for publication, the following obituary notice: Died, at the residence of her husband, in Georgetown, on the — day of June, 1863, sister MARY JONES, wife of brother William Jones. Sister Jones was born on the 17th of July, 1788, in Loudon county, Virginia; moved to Kentucky in the year 1806, and settled in the neighborhood of Georgetown; was received into the fellowship of the church at Dry Run, Scott county, and baptized by the late Eld. Joseph Redding. In the year 1862 she was received into the fellowship of the Particular Baptist church, at Georgetown. "She rests from her labors, and her works do follow her." She has left an aged husband, and many relatives, and friends, with the church, who "Sorrow not as they who have no hope." May God sustain them by his grace.

Most truly and affectionately your friend and brother,

THOMAS P. DUDLEY.

ALLEN Co., Ohio, Sep. 1, 1863.

FRIEND BEEBE:—Please publish, in the *Signs of the Times*, the obituary notice of VIOLA M., daughter of Ephraim and Clarrenda Sheets, who departed this life August 21st, 1863, aged one year, one month and seventeen days. She was a remarkable child for one so young. Too pure a bud for earth to hold.

EVERLASTING LOVE.

'T WAS with an everlasting love
That God His own elect embrac'd;
Before He made the worlds above,
Or earth on her huge pillars plac'd.
Long ere the sun's effulgent ray
Primeval shades of darkness drove,
They on His sacred bosom lay,
Lov'd with an everlasting love.
Then, in the glass of His decrees,
Christ and His bride appear'd as one;

Her sin, by imputation, His,
Whilst she in spotless splendor shone.
O, love, how high thy glorious swell,
How great, immaculate, and free!
Ten thousand sins, as black as hell,
Are swallowed up, O love, in thee.
Lov'd when a wretch defiled with sin,
At war with heaven, in league with
A slave to every lust obscene, [hell,
Who, living, liv'd but to rebel.
Believer, here thy comfort stands,
From first to last salvation's free;
And everlasting love demands
An everlasting song from thee.

CHRIST THE BELIEVER'S ALL.

THAT grace might reign in sov'reign sway,
And Jesus wear the crown,
God to the root the axe shall lay,
And cut the sinner down.
Strip'd of the rags of self-conceit,
He feels himself undone,
And stoops to kiss the Savior's feet,
Without a fig leaf on.
His boasted pow'rs, to do and will,
Are now reduc'd by Thee;
Devoid of good, and full of ill,
He feels himself to be.
In "Do, and live," some vainly hope
To make their peace with God;
But naught his sinking soul can prop,
But Jesus and his blood.
His legal works, and deeds the best,
Are now in disesteem;
For he must naked come to Christ,
Or, farewell heav'n, to him.

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Miscellaneous Department.

BROTHER BEEBE:—The following lines have never been written, having attained their form in my mind while engaged in the toils of the field. I will transcribe them upon paper, and if you think best to assign them a corner in the *Signs of the Times*, they are at your disposal, or reject them, if you choose, and I shall approve: God! Lord of hosts! Jehovah! wise!

The heaven of heavens Thy tread!
Worlds ruled on worlds, and skies on skies,
Bespeak Thy rule, still spread!

Were we to mount the morning's wing,
And fly with speed of light,
For myriad years, 't would fail to bring
One half Thy fields to sight!

Heaven's topless circle marks Thy sway,
Thy fingers earth doth span,
With scales Thou dost the mountains weigh,
Who else can measure man?

An insect's place is all he shares,
Yea, all the nations wide;
So grand the scale of God's affairs,
How else could He provide.

Shall pride rebel, and back reply,
Because we thus must bow?
Why not the furrowed field defy,
The tillage of the plow?

We are the clay, the potter He,
To mould us as He will;
Far better so than make the plea
Of trust in human skill.

Not saved by grace, no soul could live,
For death would cover all;
Yet grace, through faith, to some will give
A ransom from the fall.

We sing of grace, free grace alone,
It gives us fear and love,
It bids our souls bow at God's throne,
And sit with Christ above.

WILLIAM B. SLAWSON.

BROTHER BEEBE:—Look carefully over the following verses, and if you think them worthy of a place in your columns, they are at your disposal—if not, cast them aside:

Soon! alas! how very soon!

This frail and feeble clay,
Low in the earth must be entombed,
To sleep the years away!

In dead silence there to lie
Till Gabriel's trump shall sound,
And God descending from on high,
Shall shake creation round.

Swift as on chariot wheels He'll ride
Upon the shining cloud,
With thousand thousands by His side,
For whom He shed His blood.

His angels too, in shining bands,
Shall with Him then appear—
Each to obey His strict commands,
In wonder, love, and fear.

The sleeping dead His voice shall hear,
Come forth ye sons of men—
Before His bar all must appear,
When comes the final end.

Of time, and all time, things below
The heavens shall leave their place—
With every shining star that glow,
They too must be erased.

The sun be into darkness hurled—
The moon be turned to blood—
When comes His vengeance on the world,
Of those who knew not God.

But all His saints shall rise to view
Their Savior and their Lord—
Who bore their sins on Calvary,
In groans, and sweat, and blood.

Mortality be laid aside—
Corruption then be o'er—
When raised immortal they His bride
Shall praise Him evermore.

Then as the righteous let me die,
And have this steadfast hope,
When God descendeth from on high,
To glory I shall wake.

Then death no more his power shall boast
O'er this my feeble clay:
When raised immortal with that host,
To live in endless day.

When each and every saint shall sing
Their great Immanuel's praise,
Who hath redeemed their souls from sin,
And them to glory raised.

For there's no name that ere was given,
But Christ, the living Head;
Who for their sins could ere atone,
And raise them from the dead.

MALINDA JEFFERSON.

Inquiries after Truth.

ELDER BEEBE:—Will you allow me, through your paper, to address you as editor, and

your correspondents, many of whom are well read in the scriptures, a word of inquiry. It is this: Do you think that Daniel's last week of the seventy, mentioned in the twenty-seventh verse of the ninth chapter, is fulfilled? Or, do you think it is yet in the future? If it is yet in the future, it must be the anti-Christ who makes "the covenant with many for one week." But, if it was fulfilled at the time when Christ came, who do you think was the Prince spoken of that did so? The question is a very important one, because if it is yet in the future, the announcement of such a covenant will be of inestimable importance to each as are looking for Christ to come. I address these questions to you, and to your intelligent correspondents, that we may all be edified by the answers, which I trust we may receive through your columns. Yours, truly,
WASHINGTON CITY, Aug. 15, 1862.

MR. G. BEEBE:—In the addresses to the seven churches in the book of Revelation some of them are charged with holding members guilty of great heresies, but up to that time the candlesticks were not removed. To how great an extent may a church go astray in doctrine and practice, and yet be a church of Christ? And what is the duty of those who hold the true doctrine as corruption and heresy increases, and also when it has gotten the ascendancy? If you, or any of your correspondents, can throw any light on this subject, I, and I doubt not many others, would like to be enlightened, and will feel much obliged. Your brother,
C. A. JACKSON.
VIRGEN, Illinois, July 22, 1863.

BROTHER BEEBE:—I would like to have your views on the Nobleman and his servants, in the nineteenth chapter of Luke, especially on the servant that received the one pound, if they were all one sort of servants, and what the nobleman was. The Arminians think that man has the power, and that it was, falling from grace. I remain yours, truly,
E. B. MOORE.

WILL ELDER J. F. JOHNSON, of Kentucky, please give his views, through the *Signs of the Times*, on the parable of the servants, to whom the talents were given, and especially the one that hid his talent in the earth? This parable is recorded in the twenty-fifth chapter of Matthew.
MALINDA JEFFERSON.

Associational Meetings.

SALISBURY ASSOCIATION.—Dear Brother Beebe, in behalf of the church at Indian Town of the Salisbury Association, I will say to the brethren, through the "Signs of the Times," that they have concluded to change the time of commencing their next annual session to Wednesday instead of Friday before the fourth Sunday in October next. This change has been made at the suggestion of brethren from abroad, and with a view to the accommodation of the ministers upon whom they depend. The Yearly Meeting, at Welsh Tract, is appointed Saturday, Sunday, and Monday, the third Sunday in October. The Salisbury Association will commence in connection with this meeting. The brethren can go from Welsh Tract by the cars on Tuesday, to the town of Salisbury, where, I am assured by the brethren, they will be met and provided for. It is fourteen miles from Salisbury to the place of meeting. Those who can remain over Sunday, will find themselves surrounded with destitute churches, at any of which a cordial and grateful welcome will be found to await them. The only two remaining preachers who were laboring among the churches when the Association convened last fall, have since received their discharge and gone to their rest. I hope the destitute and dependent situation of the churches in this region will be borne in mind by our ministering brethren, not only at the time of their annual meeting, but at all other times.

Wednesday and Thursday preceding the fourth Sunday in August is the appointment of a Yearly Meeting at Nassau. I expect to attend, and hope to have some ministering brother with me.
E. RITTENHOUSE.

Newcastle Co., Delaware, July 29, 1863.

Old School Meetings.

BROTHER BEEBE:—Please publish that a Yearly Meeting will be held with the Old School Baptist church of Christ, in Columbia, Jackson county, Michigan, at their meeting-house, on the fourth Saturday and Sunday in September, 1863, to commence on each day at ten o'clock, a. m. Brethren, sisters, and ministers, of our faith and order, are invited to attend. Eld. Lewis Seitz is expected. Those who come by the cars will stop at Napoleon, where they will find brethren to wait on them to the meeting.
July 29, 1863. THOMAS SWORTOUT.

BROTHER BEEBE:—Will you please give notice, in the *Signs of the Times*, that the Church of Middleburgh has appointed a two days meeting to be held on Tuesday and Wednesday, the 20th and 21st days of October, at the new meeting house, near James Borthwick's, to commence at ten o'clock, on each day. We hope to see a goodly number of the brethren, and friends, from abroad. We also hope brethren in the ministry will remember us, and come over and help us. This done by order of the Church.
GEORGE W. SLATER, Pastor,
LIVINGSTONVILLE, N. Y., Aug. 26, 1863.

BROTHER BEEBE:—Please to publish a Yearly Meeting for the Old School Baptist Church of Broome, to be held, if the Lord will, at the New School meeting house, at Plattekill, to commence the third Saturday in October next, and continue two days. We wish for as many of our brethren, and sisters, to meet with us as can, especially our ministering brethren. By order of the Church.
B. COLE, Church Clerk.
GILBOA, N. Y., Sept. 2, 1863.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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Or, to the Editor of this paper.

TESTIMONIAL.
WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.
Eld. D. BARTLEY.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

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ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., OCTOBER 1, 1863.

NO. 19.

Correspondence of the Signs of the Times.

ROCKPORT, Illinois, Sept. 21, 1863.

DEAR BROTHER BEEBE:—It has been some time since I have written any communication for the "Signs of the Times," my reasons are my own embarrassments; but as I am anxious to communicate with my friends, I take this method. I left Sandy Creek Association last Sunday evening (the second Sunday in Sept.) quite unwell, in parting, the brethren expressed great anxiety to hear from me. My disease turned to a violent attack of the flux. I got to brother Wood's, in Lasalle Co., quite sick and much exhausted, but the kindness of brother Wood made me feel at home, and I here wish to express my gratitude to God, that in twenty-four years of travel and preaching, I have never been sick from home but what I have found kind brethren and friends to wait on me. From brother Wood's I traveled one hundred and ten miles by rail road to my daughter's, in Rockport, here I became totally prostrated, and am now only convalescent: not able to meet several appointments. Again: I wish to be found in grateful remembrance to a kind heavenly Father, that as I was so very ill, I should be nursed by my two only daughters, both reside here. Enough about myself, I want to say a few things about our beloved Zion:

I have visited four Associations, and with very slight exceptions, found them at peace, and also the churches of which they are composed.

Morgan Association, located in the counties of Morgan, Scott and Cass, was the first; there were twenty-one preachers at this Association; the churches all spake of peace among themselves; but no ingatherings of note. Sangamon, was the next in order; this Association is where my membership is; the churches are located in Sangamon, Christian, Menard, Logan and Livingston counties. At this Association there were twenty preachers, five of which were at the Morgan. The churches all in peace, but no ingatherings. Next came the Spoon River, west of the Illinois river. The churches are located in Fulton, Knox and McDonough counties, and perhaps some other counties; quite a large Association, with some additions, seventeen preachers were in attendance, five of which were at the Morgan, and four at the Sangamon. The last I visited was Sandy Creek; her location I am not able to point out with sufficient clearness. This Association is truly in an enemy's land; remote from all her corresponding Associations; but few preachers among them, and they are remote from each other; if ever a people needed help they do, and they appear to appreciate their own ministry very highly for the works sake, as well as the occasional visits of the brethren.

Here I will close my Associational visits for the present, and pass to another subject: The cold state of the churches.

Sometimes when I see the large crowds attend our meetings, I wonder why we do not have more additions to our churches. I can not give myself a satisfactory answer, feeling as I do, there are so many christians standing out of their duty, only it is not the Lord's time. The world has been promised that if they would give their money to the missionary purposes, we would have a millennium burst upon us one of these days, that would dazzle the eye, and make the nations of the earth stand still with wonder and amazement. The same speculative gentlemen that have been making these fair promises, have also, been running to and fro in the earth to convert the world by protracted meetings, Sunday Schools and all the appliances of human ingenuity. Now stop, and take a look at these same preachers! they are still the same men; but bent on a different mission.

Now they are appealing to all the baser passions of their dupes for war, for cruel relentless war, against their fellow men; the widow's groans, the orphan's sighs, the midnight torch, are all beacons to their minions with their hand dripping in human gore, they are still stirring the angry passions of men already lashed to fury, to deeds of violence and blood. May not the humble christian stand still and enquire, Is this religion? Is this the road to that millenium we have been promised? If so, the bliss will not compensate for the human misery it has strewed broad cast in its path. Here I apprehend is one reason why the Baptists at this time have such large congregations; the people have heard them pointing out those evil days, as the result of such teachings, and now all their teachings have turned out to be lies instead of a millennium. They have draped almost every house in mourning, instead of universal peace; they have unhinged society, and produced universal distraction. These and a thousand other things are the fruits of their teachings, but God's command is "Come out of her, my people &c."

My sheet is so nearly full, and my hand is so unsteady from sickness, I must close. Yours truly,

B. B. PIPER.

PATOKA, Indiana, Sept. 20, 1863.

DEAR BROTHER BEEBE:—The "Signs of the Times" still come to us richly laden with many precious things, as it were, from our brethren in a far country, and I hope the liberality of the brethren will enable you to continue it as long as you live. Many of the editorials and communications therein contained are of immense value to the children of the kingdom of Zion, by way of encouragement, instruction

and the confirmation of them in the true doctrine of the cross, and in their hope of redemption by the blood of Christ.

Having to write you on business, I have thought proper to scribble some of my views upon the rightful power and authority of the church, and as the old Predestinarian Baptists in their faith and order stand at the defiance of every sect, in claiming themselves to be the true gospel church of Christ by succession from the apostles, it is evidently their duty to distinguish themselves from all false sects, or the daughters of the Mystery Babylon, by the term Regular Baptists, particularly as the term *Regular* is the strongest term which they can use as being expressive of their formal rule and constant existence as the church or body of Christ. The church is presented as a family, a house, a city, a nation, a kingdom &c., all terms expressive of her being an organized people, invested with rightful power of action. And in order to prepare our minds for a correct knowledge of church discipline it is essentially necessary that we have a correct view of her rightful power and authority. The great question then is, where is that power invested, in her as a body, or in her official characters? If the right of power be in her official characters, then she as a body, has nothing to do with executing the laws of Zion, but must submit to what ever her rulers may do, but if the right of power be in the church, then her official characters receive their power of action from her, and are therefore accountable to the church for any abuse of her powers. This being the case, the ordaining of preachers and deacons, and the constituting of churches, are done by church authority, performed through the instrumentality of her members, not by a right of power included in the preachers credentials, but by the special authority of the church. Thus when a church is organized, or a preacher ordained or certain principles, receiving the rightful authority from the church upon said principles, should either of them deviate from the principles upon which they have received the right of power; they evidently forfeit that right of power. We may now, at once, see the relationship that each church or incorporated particle of the same church stand in to the church, or powers which give them the right of action, although each church possesses her own internal rights and powers as an independent body, yet she is bound by the law of her incorporation upon which principles she received the legal power of action, and has no right to make herself any thing else; but what she was made by legal authority of the gospel church; for the right existed in the gospel church before it was guaranteed to her, and she can not be so

independent as to be without accountability to the right and power which gave her action. By this view of things we may see the absurdity of considering baptism valid, if performed without the legal authority of the church, and something of the evils and rebellion manifested in every attempt made in setting up false sects and societies under the name of religion, distinct from the church. The rights of the church, should at all times be kept in view by each member, and preserved to the honor of the church, while we should remember that to abuse church authority is to dishonor Christ the king of Zion. Each member should remember the great responsibility that rests upon him in that respect, knowing that to them it belongs to keep the house of God in order, under the directions and by the authority of Christ the head of the church, with which he has clothed them. In conclusion, and rather in this connection, I will remark that some of the best gifts in the association are of the opinion that it would be good order, as well as right and proper under certain circumstances for a presbytery, when convened under church authority to take into consideration the usefulness of a ministerial gift of such church preparatory to his ordination, for the presbytery to ordain him specially for the use of the church of his membership, and in the authority given him in such ordination, confine him in his acts of administering the ordinances of the house to such church alone. If my information is correct, I am constrained to dissent from the opinion, inasmuch as I believe that sauce for the goose should be sauce for the gander; and, as above, that churches of the same faith and order are only particles of the same body, and if the preacher's gift and qualifications are such as to justify his ordination at all, his liberty and labors should extend to the whole body, where God in his providence should direct him. In my opinion he should not be set apart and confined to serve the church of his membership alone, in the ordinance of the church, but if he should be considered qualified worthy to officiate in the ordinances let it be general in all the churches of the same faith and order, or body of Christ. It is certainly a new thing with us, and I think we had better keep within the old land marks, for fear we mar the feelings of some precious brethren, and thereby dishonor the cause of Christ.

Yours in christian love,

JOHN HARGROVE.

RANDOLPH COUNTY, Missouri,
September 15, 1863.

BROTHER BEEBE:—Having to write you on business, I thought I would drop a few thoughts on 1 John v. 21, which reads thus: "Little children keep yourselves

from idols." John, in the preceding verses, gave a true character of God and his Son Jesus Christ—and we know that we are of God, and the world lieth in wickedness. Now, if I understand the word of God, it declares that he (God) is of one mind and none can turn him: he works and none can hinder him. God rules all principalities and powers, whether it be thrones or dominions, and he will do all his pleasure. How different is the work mongrels god. He can not work only by means and instrumentalities of men, and money, and in the place of their god converting the soul, it is the almighty dollar—for their god can not even go to the heathen land, until they go and take him—and the people have to hire them to take their god there, and then begin with their sermons and prayers, in order to get the heathen ready and willing, before their god can begin his work among them. O brethren, how different is their god from our God, or the God of the bible. One will do all his pleasure, and will save his people, notwithstanding all his enemies. The other never has, can not now, and never will do all his pleasure, and is a poor disappointed, pitiful, helpless creature. O brethren and sisters, how much better is their god than an idol? I answer: None! I, myself, would just as soon fall upon my knees to an image of gold, wood, or stone, as their god,—and their system of doctrine is just as false as their god is, including them altogether, from Joe Smith to the Catholics. They all preach a system of works, and salvation depending on the acts of the creature. O brethren, how can a child of God, after having been born of the Spirit of an all-powerful God, and have tasted of the good word of God, and have felt his love shed abroad in their hearts, and have Christ formed in them, the hope of glory, as a full, complete and merciful Savior, feeling and realizing in Christ Jesus, of his power in the pardon of their sins, have any fellowship for any such works or polluted stuff, as the work mongrels have among them? There is as much difference between their god and our God, as there is between day and night. There must be as much difference in their religion and our religion. If so, there must be as much difference in their salvation and our salvation. Then, there must be a distinction from first to last. And when I see Old School Baptists mixing and working with these poor blind, weak creatures, and false systems of religion, and inviting them into our houses to hold up their idol god, it makes my heart ache, and I wonder in myself whether such ones are really born of God or not. Now the true ministers of Jesus Christ are told to draw the bow at a venture, trusting in God, and shoot at Mystery, Babylon: and spare no arrows: for she hath sinned against the Lord our God. Now brethren, if mixing with and inviting work mongrel preachers to our houses, is not spareing arrows, I know nothing about it. Brethren look at it, and be your own judges. Brother Beebe, do with this as your better judgment may dictate, and all will be well with me. May God in his mercy keep us, and give us a desire to love him more and more, and serve him better, is my prayer, for Jesus' sake.

E. W. KINKADE.

SHOKAN, N. Y., Sept. 3, 1863.

DEAR BROTHER BEEBE:—If one so unworthy as myself may thus address you: Through the providence of God, I am permitted to take my pen in order to write a few lines to the dear children of God scattered abroad. I feel unworthy to make the attempt, greatly fearing that I am but a castaway. It is a very dark time with me, and I am constrained to cry: "Where is the blessedness I knew, When first I saw the Lord?" Oh! that it were with me as in days that are past, when the candle of the Lord shone around my tabernacle. "What peaceful hours I then enjoyed! How sweet their memory still!" When quite a child I felt that I was a sinner, and that unless the God of heaven had compassion on me, I must sink down to hell, and I often prayed God to forgive my sins. In the year 1844, the Association was held with the Olive church. I attended the meeting, but took no interest until the second day, when Elder H. was preaching. He spake of the poor sinner, groaning under a burden of sin. My own sins, like mountains, appeared before me. He spake also of the wounds of Jesus— "Father, forgive: forgive they cry, Nor let that ransom'd sinner die." O, that I were a *ransomed* sinner; then there would be hope for me. There was meeting that night at my father's house, and Eld. David Mead preached from these words: "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come that were ready to perish, from the land of Assyria, and the outcasts from the land of Egypt shall come," &c. I could claim none of it but the hardened and impenitent's part. He said they would lie and gnaw their tongues for pain, curse God and look upward. I could not bear the thought of cursing that God on whose mercy I had trampled for fourteen years, but felt rather to thank him that I had been so long preserved from the horrors of hell. I felt that I deserved to gnaw my tongue for pain, and could say, with the poet— "And if my soul were sent to hell, The righteous law approves it well." After meeting, there being a number in the house who were mourning on account of their sins, the ministers spake to them about the blessed Jesus. At length, Eld. David Mead spake to me. I told him I was a great sinner. He replied, Christ is a great Savior. Yes, said I, but he can never have mercy on me, I have lived in sin so long. Why, said he, how old do you call yourself, that you have lived in sin so long? Fourteen years! I replied. Oh! dear! dear! said he, what must the feelings of the sinner at forty or fifty years be, if you call yourself an old sinner at fourteen! They told me God would not cast off a penitent soul, any sooner than he would leave his throne. Oh! thought I, if I were a *penitent* soul, there would be some hope in my case. On the following morning I attended school as usual, and one of my young associates told me I was an object of derision on the evening before, for calling myself a sinner. O! said I, I do not care, if I can only be rich in faith and an heir of the kingdom of God. I found it impossible to remain at school,

and asked for, and obtained, permission to leave. All things to me seemed to wear a gloomy aspect, and nature mourned on account of my sins. The language of my heart was—Lord, save! or I perish! and, God, be merciful to me, a sinner! Thus I passed on, till the following Monday, toward evening, when alone, when these words came with force to my mind, It was your sins that done the deed! Oh! my God! did my sins help to nail the dear Savior to the cross? Yes, it seemed to me that I could see him on the cross before me, and I felt that it was my sins that had done the deed, Drove the nails and fixed him there: Crown'd with thorns his sacred head, Pierc'd with the soldier's spear. Is it possible that my sins caused my Savior's last expiring cry? I was at some distance from the house at this time, and felt that I should never return. Did the Savior bleed and die for guilty me? Behold my hands and feet: I suffered for thee. I got to the house, but hardly know how; but I can not express with pen nor tongue what I suffered to think that I by my sins had helped to nail the blessed Savior to the shameful cross. I, a participator in the tragedy on Mount Calvary! Can I ever be forgiven? Will God have mercy on me? I fear that my final doom is sealed for eternity. Still I was constrained to cry for mercy. On the following Wednesday there was a thunder storm gathering, and I greatly feared that the wrath of God was kindled against me, that I should be struck with the lightning. I constantly thought the thunders from Mount Sinai rolled down. Horror seized my guilty soul! At twilight I walked out, for I could take no rest in the house. I called upon God for mercy. These words came with comfort to my mind; Fear not, beloved: I am with thee. I gazed around me—things in nature seemed to be suddenly changed—every thing I turned my eyes upon seemed to be praising God, but myself. The lightning that I feared one moment before would strike me dead, now seemed to praise the Lord. I longed for the flashes to come—they spoke volumes of praise to my dear Savior. It was the eighteenth of June—nature was clothed in all its loveliness—the spears of grass waved their heads in praise and adoration to God, who has said, For sinners I came to die. The next moment my soul broke out in unknown strains and sung surprising grace. I returned to the house, and called my brother to the window, I thought I could make him see how the lightning appeared to me. I can not express the beauty of the western horizon at that time. Truly, if the tongue of an angel had been mine, it could not the mystery completely define. In company with my sisters I retired to rest. A short time after we had retired, my mother brought a light into the room, fearing we would be afraid, the lightning flashing so fearfully. Mother, said I, you need not leave the light, I am not afraid. These words came to my mind, Fear not, I am with thee. Mother then left the room. I told my sister that I could not sleep—I wanted to get up, and tell to sinners what a dear Savior I had found. I thought I could truly tell what beauty there was in the Savior, and repeated the following lines:

When strangers stand and hear me tell,
What beauties in my Savior dwell—
Where he has gone they fain would know
That they might love and praise him too.
Was there ever words sweeter than these!
O! what a beauty in that verse!

He hath engrossed my warmest love,
No earthly charms my soul can move:
I have a mansion in his heart,
Nor death, nor hell, can make us part.

It appeared to me that I almost heard
the music of the redeemed, and felt that I
could not sleep—

While angels sing,
And all the saints on high,
Cry glory to the eternal King,
The Lamb that once did die.

The next morning was the most beautiful
I ever beheld. The mountains that reared
their majestic heads toward heaven,
seemed to praise the Sovereign God with
almost, as I thought, audible voice. I
thought my trouble was all over in this
world, as I went about doing my work.
I had to cast an eye upwards toward
heaven, the home of eternal security and
everlasting repose. I receive an inheritance
in heaven! through Jesus' blood!
for such an unworthy creature as myself!
and I kept repeating—

Why should I shrink at pain and wo,
Or feel at death dismayed,
With Canaan's goodly land in view,
And realms of endless day?

Apostles, martyrs, prophets, thus,
Around my Savior stand.

O that holy peace! that heavenly calm!
that filled my soul with joy and admiration
is better imagined than I can express.
I wondered why those who had
professed to know the Savior for years,
were not praising God. I asked my
mother why the saints did not sing,

And make the heavenly arches ring,
With loud hosannas to their King!

Who died to redeem such poor creatures
as we, and fit our souls for a union with
the Prince of Peace, and Lord of life and
glory. Some days after this, my mind was
exercised on the subject of baptism, and
these words, Why tarriest thou: Arise,
and be baptized, were constantly on my
mind. I found them in the Acts of the
apostles. I saw a great beauty in following
the footsteps of my Savior, down
the watery banks of Jordan. My mind
was led to the church. While passing
the water, I could not help repeating—

How beautiful the saint appears,
That's to the water bound.

And these lines were also precious—

Behold, the Prince of Glory go
To wash in Jordan's flood;
See how the limpid waters flow,
Around the Son of God.

Though many memorable things
Distinguish Jordan's shore,
It never had the King of kings
Beneath its waves before.

I related to the Olive church what I
thought the Lord had done for me, and
was received as a candidate for baptism.
And, on the twenty-second day of August,
1849, was baptized by Eld. Isaac Hewitt.
The day I went into the water was a dark
and rainy day. But the language of my
heart was—

Buried in sorrow and in sin,
At hell's dark door we lay:
But now arise by grace divine,
To see a heavenly day.

But, I must close. I have written more
than I expected to when I commenced.
Still, I have omitted many things that I
should like to relate. My privilege of

attending meeting is limited, consequently it is quite a pleasure to write of the goodness of God.

Elder Beebe, when I saw you, and the dear brethren, passing, to attend the Lexington Association, my heart was there. First a tear gathered in my eye. the next thought, I can enjoy a blessed association with God my Savior at home, and then I felt quite resigned. O! does sin appear such a burden to every child of God? When shall I be freed from sin? I once had a glorious view of being freed from sin, through the Savior's righteousness.

Now freed from sin, I walk at large, My Savior's blood's my full discharge Elder Beebe, will you please tell me what the Certificate is, that John Bunyan refers to in his Pilgrim's Progress? Has it reference to where he speaks of Christian loosing his roll, and said it was that he should hand in at the gate. Also, of Ignorance, when he was asked for his Certificate, at the gate. How he fumbled his bosom for one, and found none. What does that Certificate represent?

Yours, in darkness and tribulation,
MRS. WILLIAM FARRAND.

Miscellaneous Department.

MR. GILBERT BEEBE—*My Dear Sir:*
A few days since I was favored with a sight of one of the papers of which you are the editor, and regarding it as an exponent of the views which I hold as a Particular Baptist, I felt at once disposed to introduce myself to your notice, believing that you would be able to do much toward the furtherance of my desires. Allow me to say, therefore, I am a Baptist preacher, recently from England, and am earnestly desirous of realizing a pastoral relation to one of the churches in this great and distinguished country. I may say that I profess to hold sound scriptural views. I am a thorough Baptist, and have been called to make considerable sacrifices in developing principles which I believe have been Divinely implanted. The Lord has used me as an instrument in the conversion of sinners, and in the edification of his people, in many instances; and I can produce evidences of good standing in the country which I have just left. For a long time I have had strong desires to come to this country, and it is my impression now that the Lord has a work for me here. Now, dear sir, I feel assured that you are acquainted with churches needing pastors; and I also feel assured that you can assist me in the object which I have in view. Will you be so kind as to remember me, and to use your influence in my behalf? I trust that the Lord will lead you to do so. I am not particular as to locality, whether town, or city, or village. My great desire is to meet with a position in which there will be a prospect of usefulness. I long to see more fully that the Lord is taking out of the Gentiles a people for his name, by visiting them in the preaching of the gospel of Jesus Christ. I have a small family, comprising a wife, and two children. They are at present residing at Fordham, about thirteen miles from New York. I shall be happy to give you any information needed; and if you incur any expense, I shall be glad to refund it. I hope, my dear sir, that you will be induced to attend to this com-

munication. I am quite ready to fall into any opening which may be providentially presented. The following persons may be referred to, who are ready to testify as to the authenticity of my intimations to you, namely:

My own brother, Mr. GEO. SOLE, and Mr. F. C. WELLS, in business co-partnership, 115 Franklin St., N. Y.

Mr. AXFORD, 151 Fulton St., N. Y.
Mr. W. I. ERSKINE, 215 West 17th Street, N. Y.

Mr. F. G. BARNARD, Chatfield, Fillmore county, Minnesota.

I now leave the matter with you, praying that the Lord may direct you, and hoping to hear from you soon, I subscribe myself yours, in Christ Jesus,
JOHN SOLE.

AUGUST 10, 1863.

Please direct for me, care of F. C. Wells & Co., 115 Franklin St., N. Y.

PALESTINE.

ELDER G. BEEBE.—There is a request, in No. 22, from Eld. E. Rittenhouse, for you to re-publish a poem, and having the one which I think he refers to, I take the liberty to send it to you:

PALESTINE.

BLEST LAND OF JUDEA! thrice hallowed of song!

Where the holiest of memories pilgrim-like throng!

In the shades of thy palms—by the shore of thy sea—

On the hills of thy beauty, my heart is with thee.

With the eye of a spirit, I look on that shore,

Where pilgrim and prophet have lingered before;

With the glide of a spirit, I traverse the sod,

Made bright by the steps of the angels of God.

Blue sea of the hills, in my spirit I hear,

Thy waters, Gennesaret, chime on my ear;

Where the Lowly and Just, with the people sat down,

And thy spray on the dust of his sandals was thrown.

Beyond, are Bethulia's mountains of green,

And the desolate hills of the wild Gaderene;

And I pause on the goat-crag of Tabor to see

The gleam of thy waters, O, dark Galilee.

Hark! a sound in the valleys where swollen and strong—

Thy river, O Kishon, is sweeping along;

Where the Canaanite strove with Jehovah in vain,

And thy torrent grew dark with the blood of the slain.

There down from his mountain stern Zebulon came,

And Naphthalia's stag, with his eye balls of flame;

And the chariots of Jabin roll'd harmlessly on,

For the Arm of the Lord was Abinoam's son.

There sleep the still rocks and the caverns which rang

To the song which the beautiful prophetess sang,

When the princes of Issachar stood by her side,
And the shout of an host in its triumph replied.

Lo! Bethlehem's hill-side before me is seen,

With the mountains around, and the valleys between:

There rested the shepherds of Judah, and there

The songs of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw

Their shadows at noon on the rivers below;

But, where are the sisters who hasten'd to greet

The lowly Redeemer, and sit at his feet?

I tread where The Twelve in their way-faring trod,

I stand where they stood with the chosen of God;

Where his blessing was heard, and his lessons were taught,

Where the blind were restored, and the healing was wrought.

Oh! here with his flock the sad Wanderer came,

These hills he toil'd over in grief, are the same;

The founts where he drank by the way-side still flow,

And the same airs are blowing which breathed on his brow.

And throned on her hills, sits Jerusalem yet,

But with dust on her forehead and chains on her feet;

For the crown of her pride to the mocker hath gone,

And the holy Shechina is dark where it shone.

But wherefore this dream of the earthly abode,

Of humanity clothed in the brightness of God?

Were my spirit but turned from the outward and dim,

It could gaze, even now, on the presence of him.

Not in clouds, and in terrors, but gentle as when

In love, and in meekness, he moved among men,

And the voice which breathed peace to the waves of the sea,

In the hush of my spirit would whisper to me.

And what if my feet may not tread where he stood,

Nor my ears hear the dashing of Galilee's flood,

Nor my eyes see the cross which he bow'd him to bear,

Nor my knees press the Gethsemane's garden of prayer.

Yet, Loved of the Father, thy spirit is near

To the meek, and the lowly, and penitent, here,

And the voice of thy love is the same even now,

As at Bethany's tomb, or on Olivet's brow.

Oh! the outward hath gone, but in glory and power,
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its pentecost flame,
On the heart's secret altar is burning the same.

You are also requested to re-publish the following Riddle, which appeared in your ninth volume, for 1841.

A CONSTANT READER.

A RIDDLE.

WE have for many years been partially acquainted with the inmates of a house, whose history, if we were able to do justice to the work, would be interesting and perhaps profitable to some portion of our readers. The house itself is *fearfully and wonderfully made*, and has stood in its present form a little more than forty years.* The materials of which the house is made were originally *very good*, but now appear to be in rather a dilapidated state. It has been thought by good judges that there is contagion in the building; and this conclusion has been confirmed by the appearance of "spots of leprosy in the walls," like *fretting sores*. Now what we wish to relate is in reference to the tenants of this house. And what think you of two families occupying one house? You know unless they agree pretty well they must live very uncomfortably together. Well, we know this to be the case; for although the house is inhabited by but two individuals, it frequently seems to contain, as it were, *the company of two armies*. We have known them to be engaged in such deadly strife that, without foreign interference, they would certainly have destroyed each other.

It will answer our present purpose, without calling names, to designate these fighting neighbors the *Old-man* and the *New-man*; for the eldest tenant of the house has in reality had possession of the premises ever since the house was built; but the other took his residence in the same house some years afterward, having the consent of the builder and owner of the house. On the occasion of the new man moving into the house, we shall never forget what a dreadful uproar took place.—The old man is not only *old*, but he is a *strong* man, and being *armed* had kept his palace and his goods were in safety until that memorable struggle took place. No tongue can tell nor pen describe with what awful desperation that battle was fought. It was the most sanguine and dreadful conflict, between the most powerful disputants, and attended with the most thrilling and effecting circumstances that we ever witnessed. Incredible as our description of this scene may appear, we do assure our readers that the very heavens grew dark on that occasion! loud thunders shook the world, and vivid lightnings played around! The voice of words was heard, until the reeling walls of the disputed house seemed ready to dash into a thousand pieces, like a potter's vessel.

The old man contended for the exclusive possession of the house, and set up a plea that as he had held a peaceable possession so long, it was his lawful property. Moreover he found certain passages of law which he interpreted to mean that no such

* At the present date, some sixty-three years.

tenant should be allowed to occupy any part of the premises; from ancient records he also showed that the house had been mortgaged to his king, whose name was Death, and by his will, he claimed the exclusive right to the house; but he was foiled by the Wonderful Counsellor for the other, who proved beyond dispute that the bond was cancelled and the property redeemed from all incumbrance, excepting that he, the old man, might by the suffrage of the proprietor remain in the basement story for a short time. He also contended that he was able to defend his right and that he would never go out alive. But as the result of the struggle has abundantly proved, the old man was mistaken; for one, stronger than he, came and the old man was bound and his goods spoiled. The victorious warrior, (for he was a man of war) who had made bare his arm in vanquishing this potent enemy, claimed the right to dispose of the premises as he pleased, and he assigned to the new man all the upper part of the house, to have and to hold from that date forth, during the pleasure of the landlord or as long as the house should stand. When the new man entered his mansion, how different was the scene! The conflict was over, the old man was in chains; and it was whispered that he was dead, and the new man made great reckoning on having the house completely purged, purified, set in order, made pleasant, peaceable and beautiful: but scarcely had the work of reform and improvement commenced when the new comer thought he could perceive signs of life in the carcass of the old vanquished foe; nor was he at all deceived in his apprehensions, for suddenly the old man revived and in a most surly, insolent and quarrelsome manner, bid the new man leave the house. The new man trembled convulsively at this treatment; plead that he had been put in possession by the lawful owner of the property, and that he had obtained liberty to hold possession of all the upper part of the house as long as it should stand; and that when this earthly house should be dissolved, he had a building of God, an house not made with hands, eternal in the heavens. But the old man disputed his plea, and insinuated that he was laboring under a delusion, in regard to having been put in possession of the house or any part of it; and declared that the new man had not been put into the possession, and that he could not in justice be. Finally the artful language of the old man was such that the new man began to fear exceedingly that he was truly under some deadful delusion.—Under these impressions he wept, and prayed and fasted, and adored, and struggled for many days, until his Lord again appeared for his deliverance, and gave him a renewed evidence of his goodness and mercy. After this conflict was over, things went smoothly on for a short time; but after certain days, the old man brought home with him some old comrades, (among whom was a celebrated and ardently pious Mr. Charity, D. D., and a few of his neighbors, Good Works, Carnal mind, Law Righteousness, and one very shrewd old fellow called Human Reason, A. M.) and insisted on entertaining them in the upper part of the house, as they were all used to high living. At first the new man objected; but seeing that the company were all very pious and being fond of religious

company, and fearing that he would be thought uncharitable if he should reject them he consented, and they all came in, and seemed to enjoy a merry time;—indeed, the old man himself began to be very religious, and he and his guests, soon found occasion to chide the new man for backwardness, inertness, a want of zeal, and activity, &c., and he, poor fellow, began to feel something of his leanness and barrenness; he confessed the justness of their censure, and begged them to aid him in an attempt at reformation: to this, they being of the benevolent order, readily consented, and forthwith began a course of lectures, in which they told him that he was entirely too tight laced, in his religious principles; that he was trusting too much to grace, and that he did not lay a sufficient stress upon good works; they read off to him a long chapter upon duty religion, duty faith, and duty prayer &c., and urged that he must be up and doing, that he must use the means of grace. They told him moreover that thousands, by tight lacing had become sickly, had brought on consumption and even death.

It was the unanimous opinion of the gang that the New-man must make brick without straw, and when he complained they told him he was idle, and they applied the lash until his groans and sighs became indescribably dreadful; and it is our sincere opinion these thievish imps would have worked the poor distressed new man to death if it had not been for an interposition of his Lord; for they had already got him to consent to change apartments with his fellow tenant, and he had moved down stairs, quite into the cellar. The new man had been persuaded to believe that for and in consideration of his kindness in changing rooms with his neighbor, he would be exceedingly happy and enjoy great peace of mind &c.; but to his mortification he found the rooms very dark, the light and warmth of the sun being shut out; and he had only light enough to perceive that the room was dreadful filthy, and that it contained innumerable reptiles, serpents and scorpions. This exercise threw him into a cold sweat, and he was dreadfully tried in his mind to account for his troubles: he made some attempts to man these serpents with carnal weapons, such as good resolutions, large quantities of formal prayer, and many other weapons of the same kind that he found among the lumber of the old man—all to no effect; for he found himself only beating the air. In this dreary condition he remained until the next visit of his Lord and Master, who came to his relief, opened the prison door, took his feet out of the stocks, set him in a large place, thrust the old man down into the nether apartment and raised him (the new man) again to the enjoyment of former light, life and liberty.

We might continue our parable *ad infinitum* for the old man and the new man can not get along peaceably together, the new man having received an order from the court of King's bench to crucify the old man with all his comrades; and in his attempt to execute this sentence they have had some awful combats, and the old fox has often played the possum and made his antagonist think he was dead; but as soon as a favorable opportunity presented, he would revive, and in many instances bring

the other into subjection to the law of sin, that was written on the walls of the house. The new man in some of his struggles has been heard to cry out, *Oh, wretched man that I am! Who shall deliver me from the body of this death?* But we are credibly informed that he has received assurance from his Lord that a few more struggles will end the strife,—when the old crazy walls of the disputed tenement shall be torn down, and he shall then inhabit an incorruptible building far from the noise and rage of the old man.

Reader, do you understand the riddle?

Circular Letters.

The Maine Old School Baptist Association, convened with the Church, at Bowdoinham, Sept. 18, 19 and 20, 1863, to the several Churches of which she is composed, sends christian salutation:

BELoved BRETHREN—

Through the abounding mercy of our covenant-keeping God, we are once more permitted to present you this, our annual epistle. While disorder and confusion, and strife, abound in the world, and war and bloodshed reigns in our once happy land, it is no small matter of consolation to the saints of God that He who keepeth Israel never slumbers nor sleeps, and that as the mountains are round about Jerusalem, so is the Lord round about His people. Glorious things are spoken of the city of God: Its foundation standeth sure: its walls are salvation, and its gates are praise: Its King sitteth upon His holy throne, and of His kingdom and government there shall be no end: All mighty in power, unchanging in love, He administers the affairs of His spiritual kingdom, dispenses the blessings of His grace, and the pleasure of the Lord shall prosper in His hand. We hear Him declare, "Peace be within thy walls, and prosperity within thy palaces: for my brethren, my companion's sake, I will now say, Peace be within thee: because of the house of the Lord our God I will seek thy peace." How fitting then, the injunction, "Let the children of Zion be joyful in their King."

The children of God are here called the children of Zion, because this is the place and city of their birth. "And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Psalms lxxxvii. 5, 6. "Jerusalem, which is above, is free, which is the mother of us all." And it appears from the testimony which is given us, that the foundations of this city were laid, and all the glorious privileges of its inhabitants were secured, before the earth was formed, or Adam's dust was fashioned. We read that Christ, its King, was before all things, and by Him all things consist: that He is Head over all things to His church, and that they are "Blessed in Him, with all spiritual blessings, according as they were chosen in Him before the foundation of the world." "It pleased the Father that in Him should all fulness dwell," and "Of that fulness have all ye received, and grace for grace," according to the praise of Christ, "He shall take of mine and shall show it unto you," and the apostle, "Now ye have received not the spirit of the world, but the spirit which is of God, that ye may know the things which are freely given us of God."

Thus are the children of Zion brought not only to a personal enjoyment of all the glorious privileges and immunities of the city of the Great King, but also to most exalted conceptions of the character of their King. He is King of kings, and Lord of lords: Maker and Ruler of all worlds, they rejoice in His sovereign power over the nations, and especially in His absolute control over all the affairs of His spiritual kingdom. All authority is vested in His hands, and He has power over all flesh that He should give eternal life to as many as His Father hath given Him. The children of Zion can but rejoice that the word that goeth out of His mouth shall accomplish what He please. That no agencies of man are necessary to carry out His designs. It is occasion of the highest joy to them that even the wrath of man shall praise Him, and the remainder He restrains. He goeth forth conquering and to conquer, and He must reign till all His enemies are put under Him. Amidst the greatest trials the children of Zion may still be joyful in their King.

The children of Zion may also be joyful in the victorious grace of their Almighty King. "Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end." His name is the Lord our Righteousness. As the Redeemer, or nearest of kin, of His people, He appears at the appointed time, in our world, bears the sins of His people in His own body on the tree, is slain for their offences, and raised for their justification. The opened tomb attests His victorious power, and ascending at the right hand of the Father, He ever liveth a Prince and Savior, to give repentance to Israel, and forgiveness of sins. He ever liveth to make intercession for them. He has said, "Because I live, ye shall live also." Here is cause of unspeakable joy to every believer, that "His blood cleanseth from all sin," that "If we be dead with Him, we shall live with Him," and that He "Hath put away sin by the sacrifice of Himself," so that "As sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life."

It is, moreover, a blessed and personal discovery of the excellencies of their King, that the children of Zion may especially rejoice. To the Jew is He a stumbling block—to the Greek, foolishness—but to those who are saved He is the power of God. To the carnal religionist, or the self-righteousness Pharisee, He may present a way by which the sinner may be saved, if he will—but to the dweller in Zion, He is the One altogether lovely, the only Redeemer, the Savior of sinners.

"His is the name that calms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
And life, and health, and peace."

But the children of Zion rejoice not more in the character, and power, and grace, of their victorious King, than in His commands, ordinances, and laws. Herein appears a marked peculiarity of the citizens of Zion: "He that is of God heareth God's words." Our Savior has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom

of heaven, but he that doeth the will of my Father which is in heaven." The order of the house of God is delightful to the believer, and he rejoices to put on Christ in his ordinances and worship. The fellowship of saints is precious, and he can say, How beautiful upon the mountains are the feet of those who publish the glad tidings of peace. How does he rejoice in the communion of the people of God, choosing rather to suffer affliction with them, or to be a door keeper in the house of God, than to dwell in tents of wickedness.

Dearly beloved, have not the children of Zion worthy cause of joyful triumph in their reigning King? Encompassed by darkness and trial, may they not still rejoice that He maketh darkness light, and that all their trials shall end in eternal joy. Let the children of this world boast their numbers and wealth, their zeal for God, and efforts for His cause, but let us rejoice in the glories of our eternal King. Let us joy in Him who reigns in grace, and glory, and in the hearts of all His people. Let us rejoice in His laws, and strive together for the faith of the gospel. Let us bear one another's burdens, and so fulfill the law of Christ. And may our song on earth and in heaven be, "Now unto Him that loved us, and washed us, from our sins, in His own blood, to Him be glory and dominion, now and forever: Amen." J. A. BADGER, Mod.

R. TOWNSEND, Clerk.

THE Hazel Creek Association of Regular Predestinarian Baptists, to the Churches composing the same:

DEAR BRETHREN AND SISTERS:

Through the tender mercy of God, we have been spared another year, and are blessed with the privilege of holding another annual meeting, and, as usual, we present you this, our annual epistle of love, in which we desire to call your attention to the important subject of the Relation which Christ sustains to the Church, which is his body, and the fulness of him that filleth all in all.

You are aware, dear brethren, that this subject is much controverted by the religionists of the present day, therefore, we will treat the subject with all the plainness we possibly can.

First: We argue the necessity of a union between Christ and his people, from the fact that the law he came to fulfil gave the right of redemption only to a near kinsman. See Lev. xxv. 25; also Ruth iii. 4. Christ could not have been a Redeemer, under the law, without sustaining relationship to the people whom he came to redeem; but being related to them as a Brother in a family of brethren, he has a right to redeem them, if they are in bondage. As an Husband, it is right he should pay the debts of his own wife; and, when he has done so, she is free from debt; for they are not twain, but one flesh, and one in name, and one in property, and in interest. As a Head, it is right he should suffer for his own offending members; and Justice found the proper victim in him, who is their life. And if he be a Shepherd, he has a right to redeem his own sheep; for the original right to them is in him. All these, and many other relations, the scriptures represent Christ as sustaining to his people. And with them the doctrine of redemption is beautiful and consistent; but in the absence of union and relation-

ship, we can see no propriety at all in his suffering the death of the cross, and so making reconciliation for transgressors with whom he had no connection.

Second: We argue the necessity of such relation, from the types and figures which shadowed him forth, or pointed to him, many of which are so striking and pertinent, that we might enlarge on them greatly, but our limits forbid, as we shall notice some of them when we shall come to the direct proof of the doctrine, we will only notice them hastily in this place. There is scarcely a type in the Old Testament that can be made to harmonize with its antitype in the New Testament without the consideration of union or relationship between Christ and his church. It is said in the scriptures that Adam is the figure of him that was to come, that is, of Christ. Rom. v. 14. Surely the doctrine of union in the antitype is taught in the type. Adam had all of his seed actually in himself, as well as his wife, through whom his seed was to be developed, and brought forth into visible existence, and they altogether constituted one person, and had one name, Adam. Gen. v. 2. And when Eve was, by formation, brought into separate existence, she still remained bone of Adam's bones, and flesh of his flesh; and, for this cause, a man shall leave his father and his mother, and cleave unto his wife, and they shall be one flesh. Gen. ii. 22, 23. All this the apostle applies to Christ and his church. Eph. v. 22-32; also Rom. v. 12-19. If then Christ is the Head of the spiritual body, as Adam is of the natural body, 1 Cor. xv. 44-50, then he must have embodied in himself all his seed before they were visibly manifested, or Adam could not have been his type. We might pursue the type farther, but for the present we forbear.

Third: We propose to show, in a few remarks, the relation which Christ sustains to his people, in the flesh. It is by relation to an earthly head that we became sinners, as partakers of flesh and blood, we came under the law, and in that relation we violated the law, incurred the penalty, and became dead in trespass and sins, lost, ruined and undone. Then it is in that relation we need redemption, and salvation, and Christ came to save that which was lost. Matthew xviii. 11. Not that which was never lost. If then Christ came to save us as sinners in the flesh, for the reasons already assigned, he must be related to us in the flesh, a near kinsman, or the law could not recognize in him the right of redemption; hence, they are his own flesh, his flesh and his bones. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," for the suffering of death, and was put to death in the flesh, but quickened by the Spirit. Heb. ii. 14; 1 Peter iii. 18. Again: It is said, He gave his body a sacrifice, and made his soul an offering for sin. If this be so, then his soul answers to the souls of his people, and his body to their bodies. This embraces the church of Christ entire, soul and body. Hence, this is the body which the apostle tells us was sown a natural body, it is raised a spiritual body. 1 Cor. xv. 44. If these scriptures be admitted as truth, the doctrine of the Sadducees has no foundation in the bible to sustain it, therefore, it must perish with its using.

We now come to our last proposition, and shall attempt to bring bible testimony to prove what we have written on this subject: Matthew xi. 25, 26: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father: for so it seemed good in thy sight." Mark xiii. 20, 21: "And except the Lord had shortened those days, no flesh should be saved; but for the elects' sake, whom he had chosen, he hath shortened the days. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Luke xx. 36: "Neither can they die any more; for they are equal unto the angels, and are the children of God; being the children of the resurrection." John xvii. 6 and 9: "I have manifested thy name to the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word. I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine; and I am glorified in them." Rom. iv. 16: "Therefore, it is of faith that it might be by grace, to the end the promise might be sure to all the seed."

Now, dear brethren, if the types and figures, and all the quotations which we have brought to bear upon this subject, do not represent Christ sustaining a twofold relationship to his people, we do not know what they mean; but we are sure they do. And as sure as Christ suffered in the flesh, he condemned sin in the flesh, and as sure as that the body of Christ did arise from the dead according to the scriptures, just so surely shall the bodies of his saints arise from the dead; for his body answers to their body, and his soul to their soul. And just as sure as Christ, your glorious Head, has gone to heaven, soul and body, so sure will his church go to heaven, soul and body.

Dear brethren, and sisters: Look forward in anticipation of this, when you will be free from toil, and turmoil here, and be with your glorious Head, with Christ in that eternal world.

Dear brethren, and sisters: Live in peace, and union, one with another, and may the God of all grace, and mercy, bless you. Farewell.

J. A. SIDWELL, Mod.

WILLIAM JONES, Clerk.

THE Elders and brethren composing the Licking Association of Particular Baptists, now in session with their sister Church, at Mount Carmel meeting-house, Clark county, Kentucky, to the Churches which they represent, and to the children of God scattered abroad, wish grace, mercy and peace:

DEARLY BELOVED BRETHREN AND SISTERS:

We have abundant reason to be grateful to our Heavenly Father for his kind protection which has been manifested in the preservation of our lives; and in permitting us to meet once more upon the shores of time, in an associate capacity.

As it has been our custom ever since our organization as an Association, to attach to our Minutes a short address upon some subject connected with our holy religion, it is, therefore, but reasonable that you should expect a continuation of this long established practice.

The gospel of our Lord Jesus Christ is

replete with instruction and consolation to the children of God. It embraces so many sublime and heavenly considerations, that we are, some times, at a loss to select any particular theme for special meditation or comment. Still, as it contains nothing uninteresting, or unprofitable, we will endeavor to present for your contemplation a few thoughts on the subject of the unction of the Holy Spirit, and its effects:

"But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him." 1 John ii. 20, 21.

The only real knowledge which we can possess of the truth of God, is from a vital, experimental, heartfelt acquaintance with it through the teaching of the Holy Ghost. Men learned, or unlearned, preacher or layman, may theorize, and speculate, may think they see, and understand, may reason and argue, preach, talk, and write wisely, and well, upon this and that point of doctrine, or upon this and that portion of scripture, but unless the sacred truth of God is made known to our hearts by a divine power, and laid hold of by a living faith, we have no true knowledge of, as we have no saving interest in it. How appropriate are those words of the apostle, "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." 1 Cor. viii. 2. To think that we know a thing, and to know that we know a thing, are two very different things. We must have done with thinking, and come to knowing, and this we never can do until the blessed Spirit seals the truth of God home upon our hearts, and conscience. The bible is plain enough—the plan of salvation is written on its sacred pages as with a ray of light, and every truth that is for our good, or the Lord's glory, is so traced in the inspired volume, that he who runs may read. This the Lord himself declares: "All the words of my mouth are in righteousness: there is nothing forward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." Prov. viii. 8, 9. But, before we can read to our soul's profit these words of truth and righteousness, the veil of unbelief must be taken off our heart, that we may see light in God's light. The truths of the gospel, if not broken up by a Divine hand, lie upon many an understanding like clouds upon a field, which they encumber, but do not fertilize: or, to use a more scriptural figure, as the seed scattered by the hand of the sower, lies on the hard beaten wayside until trodden into dust by the feet of the traveller, or devoured by the hungry fowl of the air. What good will the purest, cleanest, soundest doctrine, even if preached by an apostle, do us, unless there be a living principle of Divine faith in our hearts, which mixes with the word, and so profits the soul? The want of this was the ruin of those ancient carnal Israelites, who ate of the manna, and drank of the rock, but whose carcasses fell in the wilderness: "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2.

When we turn to the sixth chapter of the gospel of John, we read with wonder and admiration, and at times with some feeling and savor; for we see grace and truth stamped upon every line of that sacred discourse, where the Lord speaks with such solemn weight and power about eating his flesh, and drinking his blood; but what effect did this sacred sermon, the perfection of spiritual and experimental truth, to us so weighty, and solemn, that life and death seems to hang upon every word, what effect did these words of him who spake like as never man spake, produce upon them that heard them drop from his gracious lips? Did it awaken, quicken, or regenerate them? So far from that, the Lord not seeing good to apply it by his blessed Spirit to their hearts, it only stirred up their rebellion and unbelief. Their only reply to its heavenly language was, "How can this man give us his flesh to eat?" We see then that it is not truth, the purest and clearest, even when uttered by the Redeemer's own lips, that can save the soul, unless applied to the heart by the special power of God. This the Lord plainly showed by the parable of the sower, where the seed being the same, but the soil different, "That only which fell into good ground brought forth fruit, some an hundred fold, some sixty fold, some thirty fold." Thus whoever be the sower, it is only when the seed of Divine truth enters into the broken furrows of a good heart, made so by grace, that it takes that firm and deep root, which enables it to grow, and bear fruit to the praise and glory of God. But when the truth of God is made known to the heart, by Divine teaching, and Divine testimony, what a holy sweetness and heavenly savor are then tasted, felt and realized in it! When thus favored to sit down under the shadow of its beloved, and find his fruit sweet to its taste, the soul says, with Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Jer. xv. 16. The essential deity and sonship of our Lord Jesus, the sorrows and suffering of his agonizing humanity, in the days of his flesh, the unutterable glory of his divine person as Emmanuel, God with us, at the right hand of the Father, the efficacy of his atoning blood, the beauty of his all spotless righteousness, the sweetness of his dying love, that passeth all knowledge, the fulness of grace that dwelleth in him, as the covenant head of the church, the stability of the everlasting covenant ordered in all things and sure, the sympathy and compassion of his tender heart, how can these blessed realities in the experimental realization of which the life and power of godliness mainly consist, enter into us, or we enter into them, without the unction of the Holy Ghost. Let us, in a brief manner, take a retrospective view of the experience of grace of every heaven-born child: When the Holy Spirit writes his law in the heart, (see Jeremiah xxxi. 33,) the dead sinner awakens to a sense of his lost and ruined condition, he feels the exceeding sinfulness of sin, the guilt of sin presses heavily on his conscience, the pollution of his sin confounds him! "For by the law is the knowledge of sin," and he feels constrained to cry, "O Lord, I am oppressed—undertake for me." "Lord save—I perish!" "Lord be merciful to

me, a sinner." But he thinks that his prayer rises not above his head, he goes now to the law; but, alas! he flees for refuge where no refuge can be found! For the law is the ministration of death, and curses for every transgression, in thought, as well as word, and deed. His condemnation appears (to himself) to increase, he realizes now that "The law is spiritual, but I am carnal, sold under sin." Rom. vii. 14. He goes to hear the ministers of the word, but although he may hear their preaching with approbation, they can not extricate him from the chilling embrace of the body of sin and death. He reads the scriptures of divine truth, but, though they contain the remedy, he needs the remedy applied to his heart. At last, when he was without strength, and has spent all that he had, and was nothing better, but grows rather worse, (see Mark v. 25, 26,) he receives the unction of the Holy One: "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father." Gal. iv. 6. "To comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah lxi. 2, 3. The Holy Spirit gives him a knowledge of his relationship, or standing, in Christ. He enlightens the eyes of his understanding, gives him the light of the knowledge of the glory of God in the face of Jesus Christ; faith, a fruit of the Spirit, springs up, and he comprehends the full efficacy of the atonement, and believeth with his whole heart, that the blood of Jesus Christ, his Son, cleanseth us from all sin. Love, another fruit of the Spirit, is shed abroad in his heart, and he receives Jesus gladly, as his Prophet, Priest and King, as the only name given under heaven among men whereby he must be saved. He rejoiceth now in Christ Jesus, having no confidence in the flesh, he brakes out in songs of praise, and his heart's desire is to glorify God in his body and spirit, and he knows now all things needful for his salvation, he needeth not the teaching of his neighbor and brother about the knowledge of God, for his Heavenly Father has taught him himself, and having heard and learned of the Father, he cometh to Christ. All this is the effect of the unction from the Holy Spirit. It is, therefore, not only useless, but also dangerous, to make ourselves, or others, wise in the letter of truth, when the heart remains utterly destitute of its power; for such knowledge puffeth up, and we do well to take heed to the solemn warning of the apostle: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. xiii. 1, 2. If we have any internal evidence that we fear God—if any faith in his dear Son—if any sense of our sinfulness and ignorance, our earnest desire should be to be led unto the truth of God, by God himself. "Open thou mine eyes, that I may behold wondrous things out of

thy law!" "Lead me into thy truth and teach me! On thee do I wait all the day!" "Give me understanding, and I shall live." Psalms xxv. 5, and cxix. 18, 144. Such and similar petitions should often arise from our hearts, and the word of promise encourages us to present those supplications before the throne of grace. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James i. 5. And what can be more encouraging for the poor petitioner waiting at wisdom's door, than the words of our Lord himself: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Matthew vii. 7, 8.

Dear brethren, and sisters: Before we close, suffer a few words of exhortation: "Be ye followers of God as dear children, and walk in love,"—and let that love be without dissimulation, not in word, or tongue, but in deed, and in truth, and with a pure heart fervently. Be of one mind, and follow after the way of peace. And may the Lord direct you, and make you able for the performance of every good work.

Let us keep our bodies in subjection, and not follow after the vanities of the world.

Let us try to keep our garments unspotted, and our lamps trimmed.

Let the word of Christ dwell in you richly in all wisdom, teaching one another, and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever: Amen.

Done, by order of the Association,

THOMAS P. DUDLEY,

[Attest:] MODERATOR.

JOHN W. ROYSEY, Clerk.

Corresponding Letters.

THE Maine Old School Baptist Association to the Associations, Conferences, and Churches, with which she corresponds, sends christian greeting:

DEAR BRETHREN—

In the kind providence of God, we have been permitted to enjoy another opportunity of meeting together, of receiving your correspondence, and listening to your messengers. Our hearts have been made glad by your communications, and we most heartily reciprocate your christian sympathy and fellowship. In this day of division and strife, it is most delightful to realize that the Zion of God is one, a city walled about, a building fitly framed together: though many members, yet one body: though widely scattered, yet one family, with one God and Father of all, who is above all, and through all, and in you all. "Let the heathen rage, and the people imagine a vain thing:" "Zion still enjoys her Monarch's love," and this is her song, "We have a strong city, salvation will God appoint for walls and bulwarks."

Our meeting has been harmonious, and the table of the Lord has been richly spread. The presence of our beloved brother, Eld. G. BEEBE, has been peculi-

arly pleasant to us.* The next meeting of our Association will be held, the Lord willing, with our sister church at Jay, commencing on Wednesday after the second Monday in September, 1864, to continue two days, at which time and place we desire to receive your messengers and correspondence.

J. A. BADGER, MODERATOR.

R. TOWNSEND, Clerk.

* Any brother of this Association present at any of the Associations, or Meetings, with which we correspond, may be considered as our messengers.

THE Lexington Old School Baptist Association, in session with the Church of Lexington, Greene county, N. Y., on the 2d and 3d days of September, 1863, to Associations, &c., of like faith and order, sendeth christian salutation.

DEARLY BELOVED BRETHREN—

Through the kindness of God whose mercy endureth forever, we have again been permitted to associate together, and wait on his name, glory in his righteousness, set under his shadow, and feel that his banner over us is love. While together to hear his word, and meditate his goodness, our souls catch fresh fire from off that holy altar which blazes unceasing with a living flame—and, therefore, has drawn us to the light, given us this light, which is Christ, the express images of the Father's glory, enables us, through faith, to take him as the anchor of our souls, both sure and steadfast, with a holy seal he hath so enstamped him upon our hearts that though we were dead in sin, bound hand and foot, even like Lazarus, yet with his love eternal he breathes upon us and we live. And this divine principle is planted in us and links us to our God, and binds us to each other, and a christian can not but love a christian, though one be from the rivers, and the other from the ends of the earth, if he can give the watch word, and show Christ on his banner—but if he can not pronounce Shibboleth, if he does not exhibit on his sign Christ, a savior, perfect and complete, as we know him to have been revealed to us, then let him not into your camp, least he prove a sinon to us. We must take heed and try every spirit, and as far as God will enable us, keep down the pride of humanity in ourselves, and others; though it be white-washed with the Pharisaical religion by the seducer of man, it is the enemy of God, the opposite of grace, it would take his glory and give it to the creature; but when our Lord breathes his anger upon it like a stream of hailstone, he will overwhelm it, and its possessors forever, for he is God, and there is none else in heaven, or on earth, and his glory shall cast down all pride of all Babylons, and his might pull down all the Bables that man's folly may attempt; and never was the carnal mind more engaged in foolish wickedness under the guise of religion, than in this our day; but while the clouds are thick and heavy around us, we hope for smiles behind a frowning providence. Brethren, should not our common danger unite us and make us more anxious to meet and contemplate our situation, and declare our trust in him who is Zion's walls?

And may our God be a munition of rocks to surround and defend us while here, and may he take us to himself and his glory hereafter, is the prayer of your brethren in the Lord.

We were made glad by the coming of your messengers, and receipt of your Minutes.

Our brethren in the ministry have come to us in the fullness of the blessings of the gospel of Christ. We desire a continuance of your christian correspondence.

Our present session has been harmonious, and business of the Association has been done in harmony and fellowship.

Our next session will be held (if God permits) with the 2d church of Roxbury, Delaware County, N. Y., to begin at ten o'clock a. m., on the first Wednesday in September, 1864, when and where we hope to meet you again.

LOREN P. COLE, MODERATOR.

JOHN T. BOUTON, Clerk,

AHAZ COLE, Assistant Clerk.

THE Licking Association of Particular Baptists, now in session with her sister Church, Mount Carmel, Clark county, Kentucky, to the Associations with whom she corresponds, sendeth christian salutation:

DEARLY BELOVED BRETHREN IN THE LORD—

With hearts, as we hope, filled with gratitude to God, who has ever watched over and provided for us, even when we were enmity itself against him, we have been permitted, after a lapse of two eventful, heart-rending years, to meet again in an associate capacity, to enjoy sweet fellowship and communion of the saints—to sit under the droppings of the sanctuary—to enjoy a respite from the daily soul-sorrowing scenes with which every true follower of the Lamb has, for more than two years, been surfeited.

And what, dear brethren, should be the course of the church, under such trying circumstances?

Shall she, forgetful of her high and holy obligations, drift into the mad and wild current of frenzied passion?

God forbid!

Should we not rather bow in deep humility before our Heavenly Father, and, as disobedient children should do, ask our justly incensed Father's forgiveness, and blessing, to guide us through these troublesome times, so that brotherly love may continue, and so that the cause of God may not suffer by the action of its friends, for, be assured, dear brethren, a full share of the responsibility for that for which we are being chastised rests upon, not only the professed, but the real followers of the meek and lowly Savior?

Let us then send up our united, fervent petitions, from the North, South, East and West, that the Church may return and do her first work, and that reformation may be unmistakably manifested in all her actions, and doings. And may our Elder Brother intercede in our behalf for the remission of our many sins. And, O, may our Heavenly Father forgive our national sins, and cause that peace, order and love, may once more bless our once happy land, and that we hereafter may not only be blessed with the correspondence of our brethren from other States, but also with the presence of their messengers, to renew, as in days gone by, the assurances of brotherly love and christian fellowship.

Ours has been a happy meeting: Love and fellowship have abounded. Our ministering brethren have spoken as with one tongue. Yet, dear brethren, it would have added much to our enjoyment if our brethren from abroad could have been with us.

Brethren, pray for us. Farewell. May

the Lord bless you, and all his Zion, is our prayer, for Jesus' sake.

Our next association, by Divine permission, will be held with our sister Church, at Salt River, Anderson county, Kentucky, on the second Saturday in September, 1864, and continue the two succeeding days.

T. P. DUDLEY, MOD.

J. W. ROYSTER, Clerk.

DEAR BROTHER BEEBE:—Enclosed I send you the Corresponding Letter of our Association, addressed to that of California. It is sent, by order of the Association, to you for publication in the "Signs of the Times." Please publish it, and oblige. Yours, in hope of eternal life,

JOHN CLINE.

PANAMA, Iowa, September, 1863.

THE Western Association of Regular Predestinarian Baptists, now in session at Zion Church, Jasper Co., Iowa, September 12th, 13th and 14th, 1863, to the Old School Baptist Corresponding Meeting of California, sendeth christian salutation:

Very Dear Brethren in the Lord—

We are permitted, once more, through the mercy of our Heavenly Father, to address you by letter. We are informed by the apostle, that there shall be false teachers among us, who shall bring in damnable heresies, and we see in these latter days a verification of that prophecy; for we see, in these times of trial, that even some of the Old Baptists are departing from the faith, and running into vain philosophy. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Although we mourn the dejected state of Zion, and her barrenness, yet his love remaineth pure, and at his appointed time God will cause Zion to travail and bring forth her children. Therefore, we will patiently wait, and not, like the Arminian world, resort to an effort system; for they can only bring forth mocking Ishmaels, to persecute the legitimate sons of the free woman. The true child, when born of the Spirit, is meek and lowly in heart, and shall find rest to his soul. We of the free woman are all as rich as our Lord Jesus is, for we are joint heirs with him, and the power of Almighty God is pledged to secure the inheritance to all the heirs. God has loved us with an everlasting love: therefore, with loving kindness will he draw every one of his elect, and they shall reign with him, world without end.

Our present meeting has been one of great interest, attended by a goodly number of ministers of the gospel of our Lord and Savior Jesus Christ, who have preached to us that truth which we believe will stand when time shall be no more.

Finally, dear brethren, we desire an interest in your prayers, and a continuance of your correspondence, through the Signs of the Times.

May the great Head of the Church bless you, and all of God's Israel through Jesus Christ our Lord, is the prayer of,

Your brethren, in tribulation,

BONHAM KESTER, MOD.

ABRAHAM FOUTCH, Clerk.

Marriages.

August 30, 1863—At North Berwick, Maine, by Eld. William Quint, Mr. HOLIS PERKINS to Mrs. ELVIRA P. HILL, both of South Berwick, Maine.

Obituary Notices.

DIED—At his late residence, near Milford, Pike county, Pennsylvania, on Friday, September 25th, of consumption, Mr. MICAH O. ALDRICH, aged forty-eight years and sixteen days. Mr. Aldrich, we believe, was highly respected as a worthy citizen, and a constant friend of the Old School Baptists. He leaves an aged mother, who is a member of the Brookfield church, and one surviving brother, who resides on Long Island. His funeral was attended at his late residence on Monday, the 28th, on which occasion a discourse was preached by the editor of this paper.

HARRISONVILLE, Penn., Sept. 9, 1863.

DEAR BROTHER BEEBE:—I am specially requested to write a notice of the death of our much esteemed sister, CATHARINE BARTON, of Fulton county, Pennsylvania, who departed this life August 23d, 1863, aged seventy-six years, five months and thirteen days. She died old, and full of years, an honor to her profession in her past life. She was left a widow when in middle age, with a small family of seven or eight children. Soon after the death of her husband, she became a professor of the religion of Jesus Christ, and of the doctrine of the bible, as held by the Old Regular Baptists, in which faith she stood firm and unshaken, until her death. She was a widow nearly thirty-eight years, and might truly be called "a widow indeed," and a professed follower of Christ nearly thirty-six years. Her house has at all times been a stopping place, and a home, for preachers, as well as a place of public worship; and, I may add, truly a home for unworthy me; and she has been as a mother in counsel. For the last several years she has been much afflicted with the loss of her natural sight, but although blind, her soul's delight was to meet with those whom she regarded as the people of God, to speak of his power, and talk of his goodness. As her outward man failed, and decayed, and went down, her inward man grew stronger and brighter, until the perfect day. She frequently spake of dying as calmly as of going to sleep. She asked me to preach her funeral, if possible, at the time of her burial, but if not at that time, at the earliest opportunity. As I was absent at the time of her burial, I tried to preach on the occasion on the first Sunday in September, from Phil. i. 21, to a very attentive congregation, at the Providence church, of which she was a member, and where her remains now lie, awaiting the resurrection morning. Her last disease was cholera, not of long duration. She suffered much until nearly the last, then became calm and composed, as falling into a sweet sleep. Her spirit took its flight without a struggle or a groan. Her remains were conveyed to the place of burial August 25th. Truly, we may say, A mother in Israel is gone! She has left a large circle of connections, with the church, to mourn her absence, but being absent from us, we hope she is present with the Lord.

Her soul has now taken its flight

To mansions of glory above;

To mingle with angels of light,

And dwell in the kingdom of love.

Her victory now is obtained,

She's gone her dear Savoir to see:

Her wishes she fully has gain'd—
She's now where she longed to be.
Yours, truly,

JAMES CORRELL.

PRESTON Co., Virginia, Aug. 24, 1863.

DEAR BROTHER BEEBE:—Please publish the obituary of my beloved wife, ELIZABETH ROGERS. She was born in Randolph Co., Virginia, in 1803. She was the daughter of Charles and Letice Boyles. I was married to her in 1818. She united with the church in 1834, and has continued in the faith, and defended the doctrine of the Old School Baptists throughout her pilgrimage. She was the mother of sixteen children, eight sons and eight daughters, and raised fifteen of them till they became men and women. After three months illness, she was some better, at times, and from the first of last May she seemed to be improving, and I hoped she would get well; but, on the fifteenth of this month, she ate her breakfast as usual, and I started to go to my appointment, some ten miles distant. Shortly after I left home she was taken worse, and at ten o'clock they sent for me, and I got the message at six o'clock, being then ten miles from home; but I got home at half past eight, and found she was suffering more than common, but still thought she would get better, as she had often had bad turns, and recovered, before. At seven in the morning, I turned her in the bed, and asked her if she was any better: she said she thought not. She complained of her head, and I then saw that death was about to execute its office. She continued sinking until half past eight in the evening, when she sank into the arms of Jesus, with a smiling countenance, and she is now reaping the reward of her labor. She was interred on the 16th, and her funeral was attended by a large concourse of people, among whom were many friends, who mourn their loss, which we believe is her eternal gain. She was dearly beloved by her children, and neighbors. She was a kind and affectionate mother. My brother, none can know my loss but those who have experienced the same.

Your brother, in tribulation,

A. W. ROGERS.

ALEXANDRIA, Virginia, Sept. 21, 1863.

DEAR BROTHER BEEBE:—Please notice, through the "Signs of the Times," the death of our old sister, Mrs. JANE ARNOLD, who departed this life on the evening of August 19th, 1863, after a short illness of about two or three hours, at the house of her son, Mr. William Arnold. She had no particular disease. Saying, only that she felt very sick, and after laying down in a few moments passed away. Sister Arnold was, as near as we can trace out, from ninety-three to ninety-four years old. Being old enough to recollect events connected with the Revolutionary War. So our God, in his all-wise providence, has seen fit to take from among us one more of our much esteemed and beloved sisters, who was admired by all who knew her. So let his will be done. For all things work together for good to them that love God, and are the called, according to his purpose. Sister Arnold has been a member of the Old School Baptist church for over forty years, having first united with the church at Bacon Race, Prince William county, Virginia, and

removing from there to Alexandria, she united with the church at this place, where she remained until her death. She was always a firm defender of the truth as it is in Jesus, believing that salvation is all of the Lord, not by works that we can do, but by grace are ye saved, and that not of yourselves, for it is the gift of God. So, at last, it has seemed to our God that we must part with her, who always appeared as one of the spared monuments of mercy; in this vale of tears, and though her form, like the time-worn and weather-beaten verdure, began to stoop downward to its mother earth, yet with spiritual life and hope of glory, she was always where the Lord was proclaimed, and never out of her place, if she could walk out on her crutches, to get there. But now she has gone to him, upon whom all her hope was stayed, and by faith upon him, who is able to save, is now enjoying a blessed immortality beyond the grave. Then in praises let us sing in honor to our God:

In hope of life eternal given,
Behold a pardoned sinner dies;
A chosen blood bought heir of heaven
Called to her mansions in the skies.

J. BRODERS.

ETERNAL LOVE.

O Love! eternal, rich, and free!
My soul delights herself in thee;
A boundless ocean, without shore,
It was, and is, for evermore.

'Twas love that gave my soul a place
In Christ, ere time began its race;
Secured in him, and free from blame,
Whilst in myself I'm sin and shame.

'Twas love that moved the eternal King
To take from death its cruel sting;
He bore its pangs, what matchless grace,
For sinners vile, and rebels base.

'Twas love designed to set me free
From law, from death, and misery;
And taught my soul her dreadful state,
And made me fear destruction's fate.

'Twas love that pierced me to the heart,
And for my folly made me smart;
Yet bound my wounds, and made me see
What wonders love had done for me.

'Twas love that then made Jesus sweet,
And brought me to his lovely feet,
With glowing heart to weep and tell,
That Jesus had done all things well.

'Twas love that made him hide his face,
That I might further goodness trace;
That, though I'm changeable, yet he
Remains the same eternally.

'Twas love that caused me then to grieve,
And wonder why he did not leave;
Which made me long to hear his voice,
And in his mercy to rejoice.

'Twas love that caused him to appear,
And free my soul from slavish fear;
And taught my faithless heart to see
His banner still was over me.

'Twas love that leads me here below,
Through deep distress and unknown woe;
My path is dark, my foes are strong,
That I can scarcely move along.

'Twas love that does my needs supply—
Yet still I often have to cry,
Is this the way thy children go,
Oppress'd by sin—that cruel foe?

'Twas love that makes me feel its power,
That I should prize my precious Tower;
And lean upon an arm Divine,
And on his mercy e'er recline.

'Twas love beyond expression great,
That I attempt now to relate:
Yet find I'm lost, and never can
The depths of love eternal scan.

Yet love so great, my soul delights:
Unknown in length, in depth, in height;
O when shall I unceasing tell
The love of my Immanuel!

Soon shall I leave this vale of sin—
Dear Jesus, then O take me in—
And fill my soul with love divine,
And make me sing this love of thine!

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Jacob Brackett, Detroit, Maine, \$1 00
Dea. I. Libbey, Great Falls, N. H., 1 00
Dea. H. Purinton, Richmond, Maine, 1 00
Isaac Curtis, Bath, Maine, 1 00
O. Getchel, Carthage, Maine, 2 00
Eld. H. Campbell, Brunswick, Me., 2 00
Joel Brown, Ossipee, N. H., 1 00
Col. L. Linton, Wilmington, Ill., 2 00
Absalom Samuel, Burton, Illinois, 3 00
P. Herndon, Lawrenceburg, Ky., 1 00

Total, since our last issue, \$15 00

SUBSCRIPTION RECEIPTS.

NEW-YORK—Chas. A. Durland \$1, Miss C. J. Wood 1, S. S. Thorne 2, Abigail G. Sly 1, \$5 00

MASSACHUSETTS—B. F. Flagg 1, Horace M. Ford 5, 6 00

MAINE—Jacob Brackett 1, Eld. William Quint 14, Levi Quint 1, R. F. Staples 1, Dea. H. Purinton 2, James Castelow 1, James Quint 1, Isaac Curtis 2, W. Turner 1, J. M. Getchel 1, O. Getchel 4, Eld. H. Campbell 3, L. W. Titsford 1, A. Chick 1, D. C. Randall 1, 35 00

NEW-HAMPSHIRE—Joel Brown 2, Ivory Libbey 2, 4 00

PENNSYLVANIA—R. Campbell, 1 00

MARYLAND—Mrs. E. Hanway, 1 00

WASHINGTON TERR.—H. J. Hale 2 00

OHIO—Abner Kelsey 1, Mary Lively 1, 2 00

INDIANA—Hon. John Hargrove 1, George Ringo 2, 3 00

ILLINOIS—J. T. Church 1, J. A. Brundage 2, Colonel L. Linton 2, Laris Pulman 3, 8 00

MISSOURI—E. W. Kinkade 1, Sally Donison 1, 2 00

KENTUCKY—Mary B. Bristow 2 25, Eld. Thomas P. Dudley 4, Licking Association 30, B. Farmer 2, Lucinda Welch 2, 40 25

Total, since our last issue, \$109 25

Associational Meetings.

SALISBURY ASSOCIATION.—Dear Brother Beebe, in behalf of the church at Indian Town of the Salisbury Association, I will say to the brethren, through the "Signs of the Times," that they have concluded to change the time of commencing their next annual session to Wednesday instead of Friday before the fourth Sunday in October next. This change has been made at the suggestion of brethren from abroad, and with a view to the accommodation of the ministers upon whom they depend. The Yearly Meeting, at Welsh Tract, is appointed Saturday, Sunday, and Monday, the third Sunday in October. The Salisbury Association will commence in connection with this meeting. The brethren can go from Welsh Tract by the cars on Tuesday, to the town of Salisbury, where, I am assured by the brethren, they will be met and provided for. It is fourteen miles from Salisbury to the place of meeting. Those who can remain over Sunday, will find themselves surrounded with destitute churches, at any of which a cordial and grateful welcome will be found to await them. The only two remaining preachers who were laboring among the churches when the Association convened last fall, have since received their discharge and gone to their rest. I hope the destitute and dependent situation of the churches in this region will be borne in mind by our ministering brethren, not only at the time of their annual meeting, but all other times.

Wednesday and Thursday preceding the fourth Sunday in August is the appointment of a Yearly Meeting at Nassau. I expect to attend, and hope to have some ministering brother with me.

E. RITTENHOUSE.

Newcastle Co., Delaware, July 29, 1863.

Old School Meetings.

BROTHER BEEBE:—Will you please give notice, in the *Signs of the Times*, that the Church of Middleburgh has appointed a two days meeting to be held on Tuesday and Wednesday, the 20th and 21st days of October, at the new meeting house, near James Borthwick's, to commence at ten o'clock, on each day. We hope to see a goodly number of the brethren, and friends, from abroad. We also hope brethren in the ministry will remember us, and come over and help us. This done by order of the Church.

GEORGE W. SLATER, Pastor,
LIVINGSTONVILLE, N. Y., Aug. 26, 1863.

BROTHER BEEBE:—Please to publish a Yearly Meeting for the Old School Baptist Church of Broome, to be held, if the Lord will, at the New School meeting house, at Plattekill, to commence the third Saturday in October next, and continue two days. We wish for as many of our brethren, and sisters, to meet with us as can, especially our ministering brethren. By order of the Church.

B. COLE, Church Clerk.

GILBOA, N. Y., Sept. 2, 1863.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office, address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

Price.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2.00, per bottle, which will be put up in tin cases, and postage pre-paid; the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.
WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame: I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.

Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a Finely Furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6's, 6 1/2's, 7's and 7 1/2's octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded. BOARDMAN, GRAY & CO., Manufacturers, Albany, N. Y.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duican McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, John McCrone.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsap, Thomas Martin, A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burgh, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

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BY GILBERT BEEBE,

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., OCTOBER 15, 1863.

NO. 20.

Who are the Rich?

Who are the rich? The favored few
Whose hands their dazzling treasure hold,
With luxury deck their halls, and strew
Their paths with gold?

No! For the wealth so proudly got,
Is borrowed all; the fatal bond
May grant it to the grave, but not
An hour beyond.

They are the rich, whose treasures lie
In hearts, not hands, in heaven, not here;
Whose ways are marked by pity's sigh,
And mercy's tears.

No borrowed wealth, no failing store—
These treasures of the soul remain
Its own; and, when to live is o'er,
To die is gain.

Who are the poor? The humble race
Who dwell where luxury never shone—
Perchance without one friendly face,
Save God's alone?

No! For the meek and lowly mind,
Still following where the Savior trod,
Though poor in all, may richly find
The peace of God.

They are the poor, who, rich in gold,
Confiding in that faithless store,
Or tremble for the wealth they hold,
Or thirst for more.

Whose hands are fettered by its touch,
Whose lips no generous duty plead,
Go, mourn their poverty, for such
Are poor indeed!

Correspondence of the Signs of the Times.

NEAR LOWE'S CROSS ROADS,
Sussex Co., Del., Sept. 24, 1863.

BROTHER BEEBE:—Within the last few months I have become a constant reader of your highly esteemed paper, the "Signs of the Times," the perusal of which I can truly say I find both pleasant and profitable. I have never before attempted to write any thing for publication, but of late, having received repeated hints from several dearly beloved friends to write out my experience, at the same time considering the apostle's admonition to "Be ready always to give an answer to every man that asketh a reason of the hope that is in us with meekness and fear," 1 Peter iii. 15, I have concluded to forward the following as a brief sketch of what I am pleased to regard as my experimental lesson, learned in the school of Christ: which, if your better judgment deems proper, you can publish for the perusal of as many as choose to read it: but, if it will in the least intrude upon your columns, just throw it aside:

I was born in Sussex county, Delaware, February 14th, 1848, of non-professing parents, who subsequently joined the Old School Baptist church; but, living as they did, ill-convenient to any regularly organized church of that order, they did not attend church often, and seldom, or I believe, never during my childhood, took me to a Baptist church. Consequently, I grew up with a very limited knowledge and an equally indefinite care of the particular order, faith or practice of the Old Baptists. In short, I cast but few thoughts that way, except occasionally resolving that, however much religion I might some time get, I would not be found putting it under a bushel, by joining those "indolent," "set still," "say nothing," Old Baptists, whom, upon the whole, I

felt inclined to regard as a rather slow sect, any way you might take them. For whenever I joined a church, I intended that it should be somewhat more in accordance with my views of a city set upon a hill, than were those Old Baptists, to whom my parents seemed to belong. It chanced, however, that when I was about eleven or twelve years of age, that the good people of the vicinity got up a Sabbath School, near my father's, and the young friends of the neighborhood soon induced me to attend, and finding me (as they supposed) rather a good reader, they soon suggested the propriety of appointing me teacheress, to which I readily agreed, feeling myself rather promoted by the office. But, Oh! how shallow were my ideas of the duty devolving on me in the capacity of Instructress! Little did I then know of the object of Sunday Schools, which is (as I have since heard preachers say) designed to learn children the first principles of religion. But supposing that my duty consisted in teaching the children to spell and read, I proceeded in the discharge thereof, to the best of my ability, for a while unmolested, in my cares. But pretty soon we got a supply of new books, one of which fell into my hands, headed with, "It is time to seek the Lord." Now, from almost my earliest childhood, I had been what I think I may venture to call, a bible reader, for a child. The cause of which doubtless being that of an ardent love of reading, so that when I had nothing that suited me better at hand, I would read the bible, consequently I had no trouble in discovering that the above words were scripture; but if I ever before read them, I had passed them by (as also I had all the scripture I have since learned) without a very close investigation. But my tract, for that is what it was, I soon read it through, it was a memoir of a little girl, apparently about my age, who had heard an only sermon, and that preached from those words, and had heeded the admonition—sought the Lord—and found him to her heart's content—and had passed the remainder of her life very piously—and finally died happy, in the triumphs of faith, at the age of thirteen. I concluded thereupon that it was time for me to seek the Lord. But why it was so, I hardly knew, for I had never been a real outbreking sinner—had never used profane language—never frequented the ball-room—never told a wilful falsehood—nor had I ever intentionally kept bad company. But upon the whole, I had, so far as the world could detect, passed that far of my life in reserve, and perfect morality. Yet that little sentence, "It is time to seek the Lord," haunted me where ever I went, nor could I expell it from my mind. And now, how, when, or where, was it to be done, was the next important question that arose to my

mind. So as there were plenty of meetings around, at which was promised good christian instruction to honest enquirers, I took to attending them, in hopes of some benefit. But, alas! what a small portion I gained! They got up revivals—they preached—they prayed—they cleared mourners' benches—they invited sinners to come to the altar and get religion, by giving their hearts to God. Now I could not clearly understand all this, neither could I be fully persuaded that God would grant religion for so poor an offering as my heart. Yet their efforts were crowned with so much success, and they done such great wonders, insomuch that they, as it were, made fire come down from heaven on the earth in the sight of men, and deceived those that dwell on the earth by those miracles which they had power to do in the sight of the beast, that I was led to conclude they were the true and righteous servants of the living God. Yet I failed to comply with their conditions of salvation, for which I can give no satisfactory reason, except a consciousness of my absolute unworthiness, I would, however, some times, while alone, considering the matter, make a secret vow to seek the Lord effectually, and become a consistent christian, ere I grew up to womanhood. While at other times I grew careless, and less impressed with the weight of the matter. Thus I passed on until I found myself to be sixteen years old, and nothing bettered, but rather growing worse in regard to sin. And after considering my case for awhile, I entered into another resolution that if there was such a thing as religion, and the Lord would only spare me two years longer, I would certainly get ready to die. It was not that I had so great a presentiment of torment as I have heard some speak of, but it appeared that the thunder of God's wrath was continually booming in my ears, and that the frowns of his angry countenance were around and about me, in spite of any thing that I could think or do, insomuch that even my dreams were sad and troubled. One day during the summer of 1858, while on a visiting tour among my relatives, in Worcester county, Maryland, my grand father asked me to accompany him to a Baptist church, telling me there was to be baptizing, and as I had never seen the like, I readily consented to go. And when the congregation repaired to the water, it seemed to me that the whole scene was clothed in perfect solemnity. And while the minister stood reasoning on the propriety of such a course, I thought I could comprehend very clearly the solemn bearing of the whole connection of the ordinance. I felt, on that occasion, that if I possessed the whole world, I would freely give it to become a fit subject for the holy rite of baptism. But, alas! for me! I felt

unworthy even so much as to take the Savior's name between my lips. I still thought that I must do something to merit the favor of a justly offended God, before he would manifest his love sufficiently to justify me in professing before the world what I understood the ordinance of baptism, with all of its bearings, to imply. But what to do I could not ascertain; some times I would attend meetings; some times try to pray; and some times read the bible. I desired, above all things, to embrace the truth, abide therein, and be found walking in accordance with its precepts and teachings. But how could I understand what I read without some name, even the man Christ Jesus, to guide me? For while I read certain doctrinal portions of scripture, and then heard different men comment upon them, who, by their so widely different constructions, made out such a contrast, and I not having sufficient evidence within to decide in favor with any thing, for a longer time than I could bear some thing else preached, I was for a time rendered almost miserable, just on the brink of despair, not knowing what to believe, nor what to embrace. But, in spite of all my energetic resolutions, I was forced to passively submit myself to be held captive, in a state of wavering and uncertainty, like a troubled wave of the rough sea, tossed to and fro, by every wind of doctrine. Thus I passed my time for weeks and months: yea, even years; for at last I awoke to the consciousness that another resolution had proved fruitless. Yes, even then the two years were gone, and I, like the woman, nothing bettered. Nay, but rather growing worse. I had spent all that I had on many physicians, that is, I had exhausted every source of means in my power, by which I had so diligently striven to extricate myself from the dreadful abyss in which I felt that I was rapidly sinking. I had nothing more to do, for I thought that I would never make another resolve of the sort, since all my efforts proved vain and abortive, and worse than nothing. But I merely thought that I would proceed to read the bible through, as rapidly as possible, (which I had some time previously commenced, with a view to confound the doctrine boldly maintained by some of those with whom I was conversant, namely, that of free discriminating grace,) in a faint hope that ere I could pour over its pages, I might find relief from my burden which had become almost intolerable to be borne. I cared not now from whence relief came, even if it pleased God to bestow it of free grace alone, for I was no longer ambitious for the fame of meriting the favor of the all-wise and powerful God by any little pious performances of my own or other peoples construction; for I felt that, in me, there

was no soundness, neither in deeds, actions, or thoughts. I felt willing to become any thing, I cared not how dependent, how little, or how helpless, it made me appear in the sight of men, if I might only find peace with God, and be allowed the permanent favor of his smiles, without which I very sensibly felt that I could not be happy, either in time or eternity. One night I started to bed as full of anguish I thought as any poor mortal could be and live, as I closed the door behind me, I can neither describe nor forget the awful feeling that rushed over me, I quaked with fear for some thing, I hardly knew what; but I believe that had I been assured that I was never more to leave that room alive, my anguish would scarcely have been worse. I looked out of a window for some thing pleasant upon which to direct my attention. But, lo! all was dark! The clouds were heavy with rain, and not even a glimmering star was to be seen. I thought there was a kind of harmony that night between my internal feelings and external circumstances, for my heart was so blinded and beclouded with unbelief, that it was just as far from feeling any warmth reflected from the rays of the Sun of Righteousness as were my eyes from seeing the rays of the natural sun that lights the firmament above us. I then kneeled down for the purpose of praying, but was almost afraid to open my lips, for I knew not how to pray, and the attempt seemed a mere mockery; however, I besought God to grant me some joyous dream, by which my wearied mind might become relieved, and refreshed, even as did the fatigued body, by rest in sleep; then I retired to bed, but not to sleep, for I was unusually restless that night, and while reflecting on the subject of religion, (to say nothing of the plan of salvation, for that I was ignorant of as an infant is of astronomy,) a passage of scripture occurred to my mind, which reads as follows: "If any man will be my disciple, let him deny himself daily, take up his cross, and follow me." That I felt that I would, yea, I even preferred it to any thing like honor, wealth or fame, or any other earthly name. But the taking up of his cross I could not understand its meaning,—just then I remembered that a good preacher had a few months previous, told me, at a grove meeting, that to go to the mourners' bench was my cross; and that if to-day I heard the voice of the Son of God, harden not my heart, as in the day of provocation, but to humble myself under the mighty hand of God, and bow down then and there, in the face of that congregation, and the world, thus showing that I was resolved to live for God, that he would grant me religion. I thought with myself, Oh! if that were all, what a silly wretch I was not to do it, for now, thinks I, that opportunity is gone, and perhaps I may not live to enjoy another such, though then I did not believe that that was all, nay, neither do I yet fully believe it. So thinking, I arose and fell upon my knees, by my bed side, and prayed to the Lord, with my whole heart, to reveal to me, by his Spirit, what was the true meaning of the phrase, "To take up his cross and follow me;" and then and there, if ever in my life, was revealed to my poor benighted soul, a streak of heavenly day. My long borne load of guilt was instantly re-

moved; and it appeared that I could see Jesus, by an eye of faith, extended, nailed hands and feet to the cross, regardless of all the shame; and moreover, what I admired most of all, was, that even in his own body on the tree he bore all the sins and guilt of a certain poor, dependent, resourceless, helpless, hopeless people, of whom I felt sure I was one. And, Oh! the height of rapture to which my soul then soared! Yea, brother Beebe, and brethren, and sisters, at large, who have long since tasted the good word of God, and the powers of the world to come, can better imagine, than I can describe, for it is beyond the power of language to express the joy of being instantly translated out of a vain, erroneous and hopeless delusion, of so many years standing, and growth, into the blessed truth and marvelous light of the glorious gospel, a word, in itself, which I had never before clearly understood. I then arose, and paced the room in ecstasy of delight, at the marvelous change. I looked out of the window to see if there really was any external change, but no, all was the same. I then clearly perceived that the change was all owing to a lively manifestation of God's love to sinners; in that he had given his only Son, the dearly beloved of his bosom, to bear all the shame and guilt of that people, and finally to die the ignominious death of the cross, to save them from the same. I had often heard persons speak of their souls being happy, but then I truly felt that my soul was happy, beyond the power of tongue to express. But as I had seen and heard so much of false profession, I concluded that I would keep what I had experienced to myself. I would go my way, and see that I told no man. This was the twenty-second day of February, 1860, and on the thirtieth day of September following, I found myself taking up my cross, and following Christ in the ordinance of water baptism. Since which time I have ever cherished the fellowship and sweet communion of those very Old Baptists for whom, I had in time past, entertained such a hatred. Dear brethren, I have many things more to say, but prudence admonishes me that I must close. Perhaps I may, in future, if blessed with the opportunity, write again, giving the particulars of the way in which I was led out of the notion of keeping these things all concealed.

Yours, in christian ties,

MARY A. TRUITT.

DEAR BROTHER BEEBE:—A glance at the great foundation and bulwark of the salvation of the church of God, as revealed in the word of truth: The eternal plan devised in infinite wisdom before all worlds cannot be broken: Though men may rage and rave and vent their spite, the foundation standeth sure,—the Lord knoweth them that are his. Before ever the foundation of the earth was laid, or the hills were made, God had a people chosen in him, elect and precious, out of all kindreds, tongues, and nations, under heaven: Who nevertheless sinned, and and fell with all the human race—fell under the curse and condemnation of God's most righteous and holy law: Whose number is definite and certain, without addition or diminution, for whom Christ gave his life a ransom to redeem them from under the law. This aggregate

makes up the full sum—the bride the Lamb's wife; his beloved, for whom God sent his only begotten Son to bleed and to die, and to save with an everlasting salvation. He did not merely come (as some vain philosophers suppose) to make propositions, or to shew an example of piety, &c; but he came to do a work which none other could do—the redemption of his bride, yea, her eternal redemption! Although this great work was finished and completed in the mind and will of the great Jehovah ere time began, yet it remains to be developed in time. For the accomplishment of the same the all-wise God has ordained or decreed the means with the end, whereby to accomplish his great and wise purposes, of which not one jot or tittle shall fail till all be fulfilled. Now, if (as some pretend to say) this great and marvelous work was done for the universal world of mankind, I ask, in the name of common sense, who are so far sunk into insanity as to deny that the whole human family eventually will be saved? But ocular demonstration and the word of God prove the reverse. Now, to prove the inefficiency of men or angels, by the terrors of death and hell, to change or to quicken one soul, is too self-evident to need any proof. It is the mighty power of God that works in his people both to will and to do. When God works none can hinder; when he sends the arrow of conviction into the heart, they are made to cry out, as in days of old, "Men and brethren, what shall we do?" Now, this is a heart-wound, and it cannot be cured: death must and will ensue. Though he may strive and seek and pray, and endeavor to live a most upright life, yet all in vain—he must die! Look at the great Apostle Paul, one of the straightest sects of the Pharisees, yet he had to die,—(a moral death.) "When the law came, sin revived, and I died." Every poor sinner must die to all self and self-dependence, before he can live to God—live a spiritual life. All men by nature are dead. But there are two deaths which the children of God are subjects of. 1st, a natural, then a moral death. 1st, they are dead under the law, as all others are, in trespasses and in sins. Secondly, they become dead to the law; they can draw no support from it. It breathes out its curses against every one that continueth not in all that is written therein to do them. Now being dead to the law and the law dead to them, they live anew unto Christ—their life being hid with Christ in God, &c. The law speaks in this wise, Do and live; the gospel, live and do. Christ says, "Make the tree good first, then will the fruit be good also." "A corrupt tree cannot bring forth good fruit," &c. The foundation of our Zion is based upon the *wills* and *shalls* of our Jehovah God, who cannot lie. I would ask, do men willingly turn from a course they delight in pursuing? No, never. The mind must be changed, or, in other words, they must be born again; and that the power of God alone can do. Men may, and frequently do, prick men to the heart, but what is the consequence? Why he is two-fold more a child of hell than he was before. It only tends to fill them with malice and hatred to the truth, as the scribes and Pharisees were against Christ because he told them the truth. The truth is obnoxious to every unregen-

erate sinner. The truth is, man can do nothing towards the regenerating of his soul. That no natural man or woman will believe. "No man can come unto me, except the Father which sent me draw him." God will not be mocked, neither mocketh he any man. The mere offer of salvation would be nothing less than a mockery. God well knows that all men in a state of nature will reject him and all offers of salvation; therefore he gives it to whom he will, freely, without money and without price. He gives them hearts susceptible of the truth: so that you see salvation is both free and sovereign. All things are known unto God from before the foundation of the world. He knows our outgoings and our incomings, our down-sittings and our uprisings. "He knows them that are his." His beloved is ever before him. Not one hair of their head shall fall to the ground without their Heavenly Father. He keeps them as the apple of his eye. Then fear not, little flock; it is your Father's good pleasure to give you the kingdom: so that you see there are no contingencies or conditions in God's plan of salvation. It is all yea and amen to the glory of God. He is a sovereign; he will have mercy upon whom he will, and whom he will he hardeneth, or passeth by. His purposes of grace and mercy to his elect will all be accomplished in their salvation in due time—the time appointed of the Father. So glorious a plan is just exactly suited to the wretched, helpless condition of fallen man. Universal atonement will not do; a partial atonement will not do; but a full and complete atonement alone can save a poor helpless sinner. None but Jesus, none but Jesus alone, can do helpless sinners good. We read of a people who rejected the counsel of God against themselves. How many thousands now do we see rejecting the counsel of God, heaping to themselves teachers, having itching ears, they shall turn away their ears from the truth, and shall be turned unto fables. The natural man receiveth not the things of the spirit; they are foolishness to him; neither can he know them, because they are spiritually discerned. This is a full solution to the question, why all men are not saved. "It is not in man that walketh to direct his own steps;" how much less to save his own soul. Salvation is of the Lord—a sure hope, a sure resting-place. But for this eternal plan of salvation, devised in infinite wisdom, not a soul would ever be saved. All the purposes of God shall be accomplished in due time. And who so bold in infidelity as to deny that God has a purpose and design in all things under the sun, so that nothing comes by chance? Neither can men nor devils frustrate any of God's purposes, great or small. He worketh all things after the counsel of his own will. Men can do nothing against the truth, but for it. God permits things to transpire which shortsighted man would think subversive of it; but it is a grand mistake. It only tends to develop the truth, and to show how that the wrath of man shall praise him, and the remainder of wrath he restraineth.

Dear brother Beebe, the above are a few desultory remarks: whether they would be of any profit to the saints of God, you can judge: do with them as you please. Dear brethren, my trials and af-

fictions have been very heavy for a year or more; the loss of my dear companion for life, who was afflicted severely a year and a half before she died with the palsy, and not long after I had the misfortune to have my arm broken. Brethren, pray for me.

Your affectionate brother and well-wisher,

ISAAC SPERRY.

ELDER BEEBE:—It is with much fear and trembling that I have now taken my pen to address you, the editor of the "Signs of the Times." I hope you will pardon my freedom, being a subscriber for your paper, which is a very welcome messenger to me. I feel that, in addressing you, I am addressing one that is ever ready and willing to instruct the ignorant, and such as are walking in darkness.

Much has been written in the "Signs" on the subject of Experience, which subjects have recalled to my mind the way and manner in which, for many years, I have been exercised. It would be tedious for me to relate, and probably for you to read, all the particulars concerning the way and manner in which I have been led; neither do I think it necessary.

The great and important question with me is, whether I have been taught by the spirit, and have passed from death unto life. I, like many others, spent my youth in sin and folly, although taught the strictest lessons of morality. I had, at times, serious thoughts on death and eternity, and a great desire to be a christian; feeling sometimes that I would be willing to die if I were a christian.

But these transient desires were like the morning dew, soon passing away. When at the age of seventeen years, I was standing at the door about sunset, conversing with a friend, I was suddenly struck with the thought that I was going to die—to hell I must go! I was in great distress, and knew not what to do. I spent the night in distress and tears, yet keeping all to myself. I forsook my associates, and betook myself to reading the bible; but I found no comfort. My sins were brought to remembrance, and I felt to sink without hope. So great was my distress that I lost all relish for worldly enjoyment. My health failed; my food became as ashes to my taste. The anguish of my mind, who can tell? When I retired at night I feared to go to sleep, expecting to wake up in hell. While in this state of mind, I had the following dream: It appears that I had set out to go to meeting, but was met by a friend, who informed me that meeting was out; consequently I was too late. The same person soon entered and sternly said to me, "If you don't repent this winter, you won't be saved." I awoke in great fear and distress, and was driven almost to despair. It seemed presumption for me to attempt to pray—I, so great a sinner, need expect no mercy.

During this time, no one knowing my trouble, a little book fell into my hands, entitled "Come and welcome to Jesus Christ," written by Bunyan. This book was read aloud by my mother. I wept much while hearing it read. I desired to come to Christ, but how should I come? O! if I knew how, how gladly would I come! Thus I became more and more

perplexed. The world and all its vanities had no charms for me. I wanted an interest in Christ; that was my chief and greatest desire. Soon after this I attended a protracted meeting, and it soon became evident that I was in trouble. I was exhorted to believe, and warned not to resist the spirit which was striving with me. I tried to believe—tried to submit myself to God—to make a full surrender of myself, as they said, and I should find comfort. But, strange to relate, many others at that meeting professed to have found the Savior, and experienced religion; but I remained the same hardened sinner as before. And now my trouble was renewed. I thought I had committed the unpardonable sin—that I had resisted the Spirit, and, therefore, no mercy would be extended to so great a sinner.

Thus my years passed in darkness. I was endeavoring all this while to fit myself, to make myself better, but instead of getting better, I found myself worse. O, how great is the depravity of the heart! how full of unbelief! how deceitful! and desperately wicked! But how merciful, and gracious, has the Lord been to me, in preserving my unprofitable life thus far! Those seasons of happy deliverance, often mentioned by your correspondents, and others, I have never experienced: Which has led me to doubt whether I have ever been truly exercised as a child of grace. O, that I might be delivered from this state of bondage, and be brought into the liberty of the children of God! I have taken much encouragement, at times, from this passage: "Being confident of this very thing, that he that hath began a good work in you, will perform it until the day of Jesus Christ." Again: I sink in despondency, and am led to cry out: "O, that I knew where I might find him: that I might come to his seat." I feel that if I am ever saved, it will be all of grace alone, through the blood of Jesus, the great Redeemer of his people. I think I can truly say—

"Nothing in my hands I bring,
Simply to thy arms I cling."

I some times feel that it would be presumption in me even to mingle with the Lord's people: yet I desire their society, and to meet with them at their places of worship; and I am led to say, with Ruth, "Thy people shall be my people, and thy God my God." How sweet was Elder Cole's sermon, from these words: "The whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance." To one, at least, it was appropriate.

I would like much, Eld. Beebe, to have your views on this passage: "Go ye into all the world and preach the gospel to every creature: He that believeth and is baptized, shall be saved; he that believeth not, shall be damned."

I hear much concerning the general calls—much is said to sinners about accepting, and closing in with Christ, and the gospel, and the danger of rejecting Christ, as he offers himself to sinners in the gospel.

I have not satisfied my mind in writing this: I wish I could express myself better. But I hope that you will bear with my weakness, and pardon my imperfection; for I feel that I am ignorant, blind, and unworthy even to address one holding the

station which you occupy. But if you, or any of your correspondents, have a word to drop me, in a way of encouragement, instruction, or reproof, I shall consider it a kindness shown to a needy sinner who is walking in darkness, and has no light.

Will Elds. Hewitt and St. John make an appointment to preach in the vicinity of Schoharie Hill, or at Barnerville, and have it published in the "Signs of the Times?" It is seldom I hear a sermon.

The "Signs of the Times" for the past year have come richly laden with precious communications; and may it still continue to be a medium of correspondence, whereby many are instructed and reprov'd.

Gracious Lord, incline thine ear,
My requests vouchsafe to hear;
Hear my never ceasing cry,
Give me Christ, or else I die.

All unholy and unclean,
I am nothing else but sin;
On thy mercy I rely,
Give me Christ, or else I die.

Thou dost freely save the lost,
In thy grace alone I trust;
With my earnest suit comply,
Give me Christ, or else I die.

Thou dost promise to forgive,
All who in thy love believe;
Lord, I know thou canst not lie,
Give me Christ, or else I die.

Eld. Beebe, I submit what I have written to your judgment. Dispose of it as you see fit.

INQUIRER.

PANCOASTBURG, Ohio, July 28, 1863.

DEAR BROTHER BEEBE:—I have been a reader of the "Signs of the Times" for a number of years, and have been much edified in perusing their columns, and I have often felt when reading the exercises of brethren and sisters, as though I would like to cast in my mite, hoping that it might afford some comfort to some of the weaklings of the flock; but knowing my weakness and inability, I have deferred it until now.

I was born in Fayette County Pa., in 1805, and moved with my parents to Fayette County Ohio, in 1810, where I still remain. I was raised by religious parents, although my father never made a public profession of religion; but I believe he was a child of grace, and that he walked like a christian in all respects, excepting that of putting on Christ. He was a true friend to the Baptists. My mother was a member of the Baptist church before she gave me birth. They never tried to teach me religion, but they taught me morality, both by precept and example. I was raised to attend meetings regularly, and to set still while at meeting; but I paid no attention to the preaching. I was very careless about my future state, and scarcely thought I had a soul that could be lost, until I was about eighteen years of age. At that time brother J. B. Moore came to preach for the church in our place, he was a young preacher, very full of zeal, and never preached without closing up with an exhortation to the young people, and that would take hold of my fleshly nature so that I could not refrain from tears; and then I would think of reforming my life and doing better; but these feelings would only last as long as I was hearing the preaching. I thought it would be very easy for me to become a christian, for I did not think I was very bad. I knew I was very wild and mischi-

vous; but I had always set to high an estimation on my character to do any thing mean or disgraceful, so I thought I could make all necessary change at will. I continued to until I was in my twenty-third year, I then witnessed the ordinance of baptism. The candidate was a lady, and while they were preparing her at the water, a strange feeling came over me, such as I never felt before. It was like a dead heavy weight crushing me down,—I have not language to describe it; but it was like a nail fastened in a sure place, not to be removed by any thing that I could do. After service I went home and tried to be cheerful and to shake off my depression, but I could not; in time however it partly wore off, but not entirely, I could not enjoy young and gay company as formerly, but I did not know what was the matter. I expected to be married that winter, and sometimes thought it was because I was going to change my relation in the world, that I could not enjoy young company, but I thought perhaps after marriage I might enjoy the society of married people. I was married in December, but shortly after this it pleased the Lord to show me that it was my sins that weighed me down. I then felt willing to work, but Oh, my brethren and sisters, I had no thought that the Lord had taken all my props from under me, and left me helpless. I tried to pray the Lord to forgive my sins; but my words seemed to sink beneath my feet. Thus I passed for some months pleading for mercy, until I thought it was presumption for me to offer a petition to the throne of grace. I felt too unworthy to receive or even ask for mercy. For about two weeks I did not dare to attempt to pray; but the very breathing of my soul was, "Lord have mercy on me," but I did not know that this was prayer. One night I cautiously got out of bed, so as not to disturb my husband, and went into the yard to give vent to my feelings, and while I was there these words of the poet were applicable to my case—

"If I perish, I will go,
I am resolved to try;
For if I stay away I know,
I must forever die."

I knelt down intending to try once more to pray, but I could not utter a word. The ground seemed to me to disappear, and nothing but a dark cavern seemed beneath me,—I thought my doom was fixed and I must sink into the horrible pit. but, strange to tell, I never was more reconciled to the will of God than at that time. I saw the justice of God in my condemnation, and felt willing to say, Amen to my own destruction; but the Lord designed it otherwise. How long I remained in that place, or how I got away, has always been a mystery to me. I got back to bed, and slept, and when I awoke in the morning my burden was as heavy as ever. I arose and attended to my household affairs with a heavy heart. At about ten o'clock on that day I commenced to sing that good old song—

"Come thou fount of ev'ry blessing,
Tune my heart to sing thy praise."

and I sang it all through. I had been familiar with the words, but it appeared to be a new song; every line presented something that I had never seen before. While I was singing my burden left me, and it seemed to me I felt it go down be-

neath my feet, and it disappeared. The next part of my experience is not as clear as that of many of my brethren and sisters. They speak of hearing a voice, or seeing a light &c., but I did not see or hear any thing; but my burden was gone and every thing appeared calm and serene. I loved every body and every thing, and I thought all my troubles were over, and I soon began to feel a desire to unite with the church; but it was not long before I discovered that my old nature was not changed, and that I thought must be before I could be fit to join the church. I was certain that the work wrought in me was not of myself, but was of the Lord; and I read in the good book, that where he begins a good work, he will perform it till the day of Jesus Christ, and I fully believed in his own good time he would make me a fit subject for baptism, and that was what I most ardently desired. Thus I continued for one year longer, attending the meetings regularly, and hoping and praying that the Lord would prepare me for membership with his people, but in this too, I was mistaken; for I had to go just as I was. This was in July. I had no intention of joining the church on the day when I went into the meeting house. I thought I never saw the house and people look so bright and lovely before. After the preaching, opportunity was offered to any who desired to talk to the church. My youngest sister went forward and related her experience and was received, and the invitation was extended, and without thinking whether I was fit, or not, I arose and went forward and told the church, I can not say what. I can only say, what I told them was not satisfactory to myself, but the church received me, and on the next day, with my sister and another lady, I was baptized by Eld. J. B. Moore. It is now thirty years since, and if I had waited until now I would not have been any better. My experience since that time has been a mixture of joy and trouble. I sometimes feel so dark, cold and lifeless, that I can hardly claim that I ever had an interest in the Savior. Then again I have a glimpse of his presence and feel the healing of his wings, which raises me up above time and time's things, and then my joys are inexpressible and full of glory. But these blessed seasons with me are few, and far between. The great part of my time my harp is on the willows; and perhaps it is best; for if we did not get into the dark we would not know how to appreciate the light: the Lord knows best. I am still a member of the same church but a very unworthy one. We have been highly favored in our church; the Lord has blessed us with a sound ministry, which I consider a great blessing.

I have been more lengthy than I intended; but I have not told the half. Brother Beebe, use your judgement in disposing of this poor scribble; if you think it worth a place in your paper, insert it, if not, throw it aside and all will be well.

I subscribe myself your unworthy sister, if one at all.

JERUSHA MESSMORE.

HANCOCK Co., Illinois, Sept. 21, 1863.

DEAR BROTHER BEEBE:—Please change my post office address from Plymouth, Hancock Co., Illinois, to Denver City, Hancock Co., Illinois, and request my

correspondence to address me at the last named post office.

Brother Beebe, as I have to send you the above notice, I will give you a sketch of our Association, and of some of our sister Associations in correspondence. I was at the Mount Gilead Association, where there were a goodly number of able defenders of gospel truth in attendance, and their preaching was all of peace; the brethren were all united in love and fellowship, and all the business was transacted in harmony—without a jar. I wish also to say to my brethren and sisters in Pike County; that I shall not soon forget the kind treatment I received from them. After returning home, I went to the Spoon River Association where I also met with a goodly number of preachers from different parts of the country, and their preaching was harmonious. And I wish also to acknowledge with gratitude to my brethren and sisters in Fulton County, their brotherly hospitality to me; and my wife also desires to be remembered affectionately to the brethren and sisters in general.

On Monday evening we left for home, and brethren Setphen R. Williams and Harris, came with us, and filled four appointments, viz. Wednesday, Thursday, Thursday night and Friday, in our immediate neighborhood, in which I think I can truly say, we were edified and strengthened in the inner man. They truly preached the unsearchable riches of Christ, and of him crucified, as the only way of life and salvation. They also set forth the glorious truth of Christ's coming to redeem his bride, who is the choice one of her mother, who is above and is free. We sat out on Saturday morning for our Association, (the Siloam) about twelve miles distant, and there we found quite a number of preaching brethren, and a good congregation. And there also the brethren preached Christ and him crucified, with power from on high in perfect harmony, as with the voice of one man; and it was truly a refreshing season from the presence of the Lord, for which we ought to be thankful, especially in these dark and cloudy times, in which our once happy and prosperous country, where we once boasted of liberty, is being drenched in blood.

Oh brethren, we should be very thankful for the peace and harmony that abounds among ourselves. Let our united prayer ascend to God, that he may still continue to us these inestimable blessings.

Your poor afflicted, but unworthy brother, in hope of eternal life—

THOMAS WRISTON.

TIMBER, Illinois, June 7, 1863.

DEAR BROTHER BEEBE:—If I may be allowed so to call you, I have this evening been reading the "Signs of the Times," for June 1, No. 11, and have read sister Leonard's communication, and it so fully expressed my own situation, that it has caused a hope to spring up in me, that I am not altogether alone. After reading it I felt a desire to communicate with her, but as I did not fully see her address, I conclude, with your permission, to write, if I may be able to, and try to describe some of my travels, trials and temptations, and if you think them worth insertion, you may publish them; but if not, throw them aside and all

will be well. I have often thought no one could be a christian and feel as I feel. Although I am constrained to say, there was a time, just about three years ago, when I felt assured that my sins were pardoned, and I had a hope that was an anchor to my soul, both sure and steadfast, although I had been traveling a hard road for a number of years, but I felt at that time as I had never felt before. It had appeared to me as though the earth was opening, and I was sinking into endless woe, lost, and undone: I was made to cry, Lord save, or I perish. And at an unexpected moment, my crying was changed to thanksgiving and praise to God, for his goodness and mercy. O how different I felt! I thought I should never doubt again, and felt very comfortable for some time: when I felt that I could then pray, and that I had access to God in prayer, and that my prayers were heard, and when evening came, with my companion, I felt it no task, but a privilege and incumbent duty. I then felt that it was high time to awake out of sleep, for the day was far spent, and the night fast approaching. But Oh, how soon was I beset with doubts and fears. So I have been traveling along ever since. My real desire has been to praise the Lord God of heaven, ever since that time. But Oh, how different it is with me now, I go from day to day, and from week to week mourning my wretchedness, my wicked and sinful heart, and I am tempted day by day. I understand that a christian grows in grace, and in the knowledge of the Lord; but I have been growing worse; more prayerless, and the scriptures are most hidden from my understanding, excepting when I hear them explained by a certain class of preachers. But there is another class I hear sometimes, with them I find much fault, for I believe they teach false doctrine. If I am firmly believed that I am a child of God, as I do that they are wrong, and that they handle the word of God deceitfully; I should have no doubts.

In this day of calamity which has come upon us as a nation for our sins, I am reminded that the places and things which know us now, shall shortly know us no more forever. Seeing then that all these things with myself also, are passing away, what manner of persons ought we to be in all holy conversation. But in the midst of all, I find my mind like the fool's eyes wondering to and fro in the earth, and I can not prevent it from wandering after the vanities and vexations of this world, all of which are pronounced, "Vanity of vanities and vexations of the spirit." I find that I can not do the things I would; and the things that I would not, them I do. I often wonder why I have been spared, why I have not been cut off. There is not a day passes that I do not think of death and eternity, and I enquire. Is it possible such a sinful, polluted wretch, who has never done a good deed, but all to the contrary, can be saved? I often think of the parable of the Sower who sowed his seed, and I sometimes think I am like the thorny grounds which received the word; but the cares and vanities of the world choked it.

Brother Beebe, can you trace any mark of christian experience in this poor scribble? I close desiring to pray for me,

one who is much less than the least of all saints, if a saint at all.

E. D. VARNES.

HARRISONVILLE, Illinois, March, 1863.

DEAR BROTHER BEEBE:—I have sat down this morning to write a few lines to you and to my brethren and sisters, correspondents of your paper, the "Signs of the Times," if the Lord will enable me so to do. I have thought for many years that I would like to tell my Father's children what I hope he has done for me, the least of all his children if one at all.

I was born in Kentucky in Fleming County; my parents became Baptist while I was young. They moved in Indiana when I was about eight years old. I was naturally a very wild and mischievous child. My mother often told me I was so bad she was afraid nothing good would ever become of me. The word *ever*, I thought meant the next world. It would make me feel very bad for a little while, for I could not bear the thought of not being good in the next world. I would think that I would never disobey my mother again; but alas! before I could think something would draw me from my steadfastness, and I was sure then to think of what my mother had told me. Brethren and sisters, I believe I could as easily have made a world, as to have lived as I thought I would like to. I had many serious thoughts on death and judgement. I often thought when I became older, I would try to be a christian, and I did not think it would be a very hard task when I should set rightly about it, but this I believe was of the flesh. I remember very well of hearing my mother, and a Baptist sister of hers talking, they did not believe in falling from grace; I sat and heard them speak so positively, and I believed they knew all about it; and I thought to myself, When the Lord pardons my sins, I will do just as I please,—I can dance and play, and have as much sport as I please, and shall be sure to go happy at last. It gratified my fleshly mind wonderfully. I thought, when I became old enough to go to frolics and dances, I would pray a few times and the Lord would pardon my sins, and then I would be safe, let me do as I pleased. But, let me tell you, my dear brethren and sisters, when I was brought to a true sense of my condition, my prayers were like chaff before the wind. I tried to do good, but all in vain. When I would do good, evil was present. I thought, if I could hear all the preacher said, he would tell me just how to do right. I longed to get to meeting to hear all he said. When he got up to preach my eyes would be upon him, but perhaps before he named his text, my eyes would be away from him, and my mind would be with the congregation. I would then think of my promise, and resolve to listen to the remainder of what he had to say; and again I would forget my promise, and it would be the same thing over again. I could not even control my eyes and mind while at meeting, so I would return home in a worse condition than before I went. I continued in this way for three months, and it was every time the same thing, so I was compelled to give that up. It caused me to reflect very seriously. I began to think I was in a worse condition than I had imagined. I then tried to pray to

the Lord to enable to do better. I had several dreams about that time, which caused me to feel very happy when I awoke, but I could not rely on them, as they were only dreams. The Lord seemed so precious to me when I awoke. I would cry till my pillow was wet with tears. But these feelings would wear off, at times and I would think but little about it. At about this time I was about to be married, and as I could not serve God and mammon, I promised the Lord when I was married, I would have nothing to disturb my mind, and then I would serve him all the time. It was promised then and dropped when I was married. Fifteen months afterward, I had a hard spell of sickness, and the third day after I had begun to recover, it struck my mind what I had promised the Lord. I thought the Lord had been so kind to me, in sparing my life, and I had been so ungrateful to him, and the tears began to flow down my cheeks, and I drew the covering over my face to conceal myself. My sister-in-law spoke to me and I gave her no answer; she then drew down the covering, and told her mother I was crying. My mother-in-law came to me and asked what was the matter? I said that I was such a sinner. She tried to comfort me, by telling me I was no worse than other folks; but that gave me no comfort; I knew better what sins were pressing me down. From that time on until the Lord spoke peace to my soul, it seemed that could see a great dark mountain between me and the Lord, I could neither see over it, nor to either end of it, but it seemed to shut me entirely out. I often went to meeting and heard the gospel preached, and I truly loved to hear it, for they told me so much about Jesus,—about his wonderful deeds, and how he had suffered and died to save sinners; but I thought it was for those sinners that were better, not for such bad sinners as I was. At about this time we moved to Illinois, and settled right among the Methodists, I went a few times to hear them, but they did not preach Jesus, and I could not bear to hear them. I became quite dissatisfied, and thought we had left the Lord's people all behind; I could hardly stay till spring. In spring we moved ten miles further, and were still among the Methodists. My husband enquired if there were any Baptists there, and was told there were a few, and their meeting would be the next Sunday. We were very anxious for the day to come, and we went and found a few old folks were teaching the children. I thought this was rather strange, as the Baptists did not do so where I came from. I looked among them and tried in vain to distinguish which was the preacher. At length one arose and read a chapter, and took his text, which was, "If the good man of the house had known in what hour the thief would come, he would have watched," &c. His theme was, watch and pray. I knew it was right for Christians to watch and pray, but his preaching was not what I wanted to hear. It did not satisfy my mind. My husband enquired if there was no other kind of Baptists about there, and was told that the *Old Iron Jacket*s would preach there in two weeks. So we went to hear them. I was more firmly convinced in the Lord's poor on that day, than ever before. It

seemed to me, the old adversary tried to take possession of me. There were two preachers, one an old gentleman, the other looked much younger. I thought the old man looked good, but the younger, I thought looked like a perfect pharisee; it seemed like he cast his eyes over the people with disdain. The old gentleman spoke first, his discourse made no impression on my mind, though I listened very attentively. When he got through, the young man arose, and I thought I would not try to hear a word, as all was strange, I would look around and see what they looked like. But when he commenced to speak, my eyes were set on him, and they were so fastened on him that I did not get them off until he was done speaking. I was like the woman of Samaria; for he seemed to tell me all things that ever I had done, and also about my having a hard and deceitful heart, and that it was desperately wicked. He told me what man was in nature's darkness. He commenced with the birth of the Savior, and preached Jesus, as I had never understood it before. It was a feast to my soul. I could but rejoice and mourn at the same time. I often went to hear him after that, and could not conceal my tears. I thought if I could only be as a little bird, I would set on the outside, and hear him preach Jesus, and no one could see me there, and I could weep until my heart would feel easy. I often tried to pray: but, Oh the fountain from whence my prayers came! My very prayers seemed to be like the fountain from whence they came. The next spring we moved into our own land, and I thought that I would be better satisfied, and not feel so dejected. When we had been there five days, there came a hard storm; it seemed that I had never witnessed so many hard storms as there were in that month. It seemed to me that the Lord had given Satan a loose rein, to do as he pleased, and he cared for no one but me—that he was determined to take my life. I thought I was the most miserable creature that ever lived. It seemed that I had no more love for Jesus, his name did not sound sweet as it did before; I could not pray any more, and I verily thought my condemnation was sealed. I read the bible, and that condemned me, and I had no relief from that. Time passed on until in July, when I began to feel a desire to pray to the Lord again; but all I dared to say was, Lord, be merciful to me, a poor sinner; and that was my constant desire. It also came into my mind suddenly one day—

"Oh give me Lord, my sins to mourn." And that was my constant desire. My health, by this time began to be very poor, and I thought as Satan had not killed me with storms, I should die in a short time. Death stared me in the face. On the twelfth day of August, late in the afternoon, I walked out to the west of the house; the sun was fast setting, my eyes were attracted to look at it. I thought it was the largest sun I ever saw. While I stood viewing the beautiful works of God, my eyes were raised higher than his works in nature, and I had a view of the Father and Son, apparently sitting by a table, and I thought the Savior was pleading for me, that my sins might be pardoned. No tongue can express my feelings at that time. I turned to go into the house,

and the last I remember, I was near the door, and I do not remember any thing that took place until the next morning. My husband asked me how I felt. I told him I felt awfully bad. He felt of me, and said I felt cold. He sent for my parents; when they came in, I told them they had just come to see me die. My mother replied, that she had come to see me get well, but I told her I was going to die. I remained in that condition three days and nights. On the third night just after dark, I thought I was dying, and told my mother how I wanted to be laid out in a very plain old style. I then thought every breath would be my last; when, all at once, my burden was gone, and joy sprang up in my soul. I then told my mother not to grieve, nor mourn, for I was going happy. The Lord was going to save my soul. I could lay no longer. I got up and tried to praise the Lord for his loving-kindness. But as I thought I was striving against death I laid down and yielded myself up to the will of God. But death had gone from me, I rose up again in the bed, and it seemed as though the Savior held me up. I thought I could see him, and tried to tell those around me what a dear Savior I had found.

"Tongue can not express
The sweet comfort and peace,
Of a soul in its earliest love."

My mother told me I had better lie down; she was afraid I was worrying too much. I obeyed her, and laid down, but I felt that I was the happiest creature that ever lived. I verily thought I was changed, soul and body, and not only myself, but the whole creation also, and I expected when morning came I should find it so. I immediately thought I would like to follow my Savior into the watery grave. But alas, when morning came, every thing looked as formerly. I viewed myself but could see no change. I told my mother I had thought when morning came I would see every thing changed; but it all looked the same. I told her I was as far back in the dark as ever. She asked me if I was afraid to die. I told her No. I had a hope that when I died I should go happy. I said no more to her about my change; though I felt confident that I was not fit to belong to the church or be baptized. I was then resolved what to do. It was my sincere desire that the Lord would grant me that change; as I wanted to live with his people, and to be buried with Christ in baptism. I told my mother I should never have any more troubles in this world; but she replied that if I lived many days in this world I would have my troubles and trials. She said she had once thought so too, but she had found herself very much mistaken. But I thought to myself, she had never felt as I had, or nothing in this world could be any trouble to her. My mother left me in a few days, and I had no one then to speak to about my feelings. I had then to pour out my feelings to the Lord. It seemed to me that I knew so little, and I knew the Lord was able to teach me all things, and that he was then my constant companion. I seemed to care for no one else to teach me. I often plead for that change which was requisite, as I greatly desired to follow him, and live with his people. One day something seemed to

ask me, Who are God's people? I reflected a few moments, and could not tell who they were. I asked the Lord to teach me who his people were; I was confident he would do it when it was best for me to know. Two or three days after I got word of a Baptist meeting, and I told my husband I wanted to go, so we set out the next day to the meeting, and it was there the Lord revealed to me who his people were. Old brother Vandenesse preached that day, and told so much about Jesus, that I knew he was a servant of the most high God. He got very much engaged in preaching, and told the children or believers to lift up their heads. I thought, Am I a believer, or not? It struck me with such force, to know what I was, as I had not met with that change which I thought all believers had to experience. I was fully convinced that they were God's people. In two weeks from that day I was compelled to tell the church what the Lord had done for my poor soul; believing that they were a faithful people, and that they would not receive me unless they were satisfied with my experience. After meeting, as I was stepping out of the door, I looked up at the tree tops, and it seemed as though they were praising the Lord; I looked down on the old logs and stumps, and they seemed full of joy, and the people seemed full of joy. The sun was the next thing I noticed, and that seemed to stand a perfect laugh. When I came in sight of my house it seemed full of joy. These feelings lasted me till dark, when it shrouded these things from my vision. I was not baptized until two weeks after I went forward to the church. I thought it was the longest two weeks I ever passed: not that I thought baptism a saving ordinance, but I regarded it as one of the most striking emblems of my Savior's death, burial, and resurrection. The next week after I was baptized, a Methodist lady made me a visit, and she asked me what the Baptist believed in. I undertook to tell her. She asked me if they believed in fore-ordination, and predestination; I replied, They did, and she began to read scripture to prove that doctrine to be false. I thought it strange she did not believe it. I knew nothing but Jesus, my mind had not been yet led into doctrine deeply, so I had no weapons with which to defend myself. My mind was at once led to reading the scriptures; and I felt willing to take the word of God, for the man of my counsel, and nothing short of the word of God will answer my purpose. Dear brethren and sisters, I believe my desire was answered, for I have never feared the arminians since.

Dear brethren and sisters, I would like to tell you all what a debtor I feel myself to grace: but as I have been lengthy, I shall have to close. I do earnestly desire the prayers of all my dear brethren and sisters; for I feel so weak, and so much of that old carnal nature about me, that it makes me sometimes fear that I am not what I have professed to be.

Dear brother Beebe, do with this as you think best, and all will be right with me.

Your sister, in christian fellowship,
MARY WITTY.

BROTHER BEEBE:—I herewith send you ten dollars, (greenbacks,) which I wish

you to put on the contribution list; and I would be glad if I could send you ten times as much: with convenience to my other pecuniary matters. But let us all do the best we can in the perilous times that are now upon us, when darkness covers the land, and gross darkness the people. And I pray that the Lord may sustain you, my dear brother, and give you strength according to your day to wield the "Sword of the Lord and of Gideon." Neither fearing the frowns, nor coveting the smiles of mortals, at the expense of one particle of truth. And that you may as an under shepherd, feed the sheep and lambs of our blessed Lord and Master; who himself feeds his flock like a shepherd: gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young. O! my dear brother, what a precious Jesus we have to lean upon, when fiery trials surround us.

Yours truly,

C. MILLS.

ESTEEMED ELDER BEEBE:—As I have a little blank paper left, I will write you a few lines of encouragement, though I must confess it should come from a more worthy source, for I am indeed one the most rebellious of the sons of God, if (as I have been led to believe) I am one. For how often do I feel to say with the poet—

I see the good, and I approve it too,
Condemn the wrong, and yet the wrong pursue.
But when contemplating our awful proneness to wonder, how our heart is grieved within us, how we daily cry out, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Jesus says, "At that day ye shall ask in my name, but I say not unto you, that I will pray the Father for you. For the Father himself loveth you, because you have loved me; and believed that I came out from God." And how consoling are his words, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Do not our hearts rejoice to know that, "We love him because he first loved us." Why then should we not be actuated by love to the cheerful obeying of his commandments. O! that I could be daily more and more conformed to his will; that I might be the better prepared to withstand the temptations of Satan. And may the God that from choice called the creation forth, enable me to keep the faith, to fight the good fight, and finally prepare me, and all his "Heirs of immortality," for that glorious inheritance that is reserved for the "Redeemed of the Lord."

A. B. BRES.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1863.

OWING to our absence from home, attending Associations, Councils, &c., during September, our last number went to press without any editorial matter; but the space, we trust, was filled up with matter equally profitable and acceptable to our readers.

WE learn with pleasure that the church at Warwick, in this county, has extended a call to Eld. LEONARD COX, Jr., to become their pastor, and that the call has been accepted, and Eld. Cox has entered upon his labors among them. From our personal acquaintance with brother Cox, and our knowledge of the church for almost forty years past, we confidently believe that his labors among them will be duly appreciated by the church, and blessed of God, to the comfort and edification of the saints, as also to the comfort of his own soul. His correspondents will hereafter address him at Warwick, Orange county, N. Y.

BROTHER BEEBE:—Please give us your views on Romans xiii. 1. Perhaps you have given them: but no matter: I think it is necessary that the pure minds of the readers should be stirred up by way of remembrance. Yours, truly,

JOHN MESSMORE.

PANCOASTBURGH, Ohio, Sept. 27, 1863.

REPLY.

WE feel some little hesitancy in attempting to write at this time upon the text proposed, but, after much reflection, we dare not withhold from an enquiring brother such light as the Lord may give us on any portion of the sacred scriptures. Our hesitancy is not because of any obscurity in the language of the apostle, for the subject appears to be perfectly clear; but from the general agitation of the public mind upon the subject, we have some apprehension that a clear elucidation of the text may not be kindly received by all our readers. We have no disposition to join in the general clamor of the times in regard to the policy or principles of human governments, any farther than to consider and urge upon the attention of those who fear the Lord, what God has, by the mouth or pen of his inspired servants, said upon those subjects. The text proposed reads thus:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

There are, at this time, so many conflicting opinions entertained in the world, if not in the church of Christ, in regard to divinely instituted human powers, or earthly governments ordained of God, for a terror to evil doers, and for the protection of the righteous, that we seriously doubt, if the apostle Paul were present in the flesh, whether he could satisfy the minds of all with his own commentary on his own writings. Nevertheless, as we design to treat every man's opinion with due respect, ask only for a respectful consideration of our own, we shall honestly express our views, and hope they may prove edifying and satisfactory, at least, to our enquiring brother:

That human governments are instituted of God for the benefit of mankind, we presume none will deny. None can deny this without directly contradicting the declaration of this text: "For there is no power but of God: the powers that be are ordained of God." And the apostle adds, "Whoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation: for rulers are not a terror to good works, but to evil," &c. But, while all this is conceded, the question arises whether the apostle is to be understood to mean that ALL the principalities and powers, and thrones, and dominions, of this world, are to be regarded as the ordinance of God, and to be respected and obeyed as legitimately authorized and instituted of God for a terror to evil doers, and the encouragement of good works. If all powers assumed by men are to be so regarded, why was Paul himself so frequently in conflict with the rulers of the people? And why did he say for himself, and for all apostolic Christians, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world?" &c. Did Paul, with the primitive saints, resist, WRESTLE AGAINST, the powers that are ordained of God, and bring on themselves damnation? Did the Hebrew children, when they disobeyed the king of Babylon, and disregarded his threats, in the plain of Dura, see Daniel iii. 16, did Peter, and the other apostles, transgress an ordinance of God, when they refused to obey the rulers of the people? Acts v. 29. If they did

not transgress the ordinance of God in these cases, we must, of necessity, admit that the powers which, in our text, Paul declares to be of God, means only such power and authority as is legitimately from God. The very word "power" here signifies "authority," which is derived from God, or which God has authorized men to bear, for a terror to the wicked, and a protection to the righteous. We must either conclude that all manner of power, civil, religious, physical, or mental, including the power of assassins, or murderers, all that is superior to our own, is to be passively revered and obeyed, or we must find a line drawn some where between legitimate and illegitimate power. Cain usurped a power over Abel, at an early day, but who will contend that it was an ordinance of God? Moses and Aaron resisted the power of Pharaoh, did they resist the ordinance of God? God himself had commanded them to resist.

Well then, the words in our text, "For there is no power but of God," must mean that God is the only legitimate source of authoritative power, and all pretended right to rule, which God has not invested men with, is no authority, is but usurpation, and imposition.

But how are we to distinguish between legitimate power invested in rulers by God himself, and that which is only usurped by ambitious and wicked men? We know of no other way than to examine the scriptures, to learn what rights of power God has given to men to rule their fellow men. If we have not misread the sacred volume, there are all the different grades of power and authority, which are expressed, or implied, in our text.

The right of power invested in Adam to rule over the beast of the field, the fowls of the air, and fishes of the deep, was given him by God himself, according to the scriptures. His right to rule over Eve, because she was the bone of his bones, and flesh of his flesh, as well after as before her formation, was immediately from God.

The right of parents to govern their children, and the duty of children to obey their parents, is found in the law of God. And this description of patriarchal government was the supreme rule of human government, from Adam to Moses.

The right of masters to rule or govern their servants, and the corresponding obligation of servants to obey their masters, is abundantly taught as an ordinance of God, throughout both the Old and the New Testaments. And this legitimate power is not only immediately authorized, Lev. xxv. 44-46, but distinctly recognized in two precepts of the ten in the Decalogue, and in nearly every epistle of Paul, and Peter, in the New Testament.

The duty of citizens to magistrates, governors, and kings, is also clearly enjoined in the sacred scriptures. The right by which kings reign, and princes decree judgments, is of God, and those who have not derived their power by his appointment, and according to his word, have no other source from whence they can derive a legitimate power, or authority, to reign or govern. And all who have this power, whether it be kings, governors, magistrates, parents, husbands, masters, or whatever degree of power they may be invested with, are restricted by the supreme power and authority of God himself. Parents are forbidden to provoke their children. Husbands are to love their wives, and to impose nothing on them by authority incompatible with the delicacy of their sex. Masters are to render to their servants that which is just and equal, and to remember that they also have a master who will hold them accountable for the exercise of their powers. Ma-

gistrates are restricted by the constitution under which they hold their office. Judges by the laws which they are authorized to adjudicate. Governors, and kings, are to be in subjection to the restrictions which God has defined in his word: for our text, and its connection, informs us that they are God's ministers, and their authority legitimately extends no farther than to bear the sword so as to be a terror, not to good works, but to evil.

Thus, from the highest to the lowest, from the least to the greatest, of all the human family, there is none, not a soul to be found, who is not amenable to a higher power, which he can not disregard without disobeying the ordinances of God. The king who holds the highest position of power or authority over men, is subordinate to the King of kings, and Lord of lords. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Psa. ii. 10-12. Kings, governors, and magistrates, have souls, as well as those in humble positions, and our text enjoins on all who have souls, whether they be high or low, rich or poor, bond or free, black or white, to be subject to the higher power. Considering the power of all who hold power by Divine authority, such power can not, in any of its departments or grades, be disregarded without disobedience to God. "Wilt thou then not be afraid of the power? do that which is good,"—which God has commanded,—and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Romans xiii. 3-8. Listen also to the concurring admonition of another apostle of the Lamb: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or to governors, as unto them that are sent by him for the punishment of evil doers, and for praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully," &c.

Let it be understood that these instructions were given by the apostles to the members of the church of God, that the saints may know how to behave themselves in the house of God, and in all their relations with mankind at large. The kingdom of Christ is not of this world: and our being called by grace into his spiritual

kingdom, does not annul or dissolve any obligation that we were previously under to the powers that be, and which are ordained and approved of God. A worthy christian must necessarily be a good citizen, or member of community. Law abiding and circumspect in all things. Therefore as ye would honor God, and obey Christ, "Let every soul be subjects to the higher power: for there is no power but of God."

The Lovely One's Tomb.

LINES DEDICATED TO EDGAR BRYCE JOHNSON, AND RESPECTFULLY INSCRIBED TO HIS MOTHER, MRS. ANN JOHNSON, OF CRAWFORDSVILLE, INDIANA.

There's a dark, dreary time, when the bow-string is bent,
And the death-pinioned shaft of the spoiler is sent,
For the tulle of Friendship that bind us in love:
Seeming wrought by the hands of high angels above,
From these lightness become so familiar and free,
That we dream not how close intertwined they can be,
In the spirit of love, with the soul of our life,
Till they are sent 'mid our heart strings in death's cruel strife.

There's a pathos of joy that enkindles the soul,
When the spring and the summer their beauties unroll:
When the wheels of the sun-car through æther are rolled,
And throw around autumn her drapery of gold:

And who was not joyous, when his mind, like the rose,
Its leaflets are open, all its beauties unclose:
But the cold hands of decay have sealed the sad doom
Of him who lies sleeping in The Lovely One's Tomb.

Farewell to thee, Edgar! Farewell to thee, Edgar!
So bright and so brilliant! Your career has been run,
That it seem as if some thing around thee did shine,
That proclaimed thee immortal, a being divine:
But the "Angel of Death" from his cold icy car,
Through the realms of Eolus behold thee afar,
And he sealed with his own signet-ring the sad doom
Of him who lies sleeping in The Lovely One's Tomb.

When the voice of the spring from the earth calls the flowers,
And wreaths with the ivy her roseal bowers:
When the sun king of summer emblazens the sky
With the rays and the beamlets that gather on high:
When the winds of December sing autumn's low dirge,
As topling its falls o'er its winter-tombs verge,
We will think of thy youth, and the sad early doom
Of him who lies sleeping in The Lovely One's Tomb.

When the morning shall lift the dark curtain of night,
And its darkness has fled 'fore the sun throne of light,

When the sweet morning music, the song of the bird,
O'er each wood-land, each flower-covered dell, shall be heard,
When the fingers of eve 'round each cloud-let shall twine
Fairy figures of purple, with golden outline,
O! of thee will we think, of the sad early doom,
Of him who lies sleeping in The Lovely One's Tomb.

The green-mantled earth was bespangled with flowers
When thy soul took its flight to heaven's bright bowers,
And in them be recorded, thy beauties of mind
As they bud o'er thy grave, and each wreathlet entwined,
May the rose drink its blush from thy mouldering breast,
And the earth again see thee in flower-robe dressed,
For, O! it would seem that it lightened the doom
Of him who lies sleeping in The Lovely One's Tomb.

O! farewell to thee, Edgar! Forever farewell!
Our love shall enshrine thee, in each heart's fretted cell,
In each heart's swelling grotto, we'll seek thee above:
Who entwined 'round his brow the bright halo of love.
Now rest thee! O! rest thee! in the grass-covered mound!
Which true Friendship shall strew, with the rose-wreath around,
And the winds of the night sing the dirge and the doom
Of him who lies sleeping in The Lovely One's Tomb.

NANNIE SHIELDS.
GREEN CASTLE, Indiana.

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Eld. M. Loveridge, Illinois..... 1 00
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Miscellaneous Department.

CORRESPONDING CIRCULAR

Of the Maine Old School Baptist Conference, to the Associations and other Meetings, with which she corresponds, sends christian salutation:

DEAR BRETHREN:—Amidst the changes which time is rapidly making, we have no material change to record in relation to God's dealings with us. "Our God is one God." The Lord of lords, and the King of kings, is the same yesterday, to day, and forever, unchanging and unchangeable. In His almighty providence He has seen fit to remove from among us, since our last Association, some of our number, severing the ties of nature, and giving us the bitter cup of affliction, rendered doubly bitter, as those removed were endeared to us, both by natural and spiritual ties; but we have drained the cup to its very dregs, knowing that it was our God who administered it, who is holy and righteous in all his ways. Yet He has been pleased to bless us far beyond what we deserve. When we could not run and not weary, conscious of His smiles and approving love, nor walk and not faint, seeing a far off ray of light and hope of approval, and have been compelled to fall down amid the thick impenetrable darkness, and grope our way onward, not knowing whether we were steering right or wrong, and at a very slow rate, we have, in our conference meetings, found others as low and destitute of light as ourselves, we have been encouraged, because we believe they are children of God, and it has encouraged us to hope that we may also be, notwithstanding all our doubts and fears. We are reminded of the apostle's exhortation to forsake not the assembling of ourselves together, as the manner of some is. We venture to say, not one of God's children would absent him or herself from conference when he can run and not weary—when enjoying the sweet smiles and approving love of God—because being filled with joy unspeakable, and free from disturbing doubts, he would long to speak words of encouragement and cheer to his beloved brethren and sisters, and to talk with them of the glories of our great Redeemer, and of the sure fulfillment of all the promises of God. Neither would any one be absent who could walk and not faint. For then would he desire to speak of the light, though but dimly seen, and of the love, though but partially felt, to encourage and receive encouragement and comfort from his dear brethren. The conclusion then is, that those who do absent themselves from the assembly of the saints, when nothing in providence prevents their assembling, are those who are surrounded with darkness, and bowed low beneath their load of conscious sin and guilt. It is when we can neither run nor walk, but are compelled to creep along amid surrounding darkness, we know not whither, that we feel unfit to meet with our brethren. We would like to hear them talk, but feel unfit to mingle with them. We are prone to reason thus: They do not wish to see us: they have no confidence in us, that we are children of grace. Perhaps, says one, I ought to go: but, under present circumstances, I think it best to stay away. Amid such doubts and fears, they forget the fact that their brethren always appeared to be glad to see them, and to hear them talk: that they have never expressed a doubt of their being children of God. They forget too the apostle's warning, or if they remember it, they say: He does not mean me. I am not one of the brethren! I am too vile—too polluted. There is no soundness in me. I talk not like a christian. I live not like one. I act not like one. I am polluted from the sole of my feet even to the head. But they forget, that if their case be as bad as they think, it would be so much the more their duty to report it to the church, and abide her decision. Of them it may truly be said, "My people do not consider."

Is not the church under the power and government of Christ her Husband, and when led by His spirit, can she err in her decisions?

Is she not also our spiritual Mother?

As the natural child flees to its mother when hurt, or bruised, or wounded, to unbosom all its woes, and to seek maternal care, assistance, love, and protection, shall not we also run to the church, our mother, and tell her of our doubts, our fears, and of all our woes, and shall we not expect from her consolation, counsel and protection, far beyond that which natural mothers can bestow on natural children?

Will our spiritual Mother forget us?

Will she refuse to hear our cries, or to give us a mother's care, and consolation?

As God will never forget His Zion, He will never suffer her to forget her children; then let us not distrust her constant love and faithful care. She will never withhold her love and care from us because we feel cold or dark, or because we can not always wear a smiling face, and feel a joyous heart. Oh child, grieve not thy mother's tender heart, by hiding from her presence. She loves thee tenderly, whether thou art joyous or sad.

She delights to see thee when joyous, thy smiles brighten her countenance. She delights when thou art filled with love to Him who is thy Father and her Husband. She delights to see thee enter her gates, and sit down at her table, and worship with her sons and daughters, even when thou art sad and mournful, or cold and dark, or oppressed with doubts and fear. Around thee she will throw her gentle loving arms, and speak words of cheer and comfort. She imparts her sympathy to all her children—you will see love and sympathy in the countenance of your brethren and sisters. Your heart will be comforted with the assurance that you are loved and cared for still. You will now discover that when you mourn, the whole family mourns, and when you rejoice, the whole household also rejoices.

Your spiritual Mother has never refused to welcome all her children to her bosom. Your brethren and sisters will not turn to you a cold shoulder. Then run to her embrace—reciprocate the fraternal love of your brethren. Do you not often seriously enquire, and long to know whether you are really a child or not? Go then to the only place where you can receive reliable information. Your Mother, the church, has the Family Record, and she will inform you. Trust her. She will not betray your confidence. Let us repeat the apostolic admonition, "Forsake not the assembling of yourselves together, as the manner of some is."

In conclusion: We will say to the Associations of our correspondence, that our Conference this year has been well attended, and exceedingly interesting, and if we mistake not, we have seen something like a heavenly calm settling over the church, and Conference, and heavenly rays of joy and hope beaming from soul inspired countenances, and tears of joy flow from the eyes of refreshed believers, and penitential tears coursing down from youthful eyes. It has truly been to us a season of refreshing from the presence of the Lord, which has revived our spirit.

Our heart has been cheered by the presence of brethren from abroad, and made glad by your corresponding letters. Our next annual Conference is appointed to commence on the Saturday after the second Monday in September, 1864, and continue three days, allowing time to get from our Conference to the Maine Old School Baptist Association, at Jay, in Franklin county, Maine, to be held on the Wednesday and Thursday after the third Monday in September, 1864.

We hope again to be cheered by the attendance of as many brethren from abroad as can visit us. We still earnestly solicit a continued correspondence. May grace and peace be with you all: Amen. By order of the Conference.

WILLIAM QUINT, MODERATOR.

DANIEL R. FORD, Clerk.

Marriages.

Sept. 29, 1863.—At North Berwick, Maine, by Eld. Wm. Quint, Mr. STEPHEN HANSON and Miss ADELAIDE F. BILLINGS, both of North Berwick, Maine.

Oct. 2, 1863.—At North Berwick, Maine, by Eld. Wm. Quint, Mr. DANIEL R. FORD, of North Berwick, and Miss HANNAH C. APPLEBEE, of York.

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the obituary of our beloved brother, ROBERT H. WATKINS, who died at his residence, in Middletown, Newcastle county, Delaware, July 15th, 1863, aged fifty-nine years. Brother Watkins' native place was Delaware, but he came to Franklin county, N. Y., in the year 1831, where he resided for the most part of the time until 1848, when he removed back to Maryland, and from there to Delaware. He was brought to see his lost condition, and obtained a hope in Christ in the spring of 1839, and united with the Baptist church in this place. The next year there was a division in the church, and brother Watkins stood with the minority, called Old School, and he maintained the doctrine of sovereign grace as long as he could speak. The hymn beginning—

How firm a foundation ye saints of the Lord, was his favorite hymn. His disease was cancer in the bowels. His sufferings were great for a few weeks before his death. His daughter, in a letter to us, says his faith in Christ was strong till the last. His sufferings and patience have glorified Christ, and that is enough. He left a wife, and one daughter, with numerous other relations. He told them not to mourn, but rejoice. He said, Praise the Lord. When they mourned, he reproved them, and said he deserved to suffer. But he was a sinner saved by grace. His wife asked him if Christ was near. He shouted with all his strength, No fear! No fear! No fear!

and fell back exhausted, and happy, and then breathed a few hours and fell asleep in Christ, as we confidently believe. And although his friends mourn for him, it is with hope that he is free from all his sufferings. And I trust the Lord will care for the widow and fatherless. I remain yours, truly,
K. COOPER.

Caroline, N. Y., Sept. 22, 1863.

P. S. We feel rejoiced to hear once more from that dear old father in Israel, S. TROTT, and pray that the Lord will strengthen him to bear affliction as he did his saints of old.
K. C.

DIED—At Franklin, Sussex county, N. J., October 1st, 1863, Mr. RALPH B. BALL, aged fifty years and one day. The subject of this notice has been for some time a sufferer from that terrible disease, consumption. He had never made an open profession of religion, but for years he has been a firm believer in the doctrine of Sovereign Grace, and a warm friend of Old School Baptists. A few days before his death, he seemed to be permitted to enjoy the personal consolation of the faith he had so long cherished. His widow, sister Ball, who is a niece of our lamented brother, Dea. DOLAND, together with her aged father, brother TRUS, and one son, and three daughters, mourn the loss of an affectionate son, husband and father. May God sustain them in this hour of their affliction. His funeral was attended October 3d, at the meeting-house, in Franklin, by a large number of mourning relatives and friends.
LEONARD COX, Jr.

Warwick, N. Y., October 5, 1863.

DEAR BROTHER BEEBE:—It becomes my sad and melancholy duty to inform you of a deep and heavy affliction which has recently visited the family of our beloved brother, Elder PHILANDER HARTWELL. His second daughter, Mrs. MARY ESTHER WHITLOCK, died at Montgomery, Somerset county, N. Y., October 5th, 1863, aged twenty-one years and three months. During the recent illness of her husband, she tended him with great care, having at the same time an infant child, and ere he had scarce recovered, was herself seized with the same disease, typhoid fever, which has now terminated her life. Mrs. Whitlock made no public profession of religion, but there is good reason to believe she was a subject of saving grace. She had expressed a strong desire to live for the sake of her husband and children. But a short time before her death, she conversed with her father, and gave directions concerning her burial. She now said—"Father, I am not afraid to die. I have hope in Christ, and trust I shall soon be with Jesus." Soon after she gently fell asleep. She has left behind a husband, and two little children. She was most sweet and lovely in life, and her loss is mourned by a large circle of friends. Her early departure falls most heavily upon her bereaved parents. But they sorrow not as those who have no hope. May they realize the gracious support of him who has said, "When thou passest through the waters, I will be with thee," in this hour of trial.
LEONARD COX, Jr.

Warwick, N. Y., October 12, 1863.

DEAR BROTHER BEEBE:—Another beloved sister in Christ has gone to rest! Died, at Bowdoin, Maine, October 1st, 1863, sister ACHSAH POTTER, wife of brother John M. Potter, aged 54 years. Sister Potter was a worthy member of the Bowdoinham Old School Baptist church. She was a kind and loving wife, an affectionate sister, and an obliging neighbor. Those who knew her best, loved her the most. It has been about twenty-five years that sister Potter has loved and adorned the doctrine of God our Savior. And deeply does our beloved brother Potter feel his loss. May God in much mercy grant him that consolation and support which he needs to enable him, with christian fortitude, to bear up under this heavy bereavement. And finally, sister Potter has left a large circle of relatives and friends to mourn her loss. But they sorrow not as others which have no hope.
H. CAMPBELL.

Brunswick, Maine, Oct. 6, 1863.

DEAR BROTHER BEEBE:—You will please to insert the following notice of the death of sister MARY SPERRY, who departed this life June 23d, 1863, aged seventy-eight years, three months and twenty-three days. She and brother Sperry joined the Old Regular Baptist church, at Franklin, Ross county, Ohio, at one time, about forty-two years ago—lived with them in full fellowship until her death. Modest, diffident and unassuming in all her walk and conversation—a kind and affectionate wife—loved and esteemed by all who knew her—left only one son living, and husband, with nine grand-children, to mourn over her loss. She was one of those little fearful doubting christians, who dared hardly to speak of God's love and mercy toward her. But never failed (unless an ac-

count of sickness) to fill her seat among her brethren, and attended (with a very few exceptions) every Association in the bounds of the Sciota Association for upwards of forty years. We can truly say, "Blessed are the dead that die in the Lord henceforth; yea, saith the Spirit, that they shall rest from their labors: and their works do follow them." Brother Samuel Williams preached her funeral from the above text on the fifth Sunday in August, to a large congregation.

Old School Meetings.

OLD SCHOOL MEETING AT MOUNT SALEM. The Waterloo church have appointed a Yearly Meeting to be held at their meeting-house, at Mount Salem, Sussex county, N. J., on Wednesday and Thursday, the 28th and 29th days of October, instant—to commence each day at ten o'clock a. m. Brethren and sisters generally, and ministers of our faith and order especially, are affectionately invited to attend. ASA ELSTON.

BROTHER BEEBE:—Please to publish a Yearly Meeting for the Old School Baptist Church of Broome, to be held, if the Lord will, at the New School meeting house, at Plattekill, to commence the third Saturday in October next, and continue two days. We wish for as many of our brethren, and sisters, to meet with us as can, especially our ministering brethren. By order of the Church.
B. COLE, Church Clerk.

GILBERT, N. Y., Sept. 2, 1863.

BROTHER BEEBE:—Will you do me the favor to give the following note a place in the *Signs of the Times*? I would say to my numerous friends who have written me letters recently, that the reason that I have not answered, has been on account of not being able to write, as I have been sick eighty-one days, and now can scarcely write a legible note.
WILLIAM J. PURINGTON.

Washington, D. C., Oct. 8, 1863.

NEW POSTAL LAW.—As our present volume of the *Signs of the Times* is now drawing to a close, we deem it important to advise our agents and subscribers of the operation of the New or Amended laws regulating the rates of postage on this paper. To enable us to give reliable information on this subject, we have applied to the Post Office Department for instruction, and in reply we have received the following: "POST OFFICE DEPARTMENT, Appointment Office, Washington, Aug. 17, 1863. Sir: The rate of postage on the '*Signs of the Times*,' a semi-monthly paper, published by you, when sent to regular subscribers, would be six cents a quarter, payable in advance. Instruction No. 36, of New Postal Law, provides that, 'Small newspapers not issued as often as once a week, devoted to the use of Sunday Schools, to Religion, to Education, &c., may be sent in packages, to one address, at the rate of one cent for a package, not weighing over four ounces, and an additional charge of one cent for each additional four ounces or fraction thereof.' A copy of New Law is sent you. See Instruction 36, and Table of Postages, page 14. Respectfully your obedient servant,
ALEXANDER W. RANDALL,
First Asst. P. M. General.

Ed. Gilbert Beebe, Middletown, Orange Co., N. Y."

From these instructions it will be seen that a single copy of the *Signs of the Times*, to one address, will be six cents per quarter, or twenty-four cents a year, paid quarterly, in advance. And that four papers, directed to one address, weighing but four ounces, will be subject to the same postage, and no more than one copy to one address. Our paper weighs a trifle less than one ounce each, and as four ounces is only subject to one cent, and each four ounces to an additional cent, or one copy for three months is subject to six cents, and four copies to one address is only subject to six cents for three months, it will be well for our agents and subscribers to club together, and have, at least four papers sent together, to the same address. Observe: Four ounces is subject to the same postage as but one, and anything over four, and not exceeding eight ounces, is equal only to two single copies, and in the same proportion for a greater weight. Bundles then to be rated at but one-fourth of a cent each, should be arranged so as to have each package contain four, eight, twelve, sixteen, or twenty copies, and let every addition be of four ounces, or copies, and the subscribers arranging among themselves to pre-pay their postage at the respective Post Offices, quarterly, or yearly, in advance, and they will avail themselves of the lowest rates allowed. Otherwise they will have to pay four times as much. When there are four or more copies addressed to one Post Office, let the subscribers designate some one person to whose care they shall be addressed, and thereby they will save three-fourths of the postage which they would otherwise have to pay. Our subscribers in Canada need pay no attention to this new arrangement, as we pre-pay the United States postage on theirs to the lines, and their Canada rates will be as formerly.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "*Signs of the Times*," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars; or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle. PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2.00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to
Mrs. Dr. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

TESTIMONIAL.
WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "*Miasma Antidote*." It gives me pleasure to say the Antidote is all you recommended it to be.
Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a Finely Furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6 1/2, 6 3/4, and 7 1/4 octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, Making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded.
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THE "SIGNS OF THE TIME,"

DEVOTED TO THE
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BY GILBERT BEEBE,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., NOVEMBER 1, 1863.

NO. 21.

THE NATIVITY.

FLY abroad, and tell the story,
Of the mighty Savior's birth;
Say ye, that the Lord of glory
Leaves his throne and comes to earth.
He, before whom angels bow,
Takes the form of man below.

Hither come, and view the stranger,
View the infant lately born;
See he lies in yonder manger,
By the world cast out in scorn.
Mark him well, for this is he,
Born to set his people free.

Wonder not that thus you see him
Lying in this humble place;
Nor indulge a wish to free him
From a state so low and base.
Worldly pomp the Savior scorns:
Him no outer state adorns.

Sing ye saints, the Savior's praises:
'Twas for you her suffer'd shame;
Yes, he stoop'd, that he might raise us
To the place from whence he came.
Though he now appears so low,
Crowns shall soon adorn his brow.

Learn from his obscure condition,
How to think of all below;
Scorn he meets, and opposition:
Jesus finds in man his foe.
Such your Master was, and ye
Must expect like him to be.

Correspondence of the Signs of the Times.

LACONIA, Indiana, Aug. 25, 1863.

DEAR BRO. BEEBE:—The accompanying communication is very interesting, I think, and therefore I send it to you that you may give it a place in the "Signs of the Times," if you think proper. I requested the author of it to write a sketch of her experience for the "Signs of the Times," but she declined from a feeling of unworthiness. She afterwards handed me this for my own perusal, as I had expressed a desire to see her experience. I am not authorized to have it published, but take the liberty to send it, knowing that the writer's only objection arises from humility—from her own sense of unworthiness. This dear young sister, Mary-like, has chosen that good part—to sit at the feet of Jesus—and her walk and conversation witness that her experience is a glorious reality. D. BARTLEY.

CORYDON, Aug. 12th, 1863.

MY DEAR BROTHER IN CHRIST:—I do not feel competent to write anything for publication, having but few thoughts and no language to express what few I have. But believing that you will overlook my shortcomings and imperfections, I will try to relate to you some of my feelings and wanderings to and fro among the tombs, before I felt that I had an interest in the blood of Christ. When I was quite young my mind seemed drawn toward God and his people. I seemed to love the saints more than any thing else, and used often to wonder why they had any sorrow. They were beloved by Jesus. Was not that enough to give them peace forevermore? They appeared to me so

good and lovely, I thought, if I could only sit with them and enjoy the rich provisions that were spread before them, it would be enough; but I was not worthy, and "It would not be meet to take the children's bread and give it unto dogs." At times my convictions were not very strong, and I seemed to rest satisfied with the things of this world. It would be thus with me for several months, and when my feelings would again be arrested, I would feel that while I slumbered and slept the Bridegroom had gone in and shut the doors. I felt that my heart was indeed a sink of sin, when I could rest in the very depths of iniquity, and cease to cry aloud for mercy. Oh, I thought if I could repent of my sins, that the Lord might blot them out; but my sins were so great and my prayers so weak, that the Lord would not accept such an offering. I was seeking salvation by the works of the law. I prayed the Lord to give me true repentance, that I might seek him day and night until I found him: for I felt that nothing else could give me peace on earth; but to be banished from God and his saints forever, was more than I could bear. I resolved again and again that I would not cease to pray day nor night, until I found him whom my soul loved; but, alas for human strength! my resolutions were broken, and I would again fall into a state of forgetfulness in regard to my lost and ruined condition. I think that I have experienced that human means can never save a soul from death, or give a guilty conscience rest; for I know that I tried every means I ever heard of, hoping that I might find relief—but all in vain! I thought I would try to believe that Christ was my Savior: I had heard that that was all that was required: but the trouble was, I could not believe. I felt so full of sin that I thought the very act of believing would be the greatest presumption in me: the Lord could not let one so polluted as I was enter into the abode of his saints. I lived on thus, some times in the deepest gloom and affliction, on account of my sinfulness, which I thought had separated me forever from the presence of God, and some times in rather a careless condition; or, at least, in not so much distress of mind, until I was twenty-five years of age. I shall never forget the night when I first felt that I could say, "My Lord and my God, thou hast covered my sins and hid mine iniquities!" I was lying down, and the thought occurred to my mind that I was in a dreadful condition to rest so quietly; that I, of all persons, should not go to sleep without praying to God; and I did pray; but my feelings grew more intense on the subject of my sins, and my utter inability to come to Christ. I felt that I was helpless; that I had done all that I could do. I had

sought Christ on the right hand and on the left, but had not found him. It had been the desire of my life to find him, but all in vain. I felt that I could do no more than I had done; that I could say no more than I had said; and why plead for mercy when there was no mercy for me? Oh! how I longed for a home in heaven! A home in heaven!—what a sound!—but it was not for me: it was for the worthy, for the righteous, for the good; nothing defiled or unclean should ever enter there. I felt that I was without hope and without God in the world. There seemed to be a gloom hanging over me as dark as night, without one star of hope, that chilled my very heart's blood, as the realization of my true condition arose before me. I was doomed—the Lord had spoken it—and who could disannul? There seemed to be such a weight hanging about me, that I felt that if I did not arouse my mind, and shake off these terrible thoughts, I should suffocate. I said, I will try to pray no more; it will do no good, and it just makes me unhappy. All the happiness I ever expect to enjoy is here: do not let me make this world a hell, also. I must dwell there after death: but just and true are the judgments of God. I know that I am in his hands, and that he will do right. But what did I see?—blackness and darkness forever! Oh! what black despair seized upon me when I saw myself cast into hell, to dwell with all that my soul abhorred, and the presence of God eternally shut out! How can I bear it? I cried out, "Lord, Lord! while I remain here let me pray, for the time is coming when even this privilege will be taken away." Oh, what agony filled my soul! yet what could I do? I was helpless as a new-born babe; I could see no way of escape; I had no power to act; my confidence in the flesh was gone, and I looked, but there seemed to be none to help, and all was dark as the grave. I did not utter a word, or try to shape my feelings into language; I only felt conscious that hell was open, ready to receive me from the presence of God. But what do I hear? A voice saying, "Trust in me, and I will deliver thee." I cried out, "Oh, God! can it be possible that these words are spoken to me?" I felt like one electrified; the blood seemed to tingle in my very fingers' ends, and I found myself trembling from head to foot. But my sorrow was gone; the darkness of my soul was dispelled; I could see Jesus standing as my Savior; I could say, "My Lord and my God! I am thine, and thou art mine! But what have I done this night that salvation should be given me, or how could such a sinner be accepted in the Lord? I felt sure that I had done nothing; but that it was all of free grace; that I obtained pardon, and I could not see then, as I do now, that I

was accepted in the obedience of Christ. But this free pardon—what could I do to express my gratitude for it? How insufficient I found myself for these things: How could I find words to express my gratitude. Language was inadequate. I could only say:

"Here, Lord, I give myself away,
'Tis all that I can do."

I was inexpressibly happy, and thought I could soon go on my way rejoicing; that I could dwell with the saints, and with them press onward, praising the name of the Lord. I remained awake all night, rejoicing and praising God. In the morning, when I arose, I opened the bible and read, it seemed like a new book. Its promises were mine—glorious thought! I have a friend; the Lord of Hosts is his name. No wonder that I rejoiced, and astonishment seizes upon me that I do not rejoice now as I did then; that I have so far forgotten his mercies in taking me out of the mire and the clay, and placing my feet upon a rock. But there are yet times when I trust I do rejoice that he is yet my friend; that he has not forsaken me, though I have been unmindful of him; and that his tender mercies are yet around me. Oh, that I could be more devoted and live nearer to him in this present world! Pray for me, brother David, that his strong arm may be round about me as a wall, for I feel that I am weak and prone to wander, and, if not kept by his power and guided by his wisdom, will go into by and forbidden paths, where his light shineth not, and his love burneth not. But I must close this letter; it is long enough. I expect you will get tired reading it; but you must overlook all its imperfections; and having some knowledge of its author, I am sure you will. In hope of a better home in heaven, I remain
Your unworthy sister, MARY.

MASON Co., Kentucky, 1863.

DEAR BROTHER BEEBE:—I forward you a letter from brother D. Bartley, that I have read, with some interest. I hope it may be of interest to the beloved brethren and sisters, that read the "Signs of the Times." Therefore, if you think of it as I do, I hope you will publish it. Peace to you, and all the family of God. Yours, in the best of bonds,

D. S. BRADLEY.

LACONIA, Indiana, Sept. 20, 1863.

DEAR BROTHER BRADLEY:—Your very welcome, and, to me, interesting letter, of the third, was received day before yesterday. I was truly glad to hear from you, by letter, and hope you will continue to write to me whenever you find it convenient to do so. I, myself, am a poor correspondent; but I take great pleasure in receiving letters from my friends, especially the friends of Jesus. You will be assured that I highly appreciate your

kind solicitation to me to visit you all again, and I also feel very grateful for your continued remembrance of me, your unworthy brother. I have not forgotten, and while memory lasts, never shall forget, the pleasant and happy seasons I have enjoyed with you among the dear and much loved saints in Kentucky. To visit you again and repeat those happy occasions, I should esteem a blessed privilege, and should the opportunity offer to do so, I shall gladly embrace it; but, very dear brother, I can not now give you, not the dear brethren among whom you labor, any promise that I will likely see you again soon. My way is much hedged up, or obstructed, and I am greatly discouraged, and very much cast down, in my feelings. I frequently hear brethren, in the ministry, say that we should not be governed, or guided, by our feelings; the correctness of their assertion I will not dispute. But, alas! how can we go ahead and never mind our feelings, when we are pressed down under them, as a cart under many sheaves? Unbelief, tormenting and dishonoring unbelief, is much in my way, and keeps me back:

*"O could I but believe,
Then all would easy be;
I would, but can not, Lord relieve,
My help must come from thee."*

Pray for me, my dear brother, that I may have more grace, and be enabled to do the will of our Father who is in heaven. Could I love God supremely, and serve him acceptably, and be conformed to the lovely image of the holy child Jesus, I know it would be far different with me than what it is. But, O! my nature is all unclean and impotent! and hence I live at a poor dying rate, and am far in the back ground. And then, I am so much of a murmurer too, that I am truly made to fall out with myself and to abhor myself, at times, and repent in the dust of humility. Repining feelings will arise in my heart, and complaining thoughts will thrust themselves upon me, and though some thing whispers that I ought to be still, that I ought to be reconciled, that I ought to be thankful, I often find myself comparing my life unfavorably with others, whom I think the Lord has greatly favored, and I am ready to exclaim in bitterness of spirit, O mine is a hard lot. If I am the Lord's servant, why am I brought into these straits? And why am I thus afflicted? Surely, these things are all against me. There is none of God's children like me—none whose way is so rugged and thorny. I am a child of sorrow, a son of tribulation. Thus do I find that, When I would do good, evil is present with me. O! that I could be sweetly reconciled to the will of God in all things, and with all the powers of my soul say, Thy kingdom come, thy will be done, on earth, as it is in heaven.

*"I know what He appoints is best,
Yet murmur at it still."*

Thus it is with me, my esteemed brother, and thus I painfully realize, in the midst of these sore conflicts and alarming fears, that the odds against me is fearful, and that, when weighed in the balance, I am altogether lighter than vanity. Hence, I rejoice that, The race is not to the swift, nor the battle to the strong, for, if the Lord's strength was not made perfect in my weakness, I could not hope to wear a victor's crown at the end of this warfare.

For when I view the battle field over, and see the parade, the pomp, and the glittering artillery of the multiform enemy, I feel my insignificance; and when I hear the vanes and threats of this gigantic and fearfully equipped uncircumcised enemy, and know that I must meet and fight him, ere I can win the prize at the end of the race beyond him, like a frightened child, I tremblingly clung to the Captain of our salvation, and imploringly look up to him, and say:

*"O for this, no strength have I,
My strength is at Thy feet to lie."*

May you and I ever be at the feet of Jesus, and learn of him, for there is safety no where else. Our peace, our success, our final victory, and our glorious triumph, is in Him! To Him be all our praise, while to Him let us try to live, and to Him may we die. I am not prepared, my dear brother, to decide upon the correctness of your views, nor those of the many dear brethren, relative to the Millennium, and the Two Witnesses. These things, I confess, are out of my sight, and I must wait until the time, and then, though I do not foresee the glory of that time, I hope I shall none the less rejoice in it, when it is manifested. —The churches here are in peace now. Ravening wolves have been among them: but they have gone out from us, that it might be made manifest that they were not of us. Please remember me in love to sister Bradley, and to all our dear kindred in Jesus. —Affectionately your ever unworthy brother, in the sweet fellowship of the glorious gospel,

D. BARTLEY.

To ELDER D. S. BRADLEY.

INDIANA, Sept. 30, 1863.

DEAR BROTHER BEEBE:—I have just returned from our Association, and I would say that we, as an Association, are in peace, without any jar whatever in our churches. There has been a large increase in some of the churches, since last year. May the Shepherd of Israel continue blessings upon the Salem Association, keeping her from every thing contrary to sound doctrine, and practice, is my prayer for Christ's sake. —Your editorials are precious to the saints in Christ, in these parts. That of August 15th is received as the truth as it is in Christ by his Spirit. The latter part, where you speak of the war, I have adopted as a Baptist test on the subject. I read it to many at the Association, and it was heartily received as the truth of the spirit of the gospel. May the Lord uphold, comfort, and sustain you, by the power of his mighty Spirit, and grace in your labors of love, in the truth, to the comfort of your own soul, as well as the comfort, wherewith we are all comforted, is the prayer of your unworthy brother in Christ, if a brother at all. —Brother Beebe, and brethren, and sisters, in the Lord, who of us would not be glad to see the day of the Lord? Who would not be glad to be done with this troublesome world?

*"Where storm after storm rises dark o'er
the way."*

But look yonder!

*"Where the saints of all ages in harmony
meet,
Their Savior and brethren transported
to greet;*

*While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast
of the soul!"*

Is this not the end of our faith, even where our blessed Jesus is? So then, let us be faithful unto death, knowing that bonds and afflictions abide in us while in this world of sorrow. Let us be faithful, knowing that when our Savior comes the second time without sin, unto salvation, when his beloved ones will be caught up with him in the air, and be forever with the Lord: "Therefore, comfort ye one another with these words." May grace, mercy, and peace, abide with the Israel of God, is the prayer of your friend and brother in Christ,

T. E. W. HILLMAN.

MILTON, Indiana, Oct. 25, 1863.

MUCH ESTEEMED BROTHER:—After so long a time I will send you my remittance for the continuance of the "Signs of the Times," for another year. Every time they have come to hand, since it was due, I have thought I would send the money before the next one; but numerous cares, besides numerous correspondents, both in the army and elsewhere, have taken up all my spare time, until now, I have retired from them to have a little chat with you on paper. My brother, it has been a long time since I saw you, and I often wonder if you have changed much in appearance; for I perceive, by your editorials, that your mind seems as vigorous as ever. No doubt you begin to feel the weight of years, as well as our beloved pastor, Eld. W. Thompson, who has partially retired from his ministerial labors, especially during the winter seasons, which he spends with his children in Howard county. He, with his wife, paid us a visit in July, which we enjoyed very much. I looked at their snowy locks and thought perhaps it was the last visit I should ever receive from them; but God only knows. One thing I feel confident of, that is, that he will receive a welcome plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord." I have often enquired whether those who, like me, go hobbling along, and some times hardly know whether they have any part or lot in the matter, will finally wear as bright a crown in glory as those who have fought the good fight, and kept the faith? I often think, if I am a child of God, why this dull, this lifeless, frame of mind? Why do these angry passions rise, which afterwards make me feel so sorrowful? Why can I not live and love my God as I desire? Why am I always, or nearly always, doing that which I would not do, and leaving undone that which I would do? Is it I, or is it not I, but sin that dwelleth in this old flesh? I think, if I know the desire of my own heart, it is that I may walk in the footsteps of the dear Redeemer, so that the world may take knowledge of me that I have been with Jesus. O! how often do I crave Mary's place, that I may sit and learn at Jesus' feet. But at times I feel so far off, that I hardly know where to find him whom my soul desires to love. But, at times, I have a glimpse of his heavenly countenance, and then my gloomy clouds all disappear, like the morning vapors before the king of day, and then, O! how joyful I feel!

*"My willing soul would stay,
In such a frame as this."*

Last Sunday I attended the Flat Rock and Zion Yearly Meeting, and had a feast of fat things, and gathered some rich crumbs as they fell from the Master's table. On the Saturday and Sunday previous, I attended our Yearly Meeting, and saw one sister baptized, which always looks heavenly to me. While she was relating her experience, she repeated these words, "As the hart panteth for the water brooks," &c. I felt like saying, That is my case, for I had been for weeks panting for the living God; but his heavenly countenance has filled my aching heart, which the world can never fill. But I fear that I am trespassing on your time. Our churches, as far as I can learn, are in peace, and fellowship. I forgot to tell you that Eld. Harvey Wright whom we esteem very highly for his work sake, is supplying Eld. Thompson's place, during his absence. With christian love to you, and all the dear saints, I subscribe myself, your unworthy sister, if one at all, poorest and the very least:

Will Jesus own a wretch like me,

And tell His saints and angels round,
That when he suffered on the tree,
My sins augmented every wound?

He will! I read it in his word,
And in my heart the witness feel;
I shall be with, and like my God,
Though sin oppose in league with hell.

SARAH IZOR.

SEPTEMBER 2, 1863.

MY BROTHER IN HIM WHO DOETH ALL THINGS WELL, WHOSE WORKS AND WAYS ARE PERFECT:—Who can find fault with the works of his hands, either in his work of creation, or which is the most wonderful of all, his infinite, amazing, finished work of full redemption? He makes the blind to see, the lame to walk, the deaf to hear, the dumb to speak, and even goes so far as to raise the dead sinner, who was dead in trespasses and sins, and to the amazing wonder and astonishment of my undying soul. He was pleased years past to visit and deal with me agreeable to his marvelous loving kindness, and call me from darkness to his marvelous light; and now he makes it the joy of my ransomed soul to shew forth his praises. In his first dealings with me, he taught me to know and understand what I was by nature—a sinner—a dead sinner—a helpless sinner: possessed of the carnal mind, which is enmity against God—and, O! amazing to tell! the only reason why I love him, is because he first loved me: even when I was dead in sin. And, O! what unspeakable love is the love of Emmanuel! There never was a time when he did not love his people. I have loved thee with an everlasting love, and in loving kindness have I drawn thee to myself. My brother, I remember well the time when first God's love was shed abroad in my heart, by the Eternal Spirit. Heaven is a place of love, and all souls who know the most about the love of Christ Jesus the Lord, know the most about the glorified state of the blood saved church of the First Born. Only think how she is saved, not by a system of self-righteous dead works, but his people have redemption through his blood, and all souls to whom his blood has been revealed by the Eternal Spirit, have commenced their eternal song, Unto him that loved us and

washed us from our sins, in his own blood; they now sing of victory! victory through the blood of the Lamb who taketh away the sins of his Bride, by the sacrifice of himself. My brother, Christ Jesus the Lord is no mean Savior; the Second Man is the Lord from heaven. He is all-mighty to redeem. He can, and does, save to the uttermost, and the soul saved by him doth, with a glad and joyful heart, declare—I was entirely lost in the first Adam; but glory be to God in the highest, I am to the uttermost saved in the Second Adam; and no more death can reach the soul who has received the faith of God, such believe to life everlasting; and, saith the Almighty Savior, Verily, I say unto you, He that believeth on me, hath everlasting life. O! what a faith, is this precious, precious faith! some thing more than intellectual faith, for with the heart man believeth unto righteousness, this faith does not stand in the wisdom of men, but in the power of God. O! my brother, how my poor soul suffered from men and devils, for the law is the strength of sin, and this Satan knows right well, and so long as he can hold souls by the dead system of legality, under the law, he acts as the accuser of the brethren; but when the blessed day comes, when the Holy Spirit reveals the faith, the precious faith, we are no longer under the school-master; for our first husband is dead; and we are divinely taught to know that the law is not made for a righteous man, nor for the ransomed Bride, but for the lawless and disobedient, for the ungodly, and for sinners. My brother, it is written, All thy children shall be taught of God—and he teaches my soul lessons which makes me wonder, adore, love, and praise him; glory to his hallowed name. The devil and the legalist work together, hand in hand, and there is nothing new under the sun; the mystery of Iniquity had commenced working in Paul's day, and Satan's sons and daughters have been to work ever since, and the nations and men drunk with the wine of her fornication, and as long as poor souls are drunk, they can not see, nor walk straight, and every way that the Man of Sin can invent, he does, to keep the veil of the law on the heart and hide the cross of Jesus Christ. O! language fails to express what my poor soul suffered, until the cross of the bleeding Prince of Love was revealed. O! the eternal wonders of his death was revealed to my poor, laboring soul, and from that hour, that blessed hour, I had power and strength, and wisdom, given to me, to ask Satan what is his death for? Satan had no reply. O! how true, The seed of the woman has bruised the serpent's head. Glory to his hallowed name. He was made a little lower than the angels for the suffering of death, and in his death hath spoiled principalities and powers, he made a show of them openly, triumphing over them in it. O! the mystery of the cross of Christ! The Testator has died, and the household of faith are redeemed from the curse. He being made a curse for us, died for our sins, and now what is the church for? The church of God, I mean, not the legal church, for his Bride, nothing but gifts, divine gifts, with her Eternal Lover comes all, all things. The open tide of

glory falls upon the ransomed Bride, the Lamb's wife! O! my brother, how true the Lord is. Isaac was the child of promise, and so are all who have the precious faith, and all that God has promised, they are sure to receive; for he is faithful that promised. We truly live in a day when the inward Jews have a great need of a deep, heartfelt knowledge of the cross of the adorable Savior, and the spirit of wisdom, and knowledge, and revelation, of him, and that in him all, all fulness dwells, and the precious privileges of the church of God are that Christ may dwell in our hearts, by faith, and the sons and daughters of the Lord Almighty be rooted and grounded in love, which casts out all fear, and which is the most excellent way, and to be brought into broad rivers and streams, and be divinely taught how God saves his people to the glory of his grace, wherein he hath made us accepted in the Beloved, and how complete we are in him. Then our soul's language is, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord. Paul said this, and so may every divine believer, through appropriating faith; for all the infinite blessing of the gospel were not written for Abraham's sake alone, but for all who are of faith, and blessed with faithful Abraham. O! the hidden faith is for the redeemed, the ransomed of the Lord, and they return and come to Zion with songs, and everlasting joy. O! when will the woman come from the wilderness? He who hath promised will hasten the day in his time.

Your brother, in the light of gospel day, through grace alone, a member of the chosen,

GENERATION.

ADAMS Co., Illinois, Sept. 20, 1863.

DEAR BROTHER BEEBE:—In compliance with an appointment made by our Association, that I write a letter of correspondence to our brethren in California, of like precious faith, makes me, at this time, take my pen, and being, or having been, personally acquainted with some of these lovers of our common Lord, and Master, Jesus, and with others, by their writings, that they are of the same family, although in a far off land, I feel encouraged, and even desirous, to comply with the design of the Association, to open a correspondence with these lovers of Jesus, and in looking over the proceedings of an Old School Baptist Corresponding Meeting, held in Sonora county, California, I find they say correspondence is desired, "But to commune with each other on the subject of our holy religion. And where UNITY does not exist in sentiment and feeling, christian communion is impracticable." Therefore, we together feel that UNION or FELLOWSHIP is to be the governing principle of our correspondence: So, in behalf of the Salem Association of Regular Baptists, at their 29th annual meeting, held with the Bear Creek church, in Adams county, Illinois on Saturday before the second Sunday, and two following days, in September, 1863: We feel to say to our Father's children scattered abroad, whether in California, or Oregon, in the East, North, or South, Beloved, "Behold, how good and how pleasant it is for brethren to dwell together in UNITY." It is compared

with that sacred anointing of Aaron, when he was set apart to officiate as an high priest under the ceremonial law, and shadow forth the anointing of HIM who, we are told, is an HIGH PRIEST for ever, after the order of Melchisedec. Yes, UNITY in the household of faith, oneness in the doctrine of God our Savior is a sure characteristic of an heavenly birth. Therefore, holy brethren, partakers of the heavenly calling, may we not, from time to time, as we have opportunity, exhort one another to steadfastness in believing? Yes, knowing that our antitypical Aaron still, upon his heart, in the breast-plate of judgment, bears the names of all the spiritual Israel, for whom he made the offering (atonement) having put away their sins by the offering of himself once for all, and thus brought in, everlasting righteousness which is to and upon every one that believe, and as believing is not a cause, but an effect, flowing from being BORN AGAIN; for the beloved John tells us that, "Whoever believeth that JESUS is the CHRIST, is BORN of God." Thus we understand that they who believe that Jesus is the Anointed of the Father, the High Priest of their profession, are spiritual sons or daughters of the Almighty, and heirs of God, and joint heirs with our loving Emmanuel. To think of being an heir of God is heart cheering; but, O! to be a joint heir with the highly exalted Jesus! how soul reviving to one who knows himself to have been a bankrupt indeed! and now only a pensioner from day to day at the door of Mercy. But if I am a joint heir with Jesus, what is his, is also mine, and we read of a life being hid with Christ in God, so when Christ (The Anointed) who is our life, shall appear, then shall we also appear with him in glory; to enjoy not only an inexhaustible, but an incorruptible, inheritance reserved in heaven, for even bankrupt sinners, who are kept by the power of God, through faith, (a fruit of the Spirit,) unto salvation, ready to be revealed in the last time. So this Jesus, being of God, made unto us wisdom, righteousness, sanctification, and redemption, as it is written, we glory only in the Lord, with all who are brought to this UNITY of the faith are still looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquities, and purify unto himself a peculiar people, zealous of good works, to be redeemed from all iniquity. How consoling. And to think of being purified, (made holy, clothed in fine linen, clean and white, the righteousness of saints, by imputation, they are the righteousness of God, one with Christ, as he is one with the Father,) unto Jesus, a peculiar people. Yes, the special object of his care, kept as the apple of his eye, zealous of good works. *This accounts for that going forth of desire, or breathing of the soul, in the heaven born family, from day to day. O! that I were holy, that I might never be suffered to commit, in thought, word, or act, another sin. Why this? How can he that is dead in sin, live any longer therein? Paul says, I was alive, without the law once, but when the commandment came, sin revived, and I died. Then, brethren, may we not reckon our-

selves dead INDEED, unto sin, whilst we are his workmanship, created (made new) in Christ Jesus unto good works, which God hath before ordained, that his children should walk in, we are not created in Christ because of good works, but unto, that is, by the Divine influence made lively stones, to be built up, into a spiritual house, that we may offer up spiritual sacrifices holy and acceptable unto God, by Jesus Christ, that gloriously Anointed One, through whom, we both, (Gentiles as well as Jews,) by one spirit have access unto the Father, through that medium alone, a throne of grace is accessible to any of Adam's fallen race. Yet may we not, beloved, drop a word of exhortation before we close: "Be ye followers of God as dear children, and walk in love, be of one mind, and follow after the way of peace." Let us strive to keep our bodies under, not following after the vanities of the world, more especially the religious world, which, with its bewitching, Lo heres, or Lo theres, may lead us astray. And, O! that our garments may be kept unspotted and our lamps brightly burning. And let the word of Christ dwell richly in you, with all wisdom, teaching and admonishing one another, in psalms and hymns, with spiritual songs, singing with grace in your hearts unto the Lord. And now unto him be glory and majesty, dominion and power, both now and forever: Amen.

By order of the Salem Association.

JACOB CASTLEBERRY,

[Attest:] MODERATOR.

J. G. WILLIAMS, Clerk.

BROWN County, Illinois, Sept. 27, 1863.

ELDER BEEBE:—Having been a subscriber to the "Signs of the Times," only since last January, and having never written any thing for publication, either religious, or political, and having but a very limited share of education; all these considerations present themselves to me as reasons why I should not attempt this. But notwithstanding these things, I feel assured that, "My Redeemer liveth." Whom to know is life eternal; and in view of which I am led to hope that we are acquainted in the spirit, if not in the flesh. I now propose to give you a very brief outline of my experience. In the summer of 1834, I became concerned about my future welfare, being then twenty-four years old, I lately married,—in a new country, and with flattering worldly prospects, all of which seemed to forbid my being concerned about things so far off as eternity. Yet, as I said, I became concerned almost beyond measure; and although I had been raised by Baptist parents, and as a matter of course, had imbibed a prejudice for them; still I wished to be honest; so I attended the Methodist Class Meetings and Love feasts; but all in vain.

*So to God I cried, for on him I relied,
For salvation, if any at all;
While my sins hovered round, and cast
me to the ground,
And like water, would over me roll.*

It may possibly be useless for me to attempt to describe the dark scenes through which I passed for months,—

*But while thus in distress, and lamenting
my case,
Some time past off, almost unknown,
Till at length, by degrees, I became more
at ease,
And my guilt was entirely gone.*

Although I had doubts and fears, my old burden never returned. I said, I had been prejudiced in favor of the Old Baptist, I now wished to be honest, and my greatest trouble was to prove that they were wrong; to do this I labored, and read the bible for about eight years, at the end of which time I was constrained not only to admit, but to declare that, "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." Rom. viii. 29. I have often thought if I was as sure my name was registered in the book of life of the Lamb, as I am that the doctrine of Predestination, and Election by the sovereign grace of God, is the doctrine of the bible, I would be satisfied. But when I take a retrospective view of my past life, and see my many errors and wonderings in forbidden paths, I feel to cry out, as did the apostle, Oh wretched man that I am," &c. And fear that I have answered, when some one else was called. But it is written, "And we know we have passed from death unto life, because we love the brethren." Blessed hope! it is an anchor of the soul, both sure and steadfast, which enters to that which is within the veil; whither the forerunner hath for us already entered, even Jesus our High Priest. Love to the brethren is one of the fruits of the spirit.

*If that love could ever stop, all my hopes of life would drop,
And my spirit would sink in despair.
But, thanks to God's name, it continues the same,
Which, thro' grace, I am free to declare.*

Now with your permission, dear brother, I propose to offer a few thoughts, through your columns, to your numerous readers, especially to the brethren and sisters, in relation to Associations. Brethren and sisters, What is an Association? I believe this to be an important question; for I have thought I have seen an undue importance to them. And I ask you not to be startled at the idea of my investigation; for if they are good investigation can not hurt them, and if they are not good, they ought to be investigated, and the sooner the better. In making this proposition I feel that I am prompted by the purest of motives. I acknowledge myself to be a poor ignorant, erring mortal, consequently not capable of dictating to any. I propose to only give my reasons for asking this question, and then leave it with brethren, for their thoughts thereon. I have been an attendant on associations for many years, and while I have been feasted both by the preaching and acting of some of them, it has been quite the reverse at others. I believe the intention of them was and still is good; but at the same time I believe they afford an opportunity for designing men (of whom the church is not clear) to lord it over God's heritage; notwithstanding this is by their constitution expressly forbidden. I have known the Association to decide between contending parties in a church without their consent. And I have also known a church to recind her deliberate action in her church capacity merely from fear of being dealt with by the Association; when she was conscious of no wrong. Now my own opinion is that the church is the highest ecclesiastical authority on earth. If I am wrong, I hope the brethren will show me wherein.

Brethren and sisters, with brother Beebe's permission, I hope to hear from you soon on this subject. I say with his permission, not knowing but what he may think it may lead to some thing unpleasant. If so, I submit, as our present national troubles are enough.

Yours in hope of a better world.

HENRY AUSMUS.

Circular Letters.

Circular Letter of the Siloam Association.

BY J. A. WHITELEY.

To the Churches composing the Siloam Association of Regular Baptists, Greeting:

DEAR BRETHREN AND SISTERS:

As the time has again come for us to meet in our associate capacity, you will look for a Circular Address. We invite your attention to John iv. 34, "Jesus saith unto them, My meat is to do the will of him that sent me, and finish his work." This was spoken by our Lord when on his way from Judea to Galilee, at the well of Samaria, having direct allusion to the errand and object for which he came into the world. Let us enquire what he came into the world to do, and let the angel tell: "His name shall be called Jesus, for he shall save his people from their sins." This shows that they were, and that God had a people which were chosen in him to be saved, before the foundation of the world, that they should be holy and without blame before him in love. "For the Lord's portion is his people, and Jacob is the lot of his inheritance." Yet it is said, "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Hence, we see that it behooved him to bear them, as their Savior, and to make an atonement satisfactory to the Father, and to rise again from the dead on the third day, that repentance and remission of sins should be preached in his name. And we can plainly see that an obligation rested on the Son, to do the will of the Father, and to finish his work. Hence, all power was given into his hands that he should give eternal life to as many as the Father hath given unto him. God is a God of love, and he has an object of love, and his love is everlasting. And he, for the great love wherewith he has loved them, even when they were dead in sins, hath quickened them together with Christ. This is one of the great causes why Jesus was made to be sin for us, that we might be made the righteousness of God in him; and thus to do the will of the Father that sent him, and to finish his work. Then, when the time came that the love of God should be made manifest through and by his Son to the heirs of salvation, God sent his Son into the world, made of a woman, made under the law, that we might receive the adoption of sons. We hear Jesus saying, "Lo I come, in the volume of the book it is written of me to do thy will, O God." Then it follows, of course, that it is the pleasure of Christ to be about his Father business. It must needs be that he should go through Samaria, for what? To teach them that the true Messiah had come—and to teach, that if any man shall drink of the water that he should give him, he shall never thirst. As in Christ all the fulness of the Godhead dwelleth bodily, he is full of love,

mercy, truth, justice, purpose, wisdom, and power. He was feasting on those rich treasures which were in him that filleth all in all, and which had not been fully revealed to his disciples, and therefore, he said to them, "I have meat to eat that ye know not of." He said to them, "Say not four months, and then cometh harvest; for I say unto you, Lift up your eyes upon the fields for they are white and ready for harvest." The time of his departure was at hand, and for this cause, he says, "Came I into the world, and to this end was I born: for he must be delivered according to the determinate counsel and foreknowledge of God into the wicked hands of wicked men to be crucified." So we see he was taken at the time appointed of the Father: yet he had power to lay down his life and to take it up again. As the good Shepherd, he laid down his life for his sheep, and drank the wormwood and the gall: bowed his head and gave up the ghost, and cried, "It is finished!" His soul was offered for sin: he saw his seed, as it is written, "He shall see of the travail of his soul, and shall be satisfied." When he bore our sins in his body on the tree, the law and justice of God were satisfied. "Mercy and Truth met together: Righteousness and Peace kisses each other." Truth springs up out of the earth, and Righteousness looks down from heaven. The sacrifice is made and accepted of the Father. Zion is redeemed, and cleansed from all her sins; by the shedding of the blood of Jesus, and that by the Word of God; and the Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And of his fulness have all we received; and grace for grace. As it was written, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." "Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away." "Every one, therefore, that hath heard and learned of the Father, cometh unto me: and he that cometh unto me, I will in no wise cast out." Hence we hear it said, "Comfort ye my people, saith your God; speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Now, dear brethren, and sisters, in view of all these things, and standing in such relationship, let us lay aside every weight, and the sin that doth so easily beset us; and let us run with patience the race that is set before us; looking unto Jesus, the Author and Finisher of our faith. May we, who by him do believe in God that raised up Jesus from the dead, and gave him glory, have our faith and hope alone in God. Unto you who have this hope in God, it is said, "Fear not, for it is your Father's good pleasure to give you the kingdom." Christ is the Way, and the Truth, and the Life: no man cometh to the Father but by him. He is the good Shepherd: he hath accomplished the will of the Father; and is the Head over all things to the church. He is your righteousness, sanctification, and redemption, and he is your eternal life. And when

Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Now, brethren, although we are in a land of trouble and trials, where darkness seems to cover the earth, and gross darkness the people, do not forget that Jesus still lives and intercedes for you. He has said, "As I live, ye shall live also." Brethren, as it was the meat of your Redeemer to do the will of him that sent him, and to finish his work, so let it be our meat and our drink to do the will of him that died that we might live. Let us not sleep as do others, but let us watch and be sober: for they that sleep, sleep in the night, and they that be drunken, are drunken in the night; but let us who are of the day, be sober; putting on the breast-plate of faith and love, and for an helmet the hope of salvation. And we beseech you brethren, know them that labor among you, and esteem them for the work sake, and be at peace among yourselves. Warn them that are unruly among you: comfort the feeble minded: support the weak: be patient towards all men: Render not evil for evil to any man: but follow that which is good: Give thanks to God in all things, for this is the will of God in Christ Jesus. The grace of our Lord Jesus Christ be with you all: Amen.

J. A. WHITELEY, MODERATOR.

J. M. STOUT, Clerk.

Circular Letter of Salisbury Association.

THE Salisbury Association to the several Churches composing the same, sends this, her Annual Circular:

DEARLY BELOVED:—If it ever was needful for us to write unto you and exhort you to patience and steadfastness, that you should "Hold fast the profession of your faith without wavering," and "Earnestly contend for the faith once delivered to the saints," that time is perhaps now. We write this epistle with a full consciousness of the peculiar and very trying circumstances under which our address must reach you. You, in common with all the brethren and sisters throughout the land, have to know of, and participate, more or less, in the great national evil that has involved these States. While few of our Associations have as many preachers as churches, or as many as they seem to need; they probably all have some (more or less) whose labors are divided amongst and devoted to the churches. You are entirely destitute. Not one church in the Association with a recognized pastor, and but one ordained within your bounds. With regard to the first, the civil strife in which our land is involved, we need probably say but little to you. You are not children of the night, neither are you in darkness, that this event should have overtaken you unawares. Ye being children of the light, and walking and watching as children of light, you have not been moved from your steadfastness, nor moved away from the hope of the gospel. While many in our country professing godliness, yet evidently desiring to be teachers of the law rather than the gospel, encountering the excitement and political influence of the times, have swerved and turned aside unto vain jangling, and sectional animosity, you have not followed their pernicious ways, but obeying the voice of wisdom, and walking in the truth, your peace and comfort have been secured, and your fellowship remains unbroken. Let us learn wisdom from the past. Especially let us

give good heed to the teachings of the scriptures. As the saints are in the world and subject to its commotions, and their earthly comforts subject to its calamities, the tendency is unquestionably to become involved in our feelings and sympathies, and the next thing is to be led astray. There can be but little doubt that the saints are more liable to err on this side than on the other. Let us then who believe in the fulfillment of prophecy and the Divine government, and expect the full development of the *Man of Sin*, be patient and submit ourselves, looking to and contemplating that Kingdom, with its privileges, which is not of this world. In regard to the second point, your destitution allow us to say some thing: If you indeed value and appreciate the ministry of the word, your situation in this particular is a very trying one, and calculated to call forth in your behalf the heartfelt and sincere sympathies of your brethren. And as you manifest a desire for the preached word, gospel ministers will be inclined to visit and labor among you: and churches, more highly favored in this respect, will readily share their gifts with you. But it becomes you in the mean time to consider what devolves upon you in these circumstances. Are your houses to be quietly locked up, and left closed, until some minister shall think of you, and send you an appointment? Are you not churches still? Have you not church privileges? Are you to forsake the assembling of yourselves entirely, unless you can have preaching? Would not your own comfort be promoted, your prosperity secured, your discipline maintained, as well as the scripture injunctions obeyed, by keeping up stated meetings? We think an affirmative answer must be given to all these questions. If you can not meet frequently, than let it be more seldom. Large churches, with members conveniently located, might meet once a month, but once in three months would be much better than not at all. A proper respect for your standing as churches would seem to call for this. A proper regard for each other as brethren and sisters, would seem to make it desirable. And it would be difficult to say how a proper attention to church discipline could be had without. Let us here call attention also to the propriety of seeing that the communion is administered. If it can not be regularly, let it be at least occasionally. If the wishes of any church in this particular is made known to one or more of the ministering brethren, they would, no doubt, promptly be responded to. Unless these things receive attention and observance at the hands of the churches, much of the enjoyment of christian love and church fellowship will be lost, and the standing visibility of such church ere long endangered. Churches have, of late years, quite generally lost sight of the gifts conferred upon them, except that of the ministry. The members also themselves seem to have shared the error. Unless they can be preachers, they can not understand that they can be serviceable, or that exercises of theirs would be edifying. Many private brethren possess very edifying and instructive gifts, if they were called into exercise. Most churches have the necessary gifts for good spiritual *singing*, and they have wants enough to open the way for the exercise of sincere, heartfelt pray-

er. As to any question, therefore, how such meetings should be conducted, with reading the scriptures, and uniting in their supplications to a throne of grace, and in songs of praise to their God and Redeemer, an hour or two might be very comfortably and profitably occupied. Moreover, in such exercises there is a cultivating of brotherly love, and a cultivation and improvement of the gifts the Lord has bestowed upon us. Brethren, if they were encouraged, would often-times be ready and willing to participate in such meetings, if the members would be prompt and faithful to attend and to hear. In this respect it becomes the duty of members to attend the appointments, as much those who can take no public part, as those who do. It would seem from what is recorded in the New Testament, that when they come together on the first day of the week, quite generally their meetings were of this social character: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." 1 Cor. xiv. 26. A gospel church should never lose consciousness of her dignity and character, or forget that she is a church, clothed with full authority to act, independent of a minister.

Another consideration we would press upon you at this time, and that is your exposed situation to the cunning craft of impostors. It has often been the fault or weakness of churches to allow their desire for preaching to betray them into a snare. A stranger coming to you has always the advantage of you. He knows what you are. You know nothing of him. Of course, if his object be to betray the flock, he will try to imitate the Shepherd's voice. Once give him a hearing, and he has you measurably in his power, and ten chances to one he will obtain control of some of the weaker minds. Let it be your standing rule to open your doors to no man, however plausible his tale, if he comes not recommended to you by some gospel minister, or established church of your acquaintance. The churches have probably suffered more from a neglect of this precaution than from any other cause. Correspondence and intercourse among Old School Baptists are now so general and complete, that no church need be imposed upon. Especially should there be great caution in receiving ministers to administer the ordinances. Of course still more in calling them to the pastoral charge. In this calling many qualifications are required, that a man might preach a good sermon and yet be quite destitute of. We have probably many more preachers than pastors. The pastoral gift is mentioned as distinct from that of preaching. Moreover, the apostle informs us that though you have ten thousand instructors in Christ, yet have ye not many fathers. A long and steady acquaintance would seem to be requisite to establish that confidence which ought to exist, primarily to forming such permanent connection. Some good preachers do not seem to have been designed for pastors, and some good pastors, under whose care the churches have prospered, have not been distinguished for much talent in preaching. Two or three weeks would be thought a very short acquaintance upon which to arrange a marriage:

and yet upon no longer acquaintance than this churches have, some times, called and settled as pastors those with whom they had been entire strangers before. The impropriety and danger of such a course must be at once apparent, without argument. Arguments in abundance could be adduced, if necessary.

It is thought, some times, when some stranger comes along very anxious to preach for you—Well, we can hear him, and then we can judge. True, we never heard of him before, and he does not know any of our preachers, but it will surely do no harm to let him preach once, and then if we do not approve him, we can reject him. Upon no more footing than this churches have, some times, been rent asunder, and deprived of their property. A man that is entitled to a standing, and the confidence of the brethren, will be found in possession of both: and satisfaction can, of course, be easily obtained. Frequent interviews, and the regular maintenance of your order and discipline, will tend greatly to your protection from any impositions of this kind. Otherwise, inroads may be made upon individual, unsuspecting members, and advantages secured, before the mind of the church is understood, or the body of the church apprized of what is going on. Trusting that a word of caution to the wise will be sufficient, we will pass to another consideration:

The Lord is able to carry on his work, without such puny aid as even ministers. He is not dependent upon them in regard to the ingathering of his lambs, and the upbuilding of his church. There may be even now among you those whose hearts God has touched, and who are enquiring for the footsteps of the flock, with their faces toward Zion. Such souls will naturally be backward about letting their desires be known, when they probably would rejoice in the privilege of attending a social meeting for prayer, and experimental conversation. Such meetings are not unfrequently the most instructive and profitable to those who are young in experience. Again: With regard to the ministry: It may be the design of the Head of the church to raise up some among you to labor in his gospel field. It becometh you to watch for any indication of such an event. Such meetings of the church as are here suggested, afford opportunity to the discovery and growth of the gifts that may be in reserve among you. We, perhaps, ought not to pass entirely from this subject, without giving a passing notice to one of the mischiefs that beset churches destitute of stated preaching: It may possibly have grown out of the erroneous idea, referred to above, that the gift of preaching is the only gift. We mean a kind of propensity, or mania, for preaching. Some private brother, with moderate gift, and useful, and valued, in his place, without any countenance from the brethren for such a step, assumes at once to "preach." Of course, if he has no discretion in the first place, he will neither have discernment, or moderation, in the second place, and however the brethren may be worried and perplexed, he must and will preach. Faithful and honest dealing with such a brother is the best remedy. Yet it must be confessed that the wisdom and discretion of churches have, some times, in this particular, been subjected to the severest test.

In conclusion: Brethren, you are, with all your needs, and with all your trials, in the hands of a faithful covenant keeping God. He knows your works and your tribulation, and patience. He knows how you have borne and suffered for his name's sake, and have not fainted. He is able to keep you through all the day of your trial, and prove your faith to be more precious than gold. Here is the faith and patience of the saints: "Wherefore, glorify ye the Lord in the fires." For a small moment he may have forsaken you, but with great mercies he will gather you. Faithful is he that calleth you, who also will do it.

Beloved, grace be with you. Farewell.
SAMUEL TROTT, MODERATOR.
GEORGE STATON, Clerk.

Corresponding Letters.

The Old School Baptist Corresponding Meeting of California, convened with the church at Liberty School House, Sonoma County, California, on Friday before the first Sunday in September, 1863. To the churches, and Associations with whom we correspond, and to others of like precious faith, send Greeting—

DEAR BRETHREN:—Through the abundant mercy of our Heavenly Father, a few of his scattered children on the Pacific coast, are once more permitted to meet according to our appointment, notwithstanding the exigency of the times, and our national difficulties, by which thousands of our fellow mortals are being swept from the scenes of earth. Yet we, but for what purpose we know not, are spared as living monuments of God's mercy are spared, and permitted to assemble to offer prayer, thanksgiving and praise, even the fruits of our lips, emanating as we trust, from hearts sanctified by the washing of regeneration.

Brethren, while we deplore the present state of our national affairs, we rejoice that our Covenant keeping God, rules in the earth as well as in the armies of heaven, and that he controls all things for his own glory, and will accomplish all his pleasure. And while war, pestilence and death, are stalking through our land, by whatever cause excited, we are enabled by the light of revelations, and by the spirit of God, bearing witness with our spirit, to cry Abba Father. And although there may be differences of opinions, religiously or politically, we hold that the right to our opinion is inalienable, bequeathed to us by the God of our fathers. Not that we should use our difference of opinion for an occasion to the flesh whereby to bite and devour one another, but we as brethren of no mean faith, should exhort one another in the spirit to be faithful, loving one another for the truth's sake; believing that if the truth shall make us free, then shall we be free indeed. There are many crying, *Lo here!* and *Lo there!* but we are commanded to go not after them. We are striving to keep the faith, and we are happy that we can announce to our brethren, that we are living in peace one with another. The scattered condition of our brethren has not improved since our last annual meeting. We have a great deal of what the world calls religion here on this coast, but there is so little grace in it, that in these perilous times, there is little else than the name of some *ism*, or *ite* to be

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1863.

Reply to brother Ausmus on Associations.

seen. It is true they make a fair exhibit of their character; for, like seed time and harvest, they once a year appoint a time to sow, reap, and thrash out; and it often happens that they produce some thirty, some sixty, and some an hundred fold; but while their lord of their harvest sleepeth, or journeys to a far country, an enemy spoils his work—so that when the next annual harvest comes, and he examines his garner, to his surprise, very few grainies of wheat can be found; and the residue of his crop proves to be but tares. But God be thanked, there are a some, yea many, who have not bowed the knee to the modern Baal, in this land of gold and silver, where there are lords many, and gods many.

We again ask, are these the last days in which the witnesses are to be slain, and are the purposes of God progressing which shall result in the overthrow of the beast?

We desire a continuance of correspondence with those with whom we now correspond. We have received the Minutes of the Western Association of Regular Predestinarian Baptist of Iowa, of 1862. And farther, we solicit a correspondence with those of our faith and order who wish to correspond with us. Our present meeting has afforded an opportunity for many of our brethren and sisters to form a more intimate acquaintance, and we regret more of them could not have been with us; but we hope they will remember us before our Heavenly Father's throne. Brethren, pray for us; pray the Lord of the harvest to send more laborers into the field of this Pacific coast; for, of a truth, the field is large, the harvest is great, and the laborers are few. May your prayers ascend up to him who sitteth on the right hand of the true and living God, even to him who is our Advocate with the Father, even Jesus Christ our Lord, that Zion may prosper, and her converts be multiplied.

In conclusion we can say, we have realized how good and how pleasant it is for brethren to dwell together in unity. Our ministering brethren have labored faithfully in word and in doctrine. Their preaching has been all of one peice, even Salvation by grace alone, and the gospel which is, "Yea, and Amen, to the glory of God." May the grace of God be with you all. Amen.

THOMAS H. OWEN, *Moderator.*

ALFRED H. HOGANS, *Clerk.*

The next annual meeting is to be held with the church at Suisum, to commence on Friday before the first Sunday in September, 1864, and we desire a general attendance.

Ministers present, Elders, T. H. Owen, and Wm. Kendall, and brother A. H. Hagan, Licentiate. Churches represented by messengers, Santa Rosa, by J. S. Hagens, E. Burruss, Wm. B. Cockrell, and A. H. Hagens.

Suisum church, Elders, T. H. Owen, and Wm. Kendall.

Ione, brother H. Fithian.

Liberty, Wm. E. Flanary, and L. D. Cockrell. They report all the churches in peace and harmony.

We have not room for the insertion of the Minutes in detail.—Ed.

pendence of Churches, of their right to transact their business, in their own way, without remonstrance, or interference, from others. But how is this? Has any portion of the church a right to do wrong? To violate any law or precept of the law of Christ which is equally binding alike on all the branches of the church of God? If they have, then may they be independent of each other; but such independence at once destroys all fellowship with each other. Our fellowship is based upon identity of faith and practice. In the primitive days, they that gladly received the words of the apostles were admitted to baptism, and church membership; and they continued in the apostles' doctrine, and fellowship. None were continued in the apostles' fellowship who did not abide in their doctrine. And it is no less essential now that christians, and churches, should conform to that standard of apostolic rectitude in faith and practice, to secure the common fellowship of the people of God, than at that time, for all orderly christians are commanded to mark, and avoid those who walk disorderly. This includes those who embrace any other doctrine than that which Paul and the other apostles preached, or are governed by any other laws, or ordinances, than given in the New Testament. We fully agree with our brother, that the church of Christ is the highest ecclesiastical court on earth; and farther, we will say, she is the only divinely authorized ecclesiastical court on earth. No other court, principality, or power, on earth, has any right to interfere with the discipline of God's house. We would rather have a mill stone hanged about our neck, and be cast in the midst of the Atlantic, than fall under the reprobation of the church of God, when she, in her legitimate position, governed by the word and spirit, utters her decisions, they are binding on earth, and ratified in heaven. But here is the point, does the church, in all her several branches, always act in accordance with the word and spirit of Christ? We are far from adopting the Popish doctrine of infallibility. Let it be always remembered that the church is only competent to administer the laws of Christ in the house of God when she occupies apostolic ground; and her enactments and decisions can only meet the Divine approbation when they are executed in the spirit of Christ, and according to this laws. It is not, therefore, *lording it over God's heritage*, for any disciple of Christ to repudiate any action of a church, or association, of churches, when they have manifestly departed, in their decisions, from the word and from the spirit of the gospel of Christ.

In the distinct organization of a branch of the church of God, it is fully conceded that such a church, or branch of the church, has full authority to execute the laws and discipline in her own bounds; but with the explicit understanding that she can only act authoritatively when acting according to the Divine rule. And this rule is the same in all the departments of Zion, where ever located, and throughout all time.

Associations, in the common acceptance of the term, among us, not being an organized branch of the church, do not assemble for the purpose of exercising those prerogatives which belong to the

In reply to his enquiry, What is an Association? we answer, the word signifies a connection formed, of persons, or things, when applied to christians, in a religious sense, we understand it to signify a social band of the disciples of Christ in union, harmony, intimately organized, on gospel principles, according to the laws of Christ, for mutual edification, in sweet communion and fellowship one with another. An Association of Churches are almost any thing that the associated parties may make of them. If composed of none but regular and orderly churches, of the same faith and order, and conducted on gospel principles, they are, as brother Ausmus has found some of them, both pleasant and profitable. With Old School Baptists, the design of Associations is an extension of acquaintance, by christian correspondence, and personal interviews, the promotion of fellowship, and the general edification of all who belong to the household of God. And, as they are generally held by mutual agreement of the associated churches, once a year, opportunity is afforded for brotherly intercourse, whereby each may learn of the state and condition of the others, so as to be able to sympathize together, to rejoice with those who do rejoice, and weep with such as weep. At those annual meetings, letters from the associated churches are brought by their messengers, setting forth the general prosperity, or adverse condition, of each church, with such expressions of love, sympathy, and fellowship, as the churches are pleased to communicate. This is deemed important, not only that each may know of the other's affairs, but also to regulate the inter-communion of the churches. Churches in receiving members from other churches by letter, should know whether such churches are of the same faith and order, as also in dismissing from one to another. As it takes all the members of Christ to make up his one body, so all the branches of the church are required to make up the general assembly of the church of the First Born, whose names are written in heaven. The same immortal life animates all the members of the one body, the same food nourishes, the same hope cheers, the same faith triumphs, in and through them all. For however distant in locality the branches may be spread out from each other, they are the same one Vine. Their vigor is from the same root, and their fruit is the same. None of them bear the grapes of Sodom, nor the clusters of Gomorrah, but this Vine of which the Father is the husbandman, bears the fruits which are unto holiness, and the end is everlasting life. For there is one body, and one spirit, even as ye are all called in one hope of your calling. One Lord, One Faith, and One Baptism; One God and Father of all, who is above all, and through all, and in them all. One church, or branch of the church of Christ can have no separate interest, or independent existence from all the other branches, and all are equally interested in all the affairs of all the fellow branches.

Much has been said about the Inde-

pendence of Churches, of their right to transact their business, in their own way, without remonstrance, or interference, from others. But how is this? Has any portion of the church a right to do wrong? To violate any law or precept of the law of Christ which is equally binding alike on all the branches of the church of God? If they have, then may they be independent of each other; but such independence at once destroys all fellowship with each other. Our fellowship is based upon identity of faith and practice. In the primitive days, they that gladly received the words of the apostles were admitted to baptism, and church membership; and they continued in the apostles' doctrine, and fellowship. None were continued in the apostles' fellowship who did not abide in their doctrine. And it is no less essential now that christians, and churches, should conform to that standard of apostolic rectitude in faith and practice, to secure the common fellowship of the people of God, than at that time, for all orderly christians are commanded to mark, and avoid those who walk disorderly. This includes those who embrace any other doctrine than that which Paul and the other apostles preached, or are governed by any other laws, or ordinances, than given in the New Testament. We fully agree with our brother, that the church of Christ is the highest ecclesiastical court on earth; and farther, we will say, she is the only divinely authorized ecclesiastical court on earth. No other court, principality, or power, on earth, has any right to interfere with the discipline of God's house. We would rather have a mill stone hanged about our neck, and be cast in the midst of the Atlantic, than fall under the reprobation of the church of God, when she, in her legitimate position, governed by the word and spirit, utters her decisions, they are binding on earth, and ratified in heaven. But here is the point, does the church, in all her several branches, always act in accordance with the word and spirit of Christ? We are far from adopting the Popish doctrine of infallibility. Let it be always remembered that the church is only competent to administer the laws of Christ in the house of God when she occupies apostolic ground; and her enactments and decisions can only meet the Divine approbation when they are executed in the spirit of Christ, and according to this laws. It is not, therefore, *lording it over God's heritage*, for any disciple of Christ to repudiate any action of a church, or association, of churches, when they have manifestly departed, in their decisions, from the word and from the spirit of the gospel of Christ.

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Associations, in the common acceptance of the term, among us, not being an organized branch of the church, do not assemble for the purpose of exercising those prerogatives which belong to the

churches as such; but still, to prevent disorder and confusion, they must have the right to withhold their sanction from all that is disorderly, and in violation of the law of Christ. Hence, when a church which has been recognized in her fellowship, manifestly departs from our faith, or order, she has, as has every individual christian, the authority of Christ, to drop such church from her recognition as an orderly church in fellowship, and from all, either churches or individual brethren, that walk disorderly, to turn away.

Cases, like that mentioned by brother Ausmus, some times have occurred where churches have become divided, and each party claimed to be the church, and have sent each party their letter to the Association, and the duty, however unpleasant or delicate, is forced on the Association to decide which, if either party, are walking in the spirit and order of the gospel. In nearly all such cases it is presumable that both parties are, at least, to some extent, wrong—and the Association should be exceedingly cautious how they decide. But when the case is perfectly clear that one party have palpably departed from the order of the gospel, and that the other are contending only for the faith and order of the gospel of Christ, the Association has the same power that every individual has, to express her fellowship for the orderly brethren, and to withhold it from the disorderly.

Upon no other principle that we can conceive of, can fellowship be maintained among the people of God. If a number of persons, many or few, who have organized as a church, put themselves on their dignity as a church, claim a right to do as they please, as an independent church, and refuse to give satisfaction to sister churches, in regard to their order, can it be expected that sister churches can continue their walk and fellowship, when the erring church is regardless of their approbation?

The association of churches, as we have shown, are voluntary assemblages of messengers, and brethren, from such churches as have professed to be of the same faith, and order, and as such, have mutually agreed to associate as long as they can so agree. The undoubted right is reserved to each to retire from the Association when they shall see cause for doing so: and the Association has the right to drop from her list any church that, in her judgment, has departed from the faith and order of the gospel.

We, by no means, regard associational compacts as essential to the order of the gospel. Many churches which stand unconnected with other churches in any formal arrangement of association, are nevertheless, held in the bonds of fellowship by the Old School Baptists generally. But these unassociated churches carry out the same order, in dropping from their correspondence and fellowship such churches as in their judgment depart from the faith and practice authorized by the Divine rule.

Finally: Christians collectively in Churches, or Associations, or individually, are required to adhere strictly to the laws and ordinances of the Lord's house, and so long as they walk orderly, they have a right to the fellowship of all the children of God, but in no capacity have they the right to violate any of the pre-

cepts, nor to depart from any of the examples of our Lord Jesus Christ.

It is but too true, as our brother has intimated, and most of us have painfully felt, the church is annoyed by ambitious and graceless men, who desire to lord it over the conscience of the children of God; but we can not see that the nuisance would be at all abated by disbanding all the Associations. Many such characters infested the primitive churches, and annoyed them, as did the Canaanites the people of Israel in former times. But if our Associations are properly regarded, they will have a tendency rather to detect and expose such vain and troublesome characters.

The Old School Baptists have constantly disclaimed all right or disposition to legislate for, or to sit in judgment, over the churches. We meet for the worship of God, for christian correspondence, for social intercourse, and sweet communion, with those who truly love our Lord Jesus Christ, and are ready and willing to bear his yoke, and to learn of him who is meek and lowly.

We have not written our views to prevent other brethren from responding to the enquiries of brother Ausmus, but we do think if ever there was a time when the saints should associate, and correspond, and speak often, and lovingly, one to another, that time is now upon us.

How long we may be permitted to enjoy the privilege, is with the Lord.

Many who have formerly enjoyed it, are now deprived.

May God enable us to use, and not abuse, the liberty while we may.

Obituary Notices.

DIED—At the Lunatic Asylum, in Williamsburg, Virginia, September 6th, 1863. Mr. R. A. JACKSON LARUE, son of our late brother Samuel Larue of Clark Co., Virginia, aged forty-two years, and twenty-seven days. He was born in Clark County, Virginia, August 11th, 1821. was married to Miss Harriet M. daughter of Eld. Gilbert Beebe, June 13th, 1843, was baptized on profession of his faith in Christ about the year 1845, and received as a member of the Old School Baptist church at New Vernon, Orange County, N. Y., and continued in the faith, as a worthy and and highly esteemed member, as long as he retained his reason; and indeed, as long as he remained in the flesh. But in the inscrutable wisdom of God, his mind began to fail in about the year 1847, and without any perceptible cause. In comfortable worldly circumstances, in remarkable good health, enjoying a good hope in the Redeemer, passionately fond of his wife and children, and surrounded with every domestic comfort, and probably without an enemy on earth, yet his reason departed, and he soon became hopelessly insane. His father being then living, thought it prudent, and placed him in the Asylum, where he had every attention and comfort of that excellent institution, until he was called away to his mansion in glory. The superintendent of Asylum, J. D. Weaver, M. D., writes us that he was admitted into the Institution, Sept. 14th, 1849,—died September 7th, 1863, of chronic Dysentery. His widow, (our eldest daughter) and one son, and one daughter, survive him. They are now

at his late home in Clark County, Virginia, and at the time of the writing of this notice, are probably unconscious that the Lord has called home his ransomed spirit. May God afford them grace to bear the solemn announcement with a spirit of resignation to his divine will. How unsearchable are the judgments of the Lord, and his ways are passed finding out.

CARROLLTON, Kentucky, Sept., 1, 1863.

BROTHER BEEBE:—The poet says,
Death 's the gate to endless pleasure
Road to everlasting joy.

The unalterable truth contained in that soul cheering sentence, never applied more forcible to the demise of any of our race, than, to that of the much venerated mother in Isreal, whose obituary we now offer you for publication.

SARAH PRICE, departed this life at her residence in Carroll Co., Kentucky, on the 13th day of August, 1863, after having suffered for several months the pain incident to a lingering illness. She was born September 25th, 1781, and when quite young, was married to Elder John M. Price; who preceded her some twenty-three years, to that land where sorrows never come. She united by experience and baptism, with the Baptist church at Port William in the year 1800, which was afterwards called McCools Bottom. In 1819 she united with the Four Mile church by letter, and remained a member of that church until her departure from earth, much beloved by all its members, and by those of other churches and denominations who loved the truly devoted. Few members of the church either male or female, possessed a more extensive and a more correct knowledge of the scriptures than she did. Her constant theme while living was salvation by grace through a crucified and risen Jesus, and when she approached the cold confines of the tomb, it had lost none of its beauties to her. On the morning of the 13th, her children, seven in number, who had come from different states, and her family servants, were gathered around her dying couch, to witness the death of a christian, which is the most solemn and sublime scene ever beheld by mortals. She said to all of them. The Lord will take care of you; farewell, I am going home, Oh glory! glory! I am going home. She then turned, straightened herself, and closed her hands on her breast, and requested those around her to go away, that she might yield up her spirit. After lying in that position a short time, she enquired the time of day, and on being told, she said, O, then I shall die at twelve o'clock, raising her hands, she said "Not my spirit, for I shall never die, but live with Christ and his redeemed, forever more. From that time she seemed to loose all concern with things of this world, and to be holding converse with the Lord, saying that when Jacob had blessed his children, was he gathered home to rest with his fathers; but she was dying a hard death, and asked the Lord to pity her, and to give her patience and fortitude to sustain her while passing through the dark valley. From that time the rattles left her, and she fell asleep in Christ with out a struggle.

Elder Theobolds, who at her request had been sent for, arrived a short time before her death, and on the succeeding day preached to a large audience composed of

her brethren and sisters, children and friends. After which her remains were borne to the silent tomb, the last repose for frail mortality.

I have perhaps lengthened this obituary note too far, but the subject was while living, as widely known, and perhaps as much beloved by the Old School Baptists, as any other of her sex, in this or any other state, which is my apology for it. Please give it a place in your paper, and believe me ever yours, in christian bonds,
H. COX.

DEAR BROTHER BEEBE:—It has become my painful duty to write you the obituary of my dear sister MARY EVANS, who died August 27th, 1863, aged twenty-four years, eight months and twenty-eight days. She joined the Old School Baptist church when in her sixteenth year. She was greatly beloved by all who knew her, and gave convincing evidence that she was a christian. Her disease was consumption, from which she suffered nearly two years, during the last year she was confined to the house, and most of the time to her bed. She bore her sufferings very patiently. Two weeks before she died she told me she would like to go the Association, which was held here the second week in September; but she said she never expected to be able to go that distance again. She said she would like to stay with her husband and two little children; but if it was the Lord's will for her to go to him, I am ready at any moment. She was heard to exclaim, before she died, "O what a happy thing it is to die in the Lord." About fifteen minutes before she died she told her husband not to grieve for her. She was raised to a sitting position, but found she was too weak to remain so, and expressed a wish to lie down, saying, "I am almost gone," and then fell asleep in Jesus. He it was who gave her, and he it was who called her home. She has left a kind and loving husband, who mourns deeply his loss, and two small children, a father, mother, two sisters and two brothers, who feel that they are bereaved of one dearly beloved; but we do not mourn as they who have no hope. We desire to bow to the will of God, for he is all wise and gracious. The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.

Your unworthy sister,

ANNIS EVANS.

BROTHER BEEBE:—Please publish in the "Signs of the Times," at the request of the surviving parents, the demise of HEZEKIAH, son of William and Nancy T. Utterback, of Anderson Co., Kentucky: who died July 29th, 1863, aged twelve years, four months, and two days. Hezekiah was an active and a pleasant child, in whom were concentrated the parental affections and fond hopes of brother and sister Utterback; but alas! how soon, and how often are our most brilliant hopes and promising prospects prostrated, when the relentless and stern messenger death, comes armed with the authority of Him who gave, and who has the indubitable right to take away. May his grace sustain the bereft parents, and enable us all to bow with becoming submission to his righteous will.

"He takes, and blessed be his name,
He takes but what he gave;"

But when he takes, be this our stay,
We know his power to save.

Yours in love,

J. F. JOHNSON.

BROTHER BEEBE:—Please publish, in the "Signs of the Times," the death of my beloved sister, ELIZA CLEVENGER, who departed this life October 7th, 1863, aged fifty-eight years and seven months. She was a member of the Sugar Creek church, in Putnam county. Her disease was cancer in the breast and lungs. She suffered for more than two years, but bore it with christian fortitude. I waited upon her through all her affliction, and I never heard her complain that she suffered one pain too much, but appeared to think it was all right; and often desired the time to come, that she might depart and be with Christ. She has left one brother, and two sisters, besides a number of friends, to mourn their loss. But we mourn not as those who have no hope. We hope our loss is her eternal gain. May the Lord bless us in our bereavement.
SARAH A. ROGERS.

LEWISTOWN, Ohio, Oct. 18, 1863.

DEAR BROTHER BEEBE:—It becomes my sad duty to inform you of the decease of CHARLES RHOADS, only son of James L. and Eleanor Rhoads, of Sugar Loaf, on the 19th inst., in the twentieth year of his age. Mr. Rhoads was a young man of much promise, and beloved by all who knew him. His sufferings, during a sickness of nearly two weeks, were very severe, and were borne with much patience. This is the third child which these bereaved parents have followed to the tomb within three or four years. The funeral services were attended at the house, on the 21st., by a large concourse of sorrowing friends, with a discourse on the occasion, from John xiii. 7.

LEONARD COX, Jr.

Warwick, N. Y., October 24, 1863.

Old School Meetings.

OLD SCHOOL MEETING.—Brother Beebe, please publish a Yearly Meeting to be held with the Concord Church, two miles west of Cassopolis, Cass county, Michigan, to commence on Friday evening before the third Sunday in November, 1863, to continue Saturday and Sunday, to be attended by Elds. John Buckles, David Falley, Thomas Swortout and John Fisher. Also brethren Nathan Dewy and I. McGowen. Those coming from Jackson Co., Michigan, by their own conveyance, will call on Mr. James Jewell, one mile north of Cassopolis. Those coming by the Michigan Central Railroad, will leave the cars at Pokagon, where they will find conveyance. Those coming by the Michigan Southern Railroad, will take the morning train, and leave the cars at South Bend, and take the stage to the city of Niles, where they will find conveyance. Ministers, and brethren, and sisters, are invited to attend. And may the great Head of the Church be with us, is our sincere desire and prayer. Yours, in hope of eternal life,

WILLIAM JACKSON.

POKAGON, Michigan, Oct. 9, 1863.

Marriages.

On Wednesday morning, October 28th, by Eld. G. Beebe, at his house, in Middletown, Mr. NATHANIEL W. BEYEA, of Otisville, and Miss MAHALA GRAY, of Forestburgh.

HEAVENLY ASPIRATIONS.

Jesus! to thee my soul aspires,
Dear Object of my best desires;
With thee is life, and joy, and peace;
Without thee all is bitterness.

Reveal thy glory to my soul;
O speak and make a sinner whole;
Restore me to thy image, Lord;
Renew me through thy powerful word.

Come, blessed Savior to my heart
Thy saving mercies there impart;
Preserve me from impending ill,
And let me ever do thy will.

If call'd to pass through swelling waves,
By furnace fierce, or yawning graves;
If mercy's path lies through this way,
O from it never let me stray.

Give me a holy courage, Lord,
A firm reliance on thy word.
Beneath thy banner I can fight,
When clad with thy all-conquering might!

THE BOOK WITH SEVEN SEALS.

I WITHDREW my soul from the vale of tears,
To gaze on the promised land,
And I saw the King of the ancient years,
With a sealed book in his hand.

He challenged the creatures to open the
book,
And many essayed therein to look,

From the saint to the fiend in hell.

For the truths therein were great and
high,

Nor could they be read by the finite eye,
And its mysteries none might tell.

For God most great, the King of kings,
To whom those truths belong,
Had bound them all, both great and small,
With a mighty band and strong.

And his servants bow to his high decree,
For they may not fathom eternity,
Where God forever lives,
Where the never, never-ending state
Of the elect soul and the reprobate
His sovereign pleasure gives.

And a saint was there in garments fair,
Who wept as he gazed around,
For no one might take that book, or break
The band that kept it bound.

But an elder, in robes of white array'd,
His sorrowing friend to cheer essay'd,
And the saint to sorrow forbore;
For a Prince drew near, of high renown,
His head was adorn'd with many a crown,
And a blood-stain'd garb he wore.

For he had fought in many lands,
And vanquish'd many foes,
To wrest his bride from a tyrant's hands
And never-ending woes.

He was returning from the fight,
Flush'd with the triumphs of his might
O'er those who braved his ire;
His sword was of unmeasured length,
His face outshone the sun in strength,
His eyes the flaming fire.

He took that book from the Monarch's
hand,

And cut asunder its mystic band,
And broke in order each sacred seal,
Those wondrous mysteries to reveal.

And he show'd to his servants, as in a
glass,

The things which must shortly come to
pass;

For the sayings therein were holy and
true,

And brought each future scene to view.

Donations and Subscription Receipts.

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"SIGNS OF THE TIMES."

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Eld. Eli Penney, Morile, Mo., . . . 3 00
Total, since our last issue, . . . \$7 00

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of books and medicines, . . . \$87 75

BROTHER BEEBE:—Will you do me the
favor to give the following note a place in the
Signs of the Times? I would say to my numerous
friends who have written me letters recently, that
the reason that I have not answered, has been on
account of not being able to write, as I have been
sick eighty-one days, and now can scarcely write
a legible note. WILLIAM J. PURINGTON.
Washington, D. C., Oct. 8, 1863.

NEW POSTAL LAW.—As our present
volume of the *Signs of the Times* is now drawing
to a close, we deem it important to advise our
agents and subscribers of the operation of the
New or Amended laws regulating the rates of
postage on this paper. To enable us to give
reliable information on this subject, we have
applied to the Post Office Department for in-
struction, and in reply we have received the fol-
lowing:
"POST OFFICE DEPARTMENT,
Appointment Office, Washington, Aug. 17, 1863.
Sir: The rate of postage on the '*Signs of the
Times*,' a semi-monthly paper, published by you,
when sent to regular subscribers, would be six cents
a quarter, payable in advance. Instruction No.
36, of New Postal Law, provides that, 'Small
newspapers not issued as often as once a week,
devoted to the use of Sunday Schools, to Religion,
to Education, &c., may be sent in packages, to
one address, at the rate of one cent for a package,
not weighing over four ounces, and an additional
charge of one cent for each additional four ounces
or fraction thereof.' A copy of New Law is sent
you. See Instruction 36, and Table of Postages,
page 14. Respectfully your obedient servant,
ALEXANDER W. RANDALL,
First Asst. P. M. General.
Eld. Gilbert Beebe, Middletown, Orange Co., N. Y."

From these instructions it will be seen that a
single copy of the *Signs of the Times*, to one ad-
dress, will be six cents per quarter, or twenty-four
cents a year, paid quarterly, in advance. And that
four papers, directed to one address, weighing but
four ounces, will be subject to the same postage,
and no more than one copy to one address. Our
paper weighs a trifle less than one ounce each,
and as four ounces is only subject to one cent, and
each four ounces to an additional cent, or one copy
for three months is subject to six cents, and four
copies to one address is only subject to six cents
for three months. It will be well for our agents and
subscribers to club together, and have, at least
four papers sent together, to the same address.
Observe: Four ounces is subject to the same
postage as but one, and anything over four, and
not exceeding eight ounces, is equal only to two
single copies, and in the same proportion for a
greater weight. Bundles then to be rated at but
one-fourth of a cent each, should be arranged so
as to have each package contain four, eight,
twelve, sixteen, or twenty copies, and let every
addition be of four ounces, or copies, and the sub-
scribers arranging among themselves to pre-pay
their postage at the respective Post Offices, quar-
terly, or yearly, in advance, and they will avail
themselves of the lowest rates allowed. Other-
wise they will have to pay four times as much.
When there are four or more copies addressed to
one Post Office, let the subscribers designate some
one person to whose care they shall be addressed,
and thereby they will save three-fourths of the
postage which they would otherwise have to pay.
Our subscribers in Canada need pay no attention
to this new arrangement, as we pre-pay the United
States postage on theirs to the lines, and their
Canada rates will be as formerly.

Miscellaneous Notices.

HYMN BOOKS.—We have just re-
ceived, from the bindery, a new supply of our
Hymn Books, in all the variety of binding, and can
supply all orders at the former prices, notwith-
standing the great increase in the expense of
binding, having printed those which we have now
on hand before the rise in the price of paper. But
should the price of paper and all other printing
materials continue at their present high rates, our
next edition will have to be raised some fifty per
cent. Those who desire a supply will do well to
order them soon. Our prices will be found in our
standing advertisement, excepting for our best
quality of Morocco binding, which we cannot af-
ford for less than Two Dollars per copy, in any
quantity.

THE EVERLASTING TASK FOR THE
ARMINIANS.—We have to inform our friends that
our supply of these little pamphlets is now quite
exhausted. We have sent away all we had of
them, and can supply no more for the present.
Moore's Letters, and Rushton's Refutation of Ful-
ler's Heresy on the Atonement, are also all gone.
We at present have no pamphlets of any kind on
hand to dispose of. Should the price of paper be
so reduced as to admit we may hereafter republish
some, or all of them. But at present we can only
supply the "*Signs of the Times*," and our Baptist
Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L.
Bagg, of Wauconda, Lake Co., Illinois, desires us
to say she has a few copies of Leland's works on
hand, which she will supply at her residence, at
Two Dollars per copy, or will send by Express or
Mail, for as much in addition as will pre-pay the
expressage or postage. The postage by mail is
one cent per ounce, and amounts to about thirty-
one cents. Expressage depends on the distance,
route, &c., and may vary from twenty-five cents
to two dollars. We know of no other copies to be
had. Those wishing to obtain the work, will
therefore address Mrs. F. L. Bagg, Wauconda,
Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are
now ready to supply all orders for our new
selection of Hymns. We have already disposed
of more than 9,000 copies; and we intend to keep
a constant supply on hand, in all the variety of
binding, on the following Cash Terms: In sub-
stantial plain binding, at One Dollar for single
copies, or for any number less than six copies;
six copies for Five Dollars, or twelve copies for
Nine Dollars. Blue binding, plain edges, single
copies, One Dollar; six copies for Five Dollars, or
twelve copies for Nine Dollars. Blue binding,
with gilt edges, single copies, One Dollar and
Twenty-Five Cents; six copies for Six Dollars, or
twelve copies for Eleven Dollars. Imitation
Turkey Morocco, elegant style, single copies,
One Dollar and Fifty Cents; six copies for Eight
Dollars, or twelve copies for Fifteen Dollars.
Best quality of Morocco, single copies, Two Dol-
lars; six copies for Twelve Dollars, or twelve
copies for Twenty-four Dollars. At these prices,
the books will be carefully put up and sent, at
our expense, by mail, to the Post Office address
of those who forward the cash with their orders,
or by Express, to such destinations on public
Railroads, or other Throughfares, as may be
designated. So far as we are advised, our Book
gives good satisfaction, in regard to matter, style
and price; and we confidently hope, by a liberal
patronage, soon to be able to meet the heavy li-
abilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED
"MIASMA ANTIDOTE."—A speedy and permanent
cure for Fever and Ague, and Bilious complaints.
This valuable remedy is composed entirely of
Vegetable Extracts, and while it is regarded as a
positive and effectual cure for Fever and Ague, is
perfectly harmless in its effects on the system.
The recipe for preparing this valuable medi-
cine is now the property of his widow, who
is prepared to supply all orders for it, in large
or small quantities, at wholesale or retail. So far as
we have heard, it has never failed to effect a per-
fect cure, when taken according to the printed
directions, which accompany each bottle.
Price.—\$1 per bottle, or six bottles for \$5. For
\$10 one dozen bottles will be sent, securely pack-
ed, and free from any further expense, to any place
where they can be sent by express. Those who
order it by mail, must send \$2.00 per bottle, which
will be put up in tin cases, and postage pre-paid:
the fifty cents is required for pre-payment of the
postage. Liberal inducements will be made to
those who buy to sell again. All orders should be
addressed to
MRS. DR. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

TESTIMONIAL.

WILLOW HILL, Illinois, 1862.
Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in
due time, of the "*Miasma Antidote*." It gives me
pleasure to say the Antidote is all you recommended
it to be.
ELD. D. BARTLEY.

BOARDMAN, GRAY & CO. \$150 PIANOS!
ELEGANT ROSEWOOD CASES!
Good and Durable. Send for Circulars, giving full
description. Also, a Finely Furnished and Durable
School Piano, for One Hundred and Twenty-Five
Dollars. Our Regular Styles of LARGE PIANO
FORTES, 6 $\frac{1}{2}$, 6 $\frac{3}{4}$, 7 and 7 $\frac{1}{2}$ octaves, we continue to
make with all the late improvements, at from \$175
to \$500, according to size and finish. Large Dis-
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Lists and Circulars furnished on application. All
our Piano Fortes have our Great Improvement, our
Patent Insulated Iron Rim, making them the Best and Most Durable in the
world. Send for Circulars. Perfect
Satisfaction Guaranteed, or the Money Refunded.
BOARDMAN, GRAY & CO.,
Manufacturers, Albany, N. Y.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stan-
ton, William N. Beebe.
Canada West—Eld. William Polard, Dea. James
Joyce, and Duncan McColl.
California—Eld. Thomas H. Owen.
Delaware—Elds. Thomas Barton, Ephraim Rit-
tenhouse, and Lemuel A. Hall, T. Cabbage, John
McCrone.
Indiana—Elders Wilson Thompson, Joseph
A. Johnson, E. Poston, Daniel S. Roberson, J. E.
Armstrong, Gilbert C. Millspaugh, Thomas Martin,
A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph
A. Williams, William P. Robertson, Davis Burch,
Andrew Veal, Henry D. Banta, John Buckles, Lot
Southard, and brethren M. J. Howell, J. Romine,
Wesley Spittler, Chilion Johnson, Elijah Staggs, J.
W. Blair, David H. Wheeler, Hamilton Burge, Wm.
Hawkins, C. L. Canine, John Q. Howell.
Illinois—Elds. Thos. Threlkeld, James B. Cheno-
with, Robert F. Haynes, Clement West, D. Bartley,
Benjamin Bradbury, Peter Ansmus, R. C. Martin,
Stephen Coonrod, G. W. Pendleton, B. B. Piper,
Thomas Deremiah, Michael Mann, William J. Fel-
lingham, Jacob Castleberry, S. H. Pullin, Joel G.
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ren Timothy Merryman, Daniel Putman, Nicholas
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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH

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BY GILBERT BEEBE,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., NOVEMBER 15, 1863.

NO. 22.

Faint, Yet Pursuing.

WHEN GIDEON, by Divine command,
Led Israel's small, but chosen band,
Though they were faint, as well as few,
Jehovah help'd them to pursue.

Proud Midian fell beneath their sword,
For Israel's God had spoke the word;
They found His gracious promise true;
Though faint, He help'd them to pursue.

Now this was left upon record,
For all who trust and fear the Lord;
However weak, He'll help them through,
And tho' they're faint, they shall pursue.

Then may a soul, as weak as I,
Upon His precious word rely,
And I shall find His promise true,
Though faint, He'll help me to pursue.

Through many scenes of deep distress,
I've pass'd in this dark wilderness,
Yet this I ever have found true,
Though faint, He help'd me to pursue.

When sin, death, hell, and Satan join,
To crush this feeble soul of mine,
He for my help appears in view,
And then, though faint, I yet pursue.

Often, dear Lord, my soul's so weak,
I scarce can cry, or hardly speak;
I feel that I can nothing do;
I'm faint: Lord, help me to pursue.

My heart, Thou know'st, is oft cast down,
But, O! upon me do not frown.
Thy love is great—Thy word is true,
Therefore, though faint, I'll yet pursue.

My soul with living manna feed;
Let grace supply my every need;
Thy favors let me oft review,
And then, though faint, I'll yet pursue.

Thus help me to go on my way,
Dependent on Thee day by day;
Thy glory let me keep in view,
And then, though faint, I'll still pursue.

Correspondence of the Signs of the Times.

LAWRENCEBURG, Kentucky,
October 24, 1863.

BROTHER BEEBE:—If indeed I have been brought to a knowledge of the truth, I feel it not only my indispensable duty to make it known to those whom I trust I love with fervent devotion, but a privilege invaluable: entertaining a due sense of my natural inability however I have postponed it, been content to stand supinely by while I enjoyed the sumptuous feast prepared by wiser heads and purer hearts. I hope, however, that I fully realize that wisdom is alone of God. And if our natural endowments are the only fountain to which I have access, I have no materials with which to prepare nutriment for those whose appetites are alone satiated by spiritual food. High sounding words may charm the carnal mind, but he who has been permitted to sit under the droppings of the sanctuary realizes its hallowed influence, would starve surrounded by the best relished dish of literary delicacies. I rejoice that we have a medium through which we can freely interchange thoughts. I anxiously await the coming of each copy of the "Signs of the Times" to see if there are any whose thoughts are as mine. All seem to talk of their

perverse natures, but I can realize that none are so weak, blind, staggering and dejected, as myself—ever ready to do the bidding of Satan—prone to smother every feeling consonant with an enlightened soul. But what a comfort it is to behold the feelings of saints, dwelling remote from each other, so perfectly in unison, as regards the sublime theme of, Salvation by Grace. Human understanding is stifled in attempting to account for this strange phenomenon. But the Lord, I learn, has a peculiar people, all who are his, are under his instruction. And surely, pupils taught by the same teacher have like notions instilled in them. How much more plainly manifest the similitude when taught by one whom we know is Omnipotent and Omniscient, in whom "There is no variableness, nor shadow of turning." How mysteriously strange would it seem for us to behold now, when discord stalks abroad in the land, the feelings of men so perfectly in unison as this people who are seeking a city not made with hands, whose maker and builder is God. The way seems plain too: strange it should not be: when marked out by the precious blood of the Redeemer. Not by dim lines which would soon be obliterated by time's effacing fingers. But stamped indelibly upon the hearts of the redeemed, that will remain for ever untarnished by the fiery surges of time. But upon me comes thronging thick and fast, doubts and fears, that I have not an interest in this precious shed blood. The hope is my solace in life. Deprive me of this, and I am robbed, cruelly robbed of all that my bosom holds dear. I have been a member but a short time, was received and baptized on Sunday, August 16th, 1863, by brother J. F. Johnson. And I feel inclined to give you a brief history of my case: Guided by the hallowed influence of the Spirit, may I do it exclusively to the glory of God, and not to redound to my praise: For I know if my carnal nature is brought into subjection by the invisible working of a holier, I have no desire to wrest the chaplet of victory from him who so deservedly wears it. And crown with glory the veriest dolt that moves on earth. But how often do I feel my sinful nature predominate, endeavoring, vainly endeavoring, to bend his unalterable decrees to suit my whimsical notions—forgetting that He meeteth out the heavens with a span, measureth the mighty waters in the hollow of his hand, and the high mountains he weigheth, and they are as dust in the balance. What consummate presumption! thou puny pigmy, man! What art thou that the Son of Man should be mindful of thee? And yet behold what manner of love he has bestowed upon us, puny, sickly, vile, worms of the dust, that we should be called the sons of God! Amazing goodness!—What am I! a bulky mass of

sin! my throat an open sepulchre! my feet swift to shed blood! What a horrifying spectacle is here presented! enough to make my straining eye-balls start from their sockets! my cowardly limbs smite each other in terror! But is there no attribute of my nature that commends me to his favor? Have I no claim upon his love? Not the slightest semblance? All that I can do is only fit to enkindle fiery indignation in the bosom of a justly incensed God against me. Yet I am the object of the love of One who can not look upon sin with the least degree of allowance, a sin avenging God. Congenial dispositions form the basis of earthly affection. How can I then have the presumption to think that I am endeared to One who sits enrobed in spotless purity at the right hand of the majesty on high? Am I in nature like him? If so, then may I conclude that I am one of his? Yes. But is it? O! is it the case? No! No! a thousand times no! I am full of putrifying sores, from one extremity to the other. He is pure, without the semblance of guile. Then our natures are utterly antagonistical, in every particular. Yet he loves me. Yes, with an everlasting love, before the world was, (if at all,) so well that he sent his only begotten Son in the likeness of sinful man to be scourged, mocked, derided, crucified, that I, through him, might live. O! what strong unrequiting love, is this! O! wake callous soul! strain thou every cord, and sing,

"Love is a plant of holier birth
Than any that takes its root on earth,
A flower from heaven which 't is a crime
To number among the things of time."

Having, as I trust, been brought to see myself a vile and helpless sinner, how leaped my heart with joy unspeakable on beholding the Omnipotent arm of the great Jehovah reached down to take me from the quagmires of sin and darkness, that seemed to have settled down like the shades of an eternal night upon me! But thanks to be to God, as the shades of night recede on the approach of that bright orb, the sun, so the shades of simian darkness withdrew from me on the approach of the Son of Man. It seemed that my soul could no respite know, that I could for ever bask in the effulgence of those beams of light and glory. Selfishness is a prominent characteristic of the old man: he delights to wield the sceptre of power. This true light is repulsive to his nature. He often leads me captive to his will back into this seeming impenetrable gloom. But glorious thought! my sun shineth still! It is not he that sitteth and leaves me enveloped in gross darkness! O! no! I am God: I change not. How replete this short but expressive declaration is of comfort for the drooping, desponding saint! He who hopes that the mellow light of God's love once did shine through the portals of his

callous soul! Ah! my dearly beloved brethren and sisters, as the stars shine brighter in the darkness of the darkest night, so salvation by grace shines as a beacon light in a firmament where there is no other luminous body to dispel the darkness. We may be led for a time in darkness, but we can not continue therein. We are built up of lively stones, as a temple, in which dwells our Father, not of rubbish, which would soon tumble down, but of a lively material, that may well bid defiance to the minions of anti-Christ: for we are kept as the apple of his eye. We know the God whom we adore reigns supreme, and could angels, principalities, or powers, or all combined, change what he has decreed, he would of necessity cease to be what he is. But thanks, honor and glory, be to his holy name, he is over all and above all. We must all frankly confess that were we to depend upon our meagre endeavors to hold ourselves in this magnificently glorious temple, that a fall is inevitable. But not so. We also know that if we have had the slightest revelation of his divine goodness, we will be owned in the day of the resurrection. But when I retrospect my past history, how different do I behold it, compared with my present feelings. Well do I remember when I hope the mellow dews of God's grace fell upon my stony soul. It is a precious boon to me. All nature seemed in tones of thunder to praise and magnify the glory of God. Countenances which once seemed to be cold and lifeless, seemed to shine with resplendant brightness. Hitherto I discerned nothing attractive in them, but now all was beauty, loveliness, and grace; as the verdant earth is scared by the frosts of autumn, so was the fields of sin by the dews of grace. But how different did I find it. I continued in the ways of the world. My mind would often revert to my feelings that I experienced on that occasion. I endeavored to reconcile myself by calling it the fruits of a heated imagination. I was away from home,—(me),—never had the opportunity of hearing my father preach. I came to Kentucky—was here some time before I heard brother J. F. Johnson preach—I presume I had often heard my father preach the same doctrine—but never with such intense interest. I often thought, while growing up, that after having arrived at a good old age, that I would embrace religion—could not think of relinquishing what I then termed happiness for that old fashioned doctrine of my father. O, no. It seemed that he, and those of his faith and order, were too far behind: had not been fairly aroused to a feeling sense of their duty, or they would be at work, trying to save sinners, like the theological divines, I thought it was right to be at all times ready to make concessions, as other denominations seemed to be,

hence too uncompromising. I have attended, since I came to Kentucky, indiscriminately all meetings. The great mass of the preachers thought it requisite that I should commence the work, and the Lord would help me. I poured insipidly over the sealed word of God, and instead of helping me to get better, it seemed that I grew worse. And suffice it to say, I nowhere found strength to nerve my puny arm to discharge so important a duty. For I do feel that could I have had access to all the boasted materials adequate to the consummation of such a work, I would have diverted them to quite a different use. I felt that I desired to be with the people of God, but they had no desire to be with me; and to offer myself as a candidate for membership, would heap approbrium upon those I trusted I loved with a pure heart fervently; but it seemed that I surely would grow better, acquire a stronger hope, and endeavored to earnestly pray that if my callous heart had not been softened by the dews of Divine grace, that it might please the Lord to pour out his Spirit upon me, that I might be clearly able to see the fruits thereof; then arousing from my spell bound lethargy, my thoughts would naturally revert to my unworthiness to receive the cheering presence of even a glimmering ray of his light; I think I could say from the inmost recesses of my soul, "Lord, be merciful to me a sinner." Could I know this, I feel assured that I bask in the sunshine of his grace. He is immutable. His promises are both sure and steadfast. O! how thankful we all should be that it is so, and that he is slow to anger, that in the midst of deserved wrath we are spared monuments of his mercy. O! let me have no other hook upon which to hang my hopes of salvation than the merits of a crucified Savior. Should all his people desire any other, then let the lordly Sun shroud himself in darkness, the tender Moon weep drops of blood, the Stars clothe their twinkling orbs in tears: Let all nature bemoan our ingratitude—the earth lose its savor—all things come to an end—let the wailing winds in plaintive strains sing and sigh our funeral dirge!—Let your better judgment dictate what you shall do with this scribble. If there is any thing worthy of a place in your paper, you are at liberty to use it, if not, commit it to the flames.

Yours, in the hope of eternal glory,
J. C. PENNEY.

DELAWARE CO., Ohio, Nov. 1, 1863.

BROTHER BEEBE:—This leaves me as well as usual, and I hope it will find you and yours in health and prosperity. The *Signs of the Times* are still a welcome visitor to us, in this dark day, in which the powers of darkness seem indeed to be let loose in our once peaceable, prosperous, and united, but now distracted, and divided country. Clouds and darkness seem to lower, and, to me, there is not a gleam of light appears to my desiring eyes. But it is my comfort to know that the church of God is safe in Christ, and that she will surely out-ride the storm, and safely enter her destined port. Although she must be tried as in the fire, for God has chosen her in the furnace of afflictions. Brother Beebe, our Father manages all. The seas may roar, and become boisterous—the proud waves may dash with violence against the shore—but

God has said, Thus far thou shalt come, and no farther; and here shall thy proud waves be stayed. And so also the wrath of man shall praise him, and the remainder of wrath will he restrain. The Lord reigns: let the saints rejoice, and be glad evermore through our Lord Jesus Christ. And not only so, but we joy also in tribulation: knowing that tribulation worketh patience: and patience, experience: and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, not purchased by us. Yes, brother, if we are of the us, it is well with us, while we live, well when we die, and after death our joy will be everlasting. I do not count myself to be perfect, but very imperfect. But, forgetting the things that are behind, and reaching forward to the things that are before, I press towards the mark of the prize of our high calling of God in Christ Jesus, my Lord, for whom I trust I am willing to suffer the loss of all things here below, and in comparison with him, count them as nothing. Brother Beebe, our beloved brother, L. B. Hanover, was, on last Sunday, ordained to the work of the gospel ministry, and takes the pastoral care of the church which my deceased brother formerly served.

Yours, in love, J. H. BIGGS.

DINSMORE, Ohio, Oct. 30, 1863.

ESTEEMED BROTHER:—Please change the address of my paper from Fletcher, Ohio, to Dinsmore, Shelby county, Ohio, and notice the change in the "Signs of the Times." Your paper will contain all my preaching and meeting out here, for I do not think our Baptist ministers visit this part of the world often. I shall be very glad if there should be any of them traveling through, if they would call and see me, for I am very lonesome. There are none of the Old School Baptists order here but myself, and I feel that these are trying times. My way appears dark and gloomy: but my Heavenly Father knows what is best for me. Why is it that I can not rest in his will? If I knew, that he chooses out my changes, I think I could be still; but frequently I feel as though I am left entirely to myself, to grope my way in the dark. Still I am not without hope: for I do hope the Lord, in his own time, will visit me in love, with blessings that I am not worthy to receive. But it seems to me that my Heavenly Father is a great way off. And now I will ask you, brother Beebe—

"Say if in your tent my Beloved has been,
Or where with his flock He is gone?"
Brother Beebe, you may publish some of this, or all, or none, as your own judgment may decide. Farewell.

REBECCA M. ROBBINS.

HILLBORO', Ohio, June, 1863.

DEAR BROTHER BEEBE:—Although I can not write any thing profitable for publication, I feel under obligation to send you another dollar, which, with what I have sent, makes five; and I hope to be able to send you another some time this year; I desire to see the "Signs of the Times" continued, if it be the pleasure of our God; for it proclaims the truth as it is in Jesus, and my heart's desire and prayer to God is, that he may grant unto as many of his dear children as read the "Signs of the Times," that they may serve to establish, strengthen and settle them in

the truth. As far as I can see, we live in a dark and trying time. Darkness covers the earth, and gross darkness the people. And in regard to the dear children of God, it seems that even among them, the love of many has waxed cold. And for this reason, we require an organ, like the "Signs of the Times," that shunneth not to declare all the counsel of God. O! may the dear children of God never forget the time when first they were reconciled to God: When grace made its wonderful and glorious display to us who had trampled all the mercies of God under our unhallowed feet: When we were enabled to call God our Father, and to feel the power of the apostle's declaration, "Because ye are sons, God has sent forth the spirit of his Son into our hearts, crying, Abba Father." We have experienced trials and deliverances, chastisements and consolations; and we have felt the love of God shed abroad in our hearts, as we trust, for we have had a holy freedom and communion with God: We have also felt an abatement of the sensible manifestations of his love, that we could not rejoice in him, as formerly: Yet even then, when all seemed dark, and vain, and wild, and we were filled with unbelief, and sin, nothing in this world would repair the loss to us: nothing could fill the vacancy: Our hearts were still breathing after God: and with the psalmist we would say, "Whom have I in heaven, but thee? And there is none on earth that I desire beside thee." For in the darkest and most disconsolate times, we have not felt inclined to go back to Egypt, but rather felt to say, with Peter, "To whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God." And this has been our lot, by virtue of his grace: not for any thing that we have done, or could do. Not for our sakes, but for the Lord's own name sake, has he been thus merciful to us. He has, moreover, implanted in our hearts a love for our brethren of the household of God, which surpasses all other love to friends or relatives, however near by earthly ties. How precious have the promises appeared to us—those promises of everlasting love given to Zion. O! what blessed entertainment we have received in God's house. What sweet satisfaction we have enjoyed within the walls of Zion.

"How oft I've seen your flowing tears,
And heard you tell your doubts and fears;
Your hearts with love have seem'd to flame,
Which makes me hope we'll meet again."

Yes, let me be but a door keeper in the house of God—let me have a name and a place among the children of grace, the servants of my God. Beloved, I believe, with a good many writers in the "Signs of the Times," that the time is at hand when Babylon shall be utterly destroyed, and Zion, which is the Jerusalem, which is the mother of us all, shall be exalted, and be with Christ. O! glorious time! When will that moment come? O! may all be looking for and hastening to the coming of the great God our Savior Jesus Christ. We know that at his coming he shall appear without sin. O! my Father's children, your sins shall not be brought to view, for your Savior has borne them all in his own body on the tree. Lift up your heads, and look for his coming with joy. Then there shall be no more death, nor sorrowing, for Jesus has put all these

for ever away. O! shall we be found among that blessed assembly? Shall we see his lovely face, and be accounted worthy to cast our crowns at his feet? Shall we who are so vile by nature, and have sinned so greatly, stand justified before him at that day? Has the Lord wrought in us all our works, both to will and to do of his good pleasure? Then shall we cast our crowns at his feet, and bring forth the royal diadem, and crown him Lord of all. The crown shall be upon the Head of the church, and the song shall then be heard, which David, in the spirit, sang, "Not unto us: Not unto us, O God, but unto thy name be all the glory." And Jesus shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

B. GREENWOOD.

QUINCY, Illinois, Oct. 26, 1863.

HIGHLY ESTEEMED BROTHER BEEBE:—

How often since I have been in this far off western home have I thought of the delightful seasons I have enjoyed at the Delaware and Baltimore Associations, in hearing others proclaim the glad tidings of salvation through the Son of God to lost and perishing sinners. But, O! how deeply I feel, how sincerely I mourn, at times, my privation, as I have not heard the sound of an Old Regular Baptist preacher, it will be three years in December. I, who have been accustomed for years to sit under the talented ministry of our beloved Elders Barton and Butler, the last sermon I heard was from the latter, and I thought it was one of the greatest I ever sat under. I know our Savior said to the woman of Samaria, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." Yet the only and blessed Potentate, the King of kings, and Lord of lords, ordained the preaching of the gospel for the comforting and feeding of his believing children, while traveling through this wilderness; and, if I am not deceived, I have, at times, felt that I was in deed and in truth, a poor hungry, thirsty, and longing soul, desiring to be fed with that Bread which came down from heaven, on which, if a man eat, he shall never die. Yet we who are placed in these circumstances, have abundant reason to rejoice that God, in his infinite goodness and mercy, has granted to us the boon of repentance, and these desires. Had we been left in nature's darkness, they would have presented to us no beauty or comeliness, that we should desire them. Yet as days come round in which I know that his people meet at their different places to worship God, how my mind with ardent desire goes forth to meet with them. But there are other things over which I often have to mourn: for instance, when, like Peter, following the Savior afar off. How often I call to mind dear old brother Barton's admonition, that there was great danger in following Jesus afar off; but none would ever be sorry for having followed him too closely. —How sincerely I sympathise with our dear old brother Trott in his afflictions, but I hope that God will sustain him, and that he may realize that as his days so shall his strength be. God's grace shall be sufficient for

him. —The nearest organized church to me is between thirty and forty miles. I visited them once: they had no preacher: nor have they yet. Still I should love to meet with them monthly, if it were possible. I will close, with my christian regards to all who are of the household of faith, and with the hope of eternal life through the merits of the once crucified but now arisen and highly exalted Redeemer.

M. M. HANNA.

BERLIN, Maryland, Oct. 28, 1863.

DEAR BROTHER BEEBE:—And now having finished the business part of my letter, I feel disposed to try to tell you something of the feelings of a poor lost sinner, who, if he is ever saved, must be saved by that predetermined will of God, of which we heard so much during our Association. When I look into my wicked, corrupt, deceitful heart, how sin enters into every thought and act of my life, I must utterly despair of salvation from any other source, if the great Jehovah has not determined to save me, and that independent of any thing which I have done, or ever can do, I must sink at last into the bottomless pit; nothing but sovereign, unmerited grace, can ever save a poor sinner like me. All my hope of salvation is in the fulness of Christ: he is all and in all. Satan often tries to steal this hope from me by pointing me to my own vileness, and suggesting that although Christ is abundantly able to save all his people, and will save them, I have none of the evidences that I am a child of grace, and some times my poor soul almost believes him, for surely no child of God was ever plagued with such a wicked heart as mine. All the answer I can give him, and the only one that gives me any comfort, is to point to the all-sufficient atonement of Jesus Christ; though I am the vilest of the vile, yet Christ died for such, and if he chooses to save me, he will do it; and when in these temptations I can meet Satan with this shield of faith, for a little while he leaves me. O! how my poor heart wells up with joy, that God has a will, that he is of one mind, and none can turn him. And I feel, if he sends me to hell, I deserve nothing less, and that I must even then say, Thy will be done. I felt, when I returned from our Association, as if I could go for at least forty days in the strength of that glorious feast; it seemed to me as if my soul could always feed on such food as that. Salvation entirely of God's sovereign grace—it is exactly what suits my case—and I can feed on nothing else; give me Christ as a full Savior, or I am lost for ever. May God enable you, my brother, both in your preaching and your publications, to maintain the truth as it is in Jesus. Throw this scribble among your rubbish, or do with it as you see fit. I am, I hope, your brother in Christ,

G. W. STATON.

OLIVE, N. Y., May 3, 1863.

VERY DEAR BROTHER BEEBE:—I do not feel competent to write for publication, but it is my desire that you may live long to wield the "Sword of the Lord and of Gideon." I can say, like many others, that the "Signs of the Times" have been comforting to me. Many times when reading the editorials, and the communications of the brethren and sisters, my heart has been filled with gratitude to

God for his loving kindness to his dear scattered children, for having put in your heart to commence the publication of such a medium of so wide a correspondence with the churches and brethren of different parts of the land, through which we can hear from so many of the dear children of God: all of whom speak the same language. Often when I have felt cast down, fearing that I was deceived, and almost ready to give up all for lost, I have been revived and made to rejoice with unspeakable joy in reading the communications of the saints: for I could bear witness to what they wrote; and I have found it strengthening to my weak mind. I feel constrained to bless the Lord for his great mercy to me, so unworthy as I feel myself to be; for if I am indeed one of God's chosen ones, surely I am the least of all. My mind is so much occupied on earthly things, and so little of it spent in the service of God, and I am so unreconciled to his will. O! what a hard heart I have to contend with! Surely, if I am saved, it will be all of grace, and not of works; for in me, that is, in my flesh, dwells no good thing. I have to cry, My leanness! my leanness! When I would do good, evil is present with me. I desire to be humble, meek, lowly, and like my divine Master. I want to live more to the honor of my blessed Savior. When I view my past life, and call to mind the kindness of the Lord to me all my days, and how he has led me on in a way that I had not known, and preserved me from falling, O what poor returns of love has my Redeemer found. Brother Beebe, may the Lord strengthen and help you, and cause you to stand, upheld by his mighty omnipotent hand. The present is a trying time to the saints. My heart aches for brother Trott; it is so hard for him; but I fear it is only the beginning of persecution, to all who fear the Lord.

MAY 6, 1863.—Brother Beebe, being providentially hindered from attending the Council at Olive to-day, I will pass the time in writing, though I can hardly compose my mind, for my mind is much of the time with the brethren on the Council, and I would gladly be with them. But if I am one of the chosen of God, it is all for the best; for all things do work together for good to them who are the called according to his purpose. It is not in man that walketh to direct his steps; it is God that maketh peace and createth evil. He says, I, the Lord, do all these things. O! that the brethren may dwell together in unity! "From whence come wars, and fightings among you, brethren? Come they not hence from our own lusts that war against the soul?" May the Lord humble us, that we may love one another, even as Christ has loved us. May he teach us to love as brethren, and not fall out by the way. I feel to mourn for the hurt of the daughter of my people, in this place. The cloud has seemed to rest on the Tabernacle, and has for some time. No doubt there is a *needs be* for it. May the Lord over-rule it all to his own glory. When I contemplate the goodness of God in sending his own Son to suffer and die, that we might live, and think of my wicked heart, my trifling thoughts, and wandering steps in sin and folly, I am ashamed to ask the Lord for mercy; for I feel that I abuse his good-

ness, and I dare not look up. But if I know my own heart I desire to live to his glory and honor; but, O! how far from God I lie! Dear Jesus raise me higher!

JUNE 8, 1863.—I have been looking in the "Signs of the Times" for more intelligence from brother Trott.* May the Lord preserve and strengthen him in all his afflictions, and also all his dear children, is the prayer of a sinner saved by grace, if saved at all. Do with this as your better judgment dictates.

SARAH M. LOCKWOOD.

P. S. My brother, Daniel T. Lockwood, a Baptist preacher, of the new order, from whom I have received no letter since 1856, should he see this, is requested to let me know his post office address. S. M. L.

* Brother Trott, although still a prisoner of state, has a liberal *parole*, by which he is allowed to visit any of the churches, and brethren, north of Washington, D. C. We had the pleasure of his company at the Yearly Meeting at Welch Tract, and at the Salisbury Association, and were in company with him from the sixteenth to the twenty-third of last month. His health is as good as usual, and his confidence and faith in God, firm and unshaken.—EDITOR.

HANCOCK Co., Illinois, Oct. 27, 1863.

DEAR BROTHER IN THE LORD:—Through the tender mercy of our covenant-keeping God, who rules over all the nations of mankind, and is the giver of every good and perfect gift, which we have or ever can receive, I am spared to write to you, and I think we are under the greatest obligation to give him our thanks. When I, in my weak manner, try to speak or write on the subject of religion, I feel constrained to praise him for the gift of his dear Son, whom he has sent into the world to die the just for the unjust, to redeem his people from sin and wrath. It had been long predicted that Christ should come into the world and accomplish the purpose designed. As the prophet Isaiah said, "For unto us a child is born, unto us a Son is given; and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and the Prince of Peace." And John has testified that, "God has so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have ever everlasting life." When we are enabled to contemplate God in his goodness towards poor fallen man, we are often made to wonder at his astonishing goodness and grace to such poor sinners as we are. We know there is no soundness in man, for he is full of bruises and wounds, and putrifying sores, from the sole of the foot even unto the head; and that all men have been polluted with guilt and sin ever since the transgression of God's law in the garden of Eden. For God said, concerning the tree of good and evil, "For in the day thou eatest thereof thou shalt surely die;" and the transgression of this law by Adam involved all his posterity in sin, so that all are dead in trespasses and sins, ten thousand talents in debt, and have nothing to pay. But it pleased God to provide a Savior, a Redeemer, who both saves and calls his people from their sins. For Paul says, "He was made sin for us

who knew no sin, that we might be made (not make ourselves) the righteousness of God in him." Blessed be the Lord God of Israel: He has visited and redeemed his people, and hath raised up an horn of salvation for us in the house of David. Yes, when we were utterly destitute of any power of our own, Christ was revealed as the power and wisdom of God. And it has pleased God to show us what we are by nature, and what we must be by grace, and made us cry unto him for mercy, from a conviction that if he should deal with us according to our deserts in the strictness of his justice, we should be cut off from his favor for ever. But thanks be to his adorable name, he has always loved his people, even when they were dead in sins, and hath quickened them together with Christ; for by grace they are saved, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. Where then is boasting? It is excluded, not by the law of works, but by the law of faith. Man, in his fallen state, has neither the power, nor the will, to reconcile himself to God. But God's eye has always been upon his people, and he has condescended to reveal his own power and grace in taking us up out of the horrible pit, and from the miry clay, and he hath set our feet upon a rock. That Rock, I understand, is Christ, the Foundation and Chief Corner Stone, of his church. The Foundation which the prophet said was laid in Zion, which is elect and precious. This glory Christ had with the Father before the world began, and God hath so loved his people in Christ before the highest dust of the earth was formed; as the apostle says, "Who hath saved us, and called us, with a holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." But it is often proclaimed in this vicinity, that Christ is waiting for the creature to work himself into the favor of God, and they tell sinners all they have to do is to come up to the mourner's bench and be prayed for, &c. But, if this be so, I confess I have not so learned Christ: for I was made to see that all my own righteousness was but filthy rags, and made to fall prostrate at the feet of Jesus, and plead for mercy, through his blood and righteousness, to me a poor lost and helpless sinner. But, at a time when all hopes of acceptance by any thing which I could do had fled, when all my own strength was quite exhausted, and all hope for life and salvation, which I had before entertained were entirely gone, light sprang up in my benighted soul, and then for the first time I could see how God could save poor guilty sinners like me, and still be just. Then I could realize the beauty of the lines—

"Amazing grace! How sweet the sound!
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see!"

From that time I have been trying, in much weakness, to promulgate to a gainsaying world, the testimony of the riches of that blood of Christ which cleanseth us from all guilt. I have hastily written some of my views, in as concise a manner as I know how. May God still strengthen you, and enable you to stand long upon the walls of Zion, as an advocate of his cause, and truth, is my sincere prayer. Dispose of this as you think best, and all will be right with me.

SAMUEL Y. REGAN.

SPRING FLEMING Co., Kentucky, June 7, 1863.

DEAR BROTHER BEEBE:—Through the grace of God, my poor old sinful body, which is Adam fallen, is yet on the land of the living, but situated in the midst of dangers, and enemies on every side, which are relentless, implacable, and cruel: harassed by dogmas and gross heresies: but still protected by the goodness of God up to the present moment. I feel like saying, with your permission, through your advocate of the truth, the "Signs of the Times," to my afflicted, tempest tossed brethren, and sisters, who are scattered throughout the land, Be of good cheer. The Lord God Omnipotent reigneth in the armies of heaven, and over the inhabitants of the earth. Blessed be his holy name: He reigns, and will for ever reign, to the utter confusion of his enemies, and to the upholding, comforting, and glory of his Zion. However dark the intervening cloud, and thick the dangers may be on every hand, and in every form, although they may be numerous as the leaves of autumn, they all arise, progress, and end, as comprehended, directed, and over-ruled, by him who knoweth all things from the beginning. His omniscience can not be evaded. He worketh all things after the counsel of his own will. Vengeance is mine, I will repay, saith the Lord. The weapons of our warfare, as the saints of God, are not carnal, but spiritual, and mighty, through God, to the pulling down of strong holds. Calamities, trials, and deep distress, may afflict the saints while on their pilgrimage here below; for the Man of Sin must needs be developed and fully revealed. The present day is indeed dark, and the severe ordeal through which we are passing is very painful: but our God who sees through all time, has declared the end from the beginning, and he comprehends all the events of time at one glance, and he is able, and certainly will over-rule them all for the good of all who love him, who wait and long for his glorious appearing as the great God and our Savior Jesus Christ. He will, my dear brethren, make a way for our escape from every temptation. Thanks and praise be unto his holy name: He is a present help in every time of trouble, and he will keep his children in all their afflictions and trials, from being over come, for he has promised that the waters shall not overflow them, nor the fire kindle upon them. Then let us who profess to follow our blessed Jesus, trust to his faithfulness. Those who are born of God are made nigh by the blood of Christ. O! how close is the relation! how strong the tie! It as far exceeds all earthly ties as heaven transcends the earth. It is not limited by time, but extends into eternity, an undying and never ending bond of unfailing love. Then let nothing of the affairs of the earth stifle or weaken our love to the brethren. Be of one mind, and joined together in the same judgment; contending earnestly for the faith which was once delivered to the saints. Stand fast in the liberty wherewith Christ hath made you free. In this world ye shall have tribulations: but, thanks be to God, for the grace which was given to us in Christ Jesus before the world began, which shall finally bring us off more than conquerors, through him that hath loved us, and hath given himself for us. He was rich, and for our sake became poor, that we, by his poverty, might be rich.

O! what transcendent, what indescribable love! We poor sinful polluted worms of the dust, who had sold ourselves for nought, who had gone altogether out of the way, and together had become unprofitable, who were sunken down in miry clay, and in the horrible pit, whose hearts were desperately wicked, in league with hell, and with God at war! When there was no soundness in us, for we were full of bruises and wounds, and putrifying sores from the sole of our feet, even to the head. Yet, O! amazing love! unutterable grace! Jesus our Surety, our Pass-over, was slain for us! He came from his bright abode of matchless glory, and for us became a man of sorrow, and acquainted with grief, and bore our sins in his own body on the cross, and redeemed us from condemnation and wrath. Thus, dear brethren, and sisters, we who had no power to save ourselves, were redeemed, and our sins were blotted out as a thick cloud by the rich tide of Jesus' flowing blood. He has redeemed us from all things from which we could not be redeemed by the law of Moses. The law speaks terror to the poor trembling sinner, and drives him to despair. The law was given by Moses, but grace and truth came by Jesus Christ. But in our alienation, we inclined to Moses rather than to Christ, and relied on the works of the law for justification, rather than the grace and truth which came by Jesus Christ. But Paul, being born of God, and taught by the Spirit, determined to know nothing, in his ministry, save Jesus Christ, and him crucified, although previously to the revelation of Jesus to him, he had been a fierce leader of persecution, and verily believed that he ought to do many things contrary to Jesus, and that he was doing God service in persecuting the saints. So we see there was a great change wrought in him when Jesus appeared to him on his way to Damascus. He was turned from the love of sin and service of Satan to love and serve the true and living God. And it is so with all others, until they are born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. For, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again." How preposterous and absurd for men who are only born of the flesh, to rest his hope of heaven on his own works, which can not possibly be any other than works of the flesh. The flesh can no more bring about a spiritual birth than we can create a world. The natural or fleshly man can not even receive the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. Then seeing and feeling, and knowing that salvation is, from first to last, of the Lord, and not of man, is an evidence of a quickened and regenerated state. Hence, all such, when they glory, glory only in the Lord, whose name is a strong tower to them in which alone they find safety. Jesus as the way, and the truth, and the life, and no man cometh to the Father but by him. And Christ in them is their Hope of glory: He is in them a well of living water, springing up into everlasting life. And their God is a Wall of fire round about them, and the glory in their midst.

Salvation will God appoint for walls and bulwarks. Thanksgiving and everlasting praise be unto God, who findeth his people, as he found Jacob, in a waste howling wilderness: he leads them about and instructs them, and keeps them as the apple of his eye. He will not forget nor forsake them. He is their rising Sun, and their bright and morning Star. However sharp or bitter their distress may be, or how dark so ever the intervening cloud, their God will succour and protect them. For such matchless benefit, Bless the Lord, O my soul, and all that is within me, praise his holy name. Mark, how consolingly he speaks to his redeemed: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee: For I am the Lord thy God: the Holy One of Israel, thy Savior." Isaiah xliii. 2, 3. Again he says, "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west. I will say unto the north, Give up. And to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name; for I have created him for my glory; I have formed him; Yea, I have made him." Isaiah xliii. 5-7. And in the sixteenth verse of the same chapter he says of himself, "Yea, before the day was I am he: and there is none can deliver out of my hand: I will work, and who shall let it?" Dear brethren, is not this a sure and safe way to save poor lost sinners? Jesus is at the helm, and he with unremitting care watches over his people, in all their ups and downs, their shifting scenes, and storms, of this mortal life, and he will finally anchor their souls in safety far beyond the reach of harm, where sighing, sorrowing, pain, separation and death can never come. Now, beloved in the Lord, seeing that Jesus is our all, and that in him we have every needful blessing and grace, for time and for eternity, and that through his unspeakable mercy, we have been made to know him, whom to know is life eternal, let us look to, and rely upon him, for all we need, both temporal and spiritual, as they must all flow from his unwasting fulness. And let us strive to keep the unity of the spirit in the bonds of peace, acknowledging One Lord, One Faith, and One Baptism: One God and Father of all, who is above all, and through all, and in you all. O! that the time of the singing of birds may soon come, and the voice of the turtle be heard in our land; when we may witness the quickening of poor lost sinners, and the ingathering of such as the Lord will have to be saved. May they be made willing in the day of Christ's power, and Zion enjoy a refreshing from the presence of the Lord. And may Zion arise and shake herself from the dust, and put on her beautiful garments, and may she arise and shine, and the glory of the Lord arise upon her. When I contemplate the order, glory and beauty of the church of God, and have a view of the Lord as the light of her, I hope I do prefer Jerusalem above my chief joy. When the watchmen whom God has set on her walls, hold not their

peace day nor night, but valiantly, faithfully and unceasingly, declaring the whole counsel of God, I do rejoice. My mind adverts to some blessed seasons which I have enjoyed in the house of the Lord, when sitting under the sound of some of those watchmen, and among others dear to me, whom I love for the truth's sake. I will mention our dear brother, R. C. Leachman, of Virginia. O! how gladly would I embrace an opportunity of going up to the house of the Lord to hear him again proclaim the unsearchable riches of the Son of God. I still have some hope that, in the providence of God, I may yet be blessed with that sweet privilege. Not long since, in conversation with my dear father, (Eld. Samuel Jones,) touching this subject, he expressed a great desire, brother Beebe, to see you, and Elds. Hartwell, Leachman, Conklin, Trott, Purington, Grafton, Harding, Choate, and others, whose names I can not now remember, and to hear you all preach Jesus Christ and him crucified, and tell of his unsearchable riches, and of the way ordained in the eternal counsel of Jehovah for the salvation of his people. May God grant that we may have the blessed privilege to see them come into this vicinity in the fulness of the blessing of the gospel of our Redeemer. My father desires me to present his love to all the dear brethren and sisters with whom he became acquainted during his visit to the east, which he often refers to as among the happiest days of his life, which life has now reached almost three score years and ten, and still he is enjoying good health, and a sound mind. He also greatly desires to see his dear brother, Elder Benjamin Jones, of Indiana, and to enjoy a repetition of the joy he has experienced in his company, and in hearing him proclaim the gospel of the Lord Jesus, as the only name under heaven given whereby we must be saved. My dear mother joins him in sending christian love to all who are of the household of faith, to all who are pressing towards the mark of their high calling in Christ Jesus. O! how delightful for brethren to see eye to eye, as recipients of the fountain which was opened to the house of David, and inhabitants of Jerusalem. They must necessarily love one another, for the love of God is shed abroad in their hearts, constraining them to love the Lord, and one another, and by this they know that they have passed from death unto life. My dear brother, and father in Israel, I will stop for the present—the theme is inexhaustable. I fear I have written more than is profitable, but bear with me, and dispose of this as you think right.

I hope I remain your brother in Christ,
D. C. JONES.

URBANA, Illinois, September, 1863.

DEAR BROTHER BEEBE:—While reading your paper this afternoon, with a heart warmed by the blessed Spirit's influence, each line it contained gave joy and comfort to my poor soul; and my heart got so inspired with love for my dear Redeemer, and his blessed followers, who are scattered up and down on the earth, (but more especially drawn out just now towards the readers and correspondents of this paper, and to yourself, my dear brother,) even before I finish reading it through, my heart seems so constrained to speak to you all through its columns,

that it drops from my hand, and I take my pen instead, and must leave the reading "good news" until I have relieved my mind to you, through the only medium that is possible for me now, to talk to my loved and well remembered brethren and sisters. If I know my own heart at this moment, it is overflowing with love for my dear Savior, and I feel that you can understand me in all my views, expressions and feelings, while talking of the heights and depths of a Savior's love, and what I mean when I say: I give him all the glory in my salvation, preservation and creation. How even before worlds were made, he remembered us, and laid his plan for our redemption, and marked us heirs of glory, through him that has bought us with his most precious blood. O! the thought of this great remembrance towards us sinners, makes the tears run down my cheeks, that he should have remembered me, a poor worm of the dust! Although I believe this, and see with joy in my heart and tears in my eyes this wonderful plan, and feel it is bible truth, yet I never can understand it in my own case, it seems too great a condescension, yet I know it is only because it was my Father's good pleasure, and here I pause, lost in wonder, love and praise! Although there is enough wickedness going on in the world, when we look around, to clothe us with mourning and lamentation: and we are led to cry out, How long, O Lord, how long shall the wicked reign? And we feel tried and cast down, in the reflections of earth, and of the grievous works of the power of darkness. Yet a relieving thought will follow, That our Father is permitting these things to make the morning appear all the brighter to his people. And the darkness broods over the land, and gross darkness the people. We can look beyond these dark clouds, away from earth, and the darkness disappears from our view, and the Sun of Righteousness appears with healing in his wings. O! I often feel that the day is not far distant when our Lord shall appear in great glory to his people, and we shall know him as he is, and be made like him: then taken to himself, to dwell with him for ever. I have had some happy impressions of this kind, and have thought and dreamed of it so much that I often wake suddenly under this happy dream-state, and think I see with my natural eyes his coming in the clouds. Although they are but happy illusions, yet they leave a joy in my heart, and praise in my soul. And when I think we shall one day realize all this, it leaves still a sweeter joy abiding in my inmost soul. I think we shall all go on our way rejoicing, though the journey does seem like a long and weary march. Sometimes when clouds and darkness overshadow our path, along which we tread, yet when we get a glimpse of the brightness of that "better land," inspired by the promises which are contained in our Guide Book, and when we think of the great reward at the end of the race, we take fresh courage, and journey along right cheerfully,—if it was not for the Guide Book which points continually in that direction along the way, we should get lost and discouraged. I often feel it is sinful not to rejoice always (even in the darkest night) when such bright prospects are pointed out before us. But I know while

possessed with the "old man" he will ever be for throwing stumbling blocks across the way, and if it were possible hinder our progress entirely. But greater is he who is for us, than him who is against us. And we need not fear, but feel perfectly safe, while "God is our refuge and present help" in all times of trouble. Although I have left my native State and come to live in Illinois—though it is hard to be separated from those with whom we have taken sweet counsel, and from the church which has been my home, (because God was there,) and no more permitted to attend those associations where I have had precious feasts, and heard from your own lips, brother Beebe, "Glad tidings which brought peace and joy to my soul." Though all this is now denied me, yet Jesus is with me here. My Father's voice I sometimes hear whispering peace and encouragement to my very soul. How often I feel to mourn over my sinfulness and heart wanderings, then I have to cry to God for relief, and nothing but my sinful self I have to give, and nothing but love do I receive; for Jesus' sake I am again accepted, comforted and brought nigh. I want to honor God by trusting him even in the darkest hour. Though I sometimes fear when trials and sufferings come I shall grow impatient, and murmur as in times past, and want to hurry my Father's time when he shall deliver me from this body of sin, and take me to himself. I want to be patient and enduring as a good soldier of the cross of Christ. I know, if left to myself, I shall droop and die, for there is no life when our Living Head is absent. We need our grace as much for the health of our spirits as daily bread for our bodies. My prayer to God is, that he will reign in and rule over us, in this time of confusion and darkness: Make us meek, and lowly, like our Redeemer, forgiving our enemies, and all those who despitely use us, and persecute us: Yea, clothed with the whole armor of God, running the race with patience, knowing that our Captain has gone before, and has paved the way with a sure deliverance for all his faithful followers: Our kingdom is not of this world: We have a kingdom which can not be severed by wicked hands: It is eternal: the foundation is sure: God is its maker and builder, and has pledged himself in its behalf. My dear brethren, and sisters, should any of you come to this place, I should be happy to welcome you here. I would say to sister Bessie Durand, I should be happy to hear from her, or see her name in the "Signs of the Times." My name formerly was Mary E. Cooper, but, being lately married, is, of course, changed, (I say this, that she may recognize and write to me here.) Brother Beebe, may the Lord bless, guard, guide, and watch over you, and comfort you, in every trying hour, and at last may we all meet in heaven. Do with this as you think best. Your unworthy sister,

MARY E. WICKERS.

NEAR MIDDLETOWN, N. Y., Oct. 11, 1863.

BROTHER BEEBE:—As I have not written since the announcement of the death of my lamented brother, I will now send you my mine in answer to the many excellent letters which we have received through the "Signs of the Times." Dear brethren and sisters, are we not blessed indeed in

still having the "Signs of the Times" published, that through them we may hear from so many of the faithful brethren and sisters; especially in this evil day? O, is it not a day of trial to the saints of God? And is it not to wean us from the vanities of the world? It seems to me that time is short, and that vanity is written on all earthly things—that it is not a fit time for mirth, or rejoicing, while crimes, slaughter and sufferings prevail throughout our once peaceful land. And yet, alas! the nation does not seem to be humbled: pride and hatred m et s us on every hand. But, dear brethren, I sincerely believe the Lord will graciously keep his people, and preserve them safely in this, as in former times of trial; and the fiery ordeal will only consume the dross which has dimmed the lustre of the church, and then she shall appear more pure and beautiful. I frequently call to mind sister Walden's reference to the secret beauties of the church of God: her description met a deep and hearty response: and I felt to say to her, Write often. I sometimes think if I were permitted to travel, with a fortune at my command, I would not go to earthly courts, or where the gay resort. O, no! Methinks I would hasten to find and be among my brethren and sisters, which are scattered throughout these low grounds of sin and sorrow, and where I could sit under the sound of the gospel ministry. A private room with a few of the beloved saints would better suit my mind than palaces of kings. I often, in my mind, revert back to scenes of early life, even to childhood, when I have frequently heard old father Carey and my grand-father talk of the things of the kingdom: they were both aged pilgrims, leaning on their staves. If not greatly deceived, I can witness many things which they testified then. Soon we shall leave this world, with all its cares and troubles, and go and meet them, with all those who have gone before us. Dear brother Beebe, I often think of righteous Lot, how his soul was vexed from day to day with the ungodly conversation of the men of Sodom, and the kindred spirit which led faithful Abraham to pray so earnestly for that city. Do you think there are faithful Abrahams now praying for those who are being daily vexed in this city of destruction?

MARY CAREY.

NEW HARMONY, Indiana, Oct. 7, 1863.

ELDER BEEBE:—On examining my last number, I find the time is past in which I should send on my remittance for a renewal of my subscription. The "Signs of the Times," we do not feel willing to do without; they come to us richly laden with the things which pertain to the kingdom of our Lord and Savior Jesus Christ. It affords me much consolation to hear from the sisters and brethren in Christ which are scattered abroad in this unfriendly world, and to read their rich communications, as also your editorials. I think this is a time above all others, when the people of God should be united and stand firm as a wall against error, contending earnestly for the faith once delivered to the saints: steadfast, immovable, always abounding in truth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him. Col. iii. 9. 10. I write this in haste. Enclosed please

find two dollars, for which you will please send me the "Signs of the Times," as before, and one additional copy to Lucy Ann Odell, New Harmony, Indiana. She has recently, notwithstanding her youth and all the pleasures that this world vainly promises, shown to all around, that she is not of this world; but has been chosen out of it by our Lord Jesus Christ, and has united with the army of Messiah, and is on her way to the Bether on high. May God bless her, and may she find him an unfailing support in every time of need.

There are some few additions to the churches in this part of the state, although the love of many seems to be waxing cold.

Your most unworthy sister, if a sister at all, in hope of eternal life.

ELIZABETH JOHNSON.

FAIRFIELD Co., Ohio, Oct. 26, 1863.

BROTHER BEEBE:—Hoping that it may afford comfort in some humble degree to some of the Zion of God, I will endeavor to relate the dealings of the Lord with my poor soul. When in my unconverted state, I thought a person had the power in his own hands to save himself, if he would only make the proper exertion, or as some say, use the means of grace. I did not intend to go to hell, that I desired to shun because of its torments which I had heard described as very terrible. I thought the supreme being was susceptible of change; that he was pleased or displeased with me, as he saw me engaged in doing right or wrong, and I concluded that he loved me if I pursued what I thought was in accordance with his will; and in obeying his commands, and that he would frown on me when I transgressed his law, and did that which was wicked. Religion seemed to me to be unimportant, except for old people and those about to die; but for me to possess it would conflict with and destroy my present comforts; for I was in love with sin, and in league with hell; very fond of vain amusements and trifling things—the lust of the eye and pride of life, which the apostle John says, are not of the Father, but of the world. These engaged my attention and occupied my time, but still failed to satisfy my desires. Indeed my very existence seemed wedded to and wrapped up in the things of this world, and vanities of time and sense. And I thought it better for man to exert himself to enjoy this life as long as permitted to live. While in this conclusion, I was terribly alarmed by the occurrence of a sudden death; I dreaded the thought of suddenly being brought before the awful tribunal of God. Such casualties seemed to awaken within me a considerable concern about my future welfare, but when such scenes were past my concern soon wore off. I thought if even I should be called suddenly away, if I were only permitted to cry to God for mercy, that he would save me, as I did not consider the demands of his justice. I remained blind to any true sense of my condition, and I am confident that if God had left me in that state I must have perished. Even now when I read his holy word, and his testimony concerning the wicked, I see my condition, as having gone out of the way, unprofitable, a stranger to the way of peace, the poison of asps was under my tongue, destruction and mesery were in all my ways, and no fear of God before my eyes. In this condition the Lord found me, as I humbly hope, even as he found

Jacob of old, in a waste howling wilderness, and in a desert land, far indeed, very far from God, having sinned against him ever since I was born. But I now became sensible that I was a great sinner, and thought my state truly awful beyond description if called to die. I now saw the necessity of something being done, or I was lost forever. Now I tried to bring into requisition what I had relied upon as *means of grace*, or instrumentalities for bringing a guilty soul to Christ. I thought I must become good in order to be accepted, and that by breaking off from sinning, and performing works of righteousness. But alas! to my sorrow I found that I could do nothing. When I attempted to do good, evil was present with me.

*"I could not satisfy the law,
Nor hope nor comfort from it draw."*

If I attempted to pray, my prayers ascended no higher than myself, and God appeared to frown on me for my presumption. My days were now spent in sadness and gloom. God seemed to me to be holy, just and good, all his works were perfect and glorious; but I had forever destroyed myself and was utterly undone. Now it became a matter of serious enquiry with me, "How can man be just with God?" Or, how could God acquit the wicked, and clear the guilty, and still be just? I felt myself to be wicked and ungodly in every sense. Time passed and I grew worse and worse. No hope nor mercy appeared for one so sinful and hell-deserving as I was. My former hopes were all expiring, and my sins arose before me like mountains, and all testified against me, saying as Nathan said to David, "Thou art the man!" Thou hast sinned, and deserve to die. I felt to acknowledge God's justice and say—

*"Should sudden vengeance seize my
breath,*

*I must pronounce thee just, in death;
And if my soul were sent to hell,
Thy righteous law approves it well."*

While in this state of horror and gloom, such as neither tongue nor pen can fully describe, I was enabled to see how God could be just and the justifier of him that believeth in Jesus, and how all who believe are justified freely from all things from which they could not be justified by the law of Moses. My tongue now broke out in unknown strains, and sung surprising grace. Amazing, wonder of wonders! Jesus had bled and died for me, and had redeemed me from hell, from the curse of the law, being made a curse for me. I thought as the poet has described, "My sins his chief tormenters were." but those sins were nailed with him to the cross, and borne by him in his own body on the tree. I felt a blessed application of the language of the new covenant, made to me. "I will be merciful to their unrighteousness, and their sins, and their iniquities I will remember no more."

For a number of years I have been feebly endeavoring to preach Christ, and him crucified, to a dying world. When I felt such impressions first resting on me, I thought it was as impossible for me to perform that work, as to make a new world, or to annihilate the world we now inhabit. I was so slow of speech, and of a stammering tongue. I felt to say, Lord, Send by whom thou wilt, only let it not be by me.

And I often feel to use the same words

still. And when I think over my feeble efforts, they seem to me to be without the effect which the gospel should have when properly administered. Sometimes I have felt great enjoyment when endeavoring to preach, and when among the brethren it seems to me that I desire to live and die in such employment; but at other times, I have attended meetings, and wished myself at home. But where shall I look, or unto whom shall I go? As one said to Jesus, Thou hast the words of eternal life. Where shall we flee for refuge, or shelter from the storm, but unto Jesus? The prophet says he is an hiding place from the wind, a covert from the tempest, as a shadow of a great rock in a weary land, and as rivers of water in a dry place. Surely the christian may undergo many changes, but they never can separate him from the love of God. Many waters cannot quench love, neither can the floods drown it. The saints are certain of victory though opposed by earth and hell, for they shall abide under the shadow of the Almighty, and in the shadow of his wings shall they trust. He need not fear the arrow that flieth by day, nor terror by night, nor the destruction that wasteth by noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. These are God's promises to his afflicted people. Surely, "The eternal God is their refuge, and underneath them are the everlasting arms." He shall dwell in perfect peace, whose mind is stayed on the Lord. His dwelling shall be the munition of rocks. Bread shall be given them, and their waters shall be sure. But I must close, lest I weary you. Dispose of this as you think best. Your unworthy brother, in tribulation.

LEWIS KAGY.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1863.

THE RICH MAN, AND LAZARUS.

We have been requested to give our views on the parable of the rich man and Lazarus, recorded Luke xvi. 19—31, but have delayed our response for several months, partly because we have been absent much of the time, and very closely occupied when at home; but principally because we have no very special light on the subject. Even now we propose only to offer a few general remarks on the subject.

Like most of the parables in the New Testament, we believe this one had a special reference to the covetous Pharisees, which were present when it was spoken. The prophets had foretold of our Redeemer, that he would open his mouth in parables, and utter dark sayings; and the Evangelist informs us that "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them." Mat. xiii. 34. And when the disciples asked him concerning the application of the parables, he told them: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." Luke viii. 10. This parable of the rich man and Lazarus was addressed to the Pharisees, and was doubtless intended to apply to them. Jesus had

been speaking a parable to his disciples of the unjust steward, in the presence and hearing of the Pharisees. And it is said, verse 14, "And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." He then told them that the Law and the Prophets were until John, but now the kingdom of God is preached, and all men (Gentiles) press into it, and the impossibility of justification on an imperfect obedience to the Law, and illustrated by the law of marriage, and then added the parable under consideration; all of which was addressed immediately to the Pharisees.

We therefore understand that the Pharisees were the certain rich man of the parable. They were clothed in purple and fine linen, and fared sumptuously every day. They claimed to be exceeding rich in the works of the law, in self-righteousness, in ability to secure the favor of God. They prided themselves greatly in being the children of Abraham—never in bondage to any man; disdaining the idea of being saved by the imputed righteousness of Christ, as they had so much of their own. They claimed to have the covenants; to them had been given the Law, and they lived as sumptuously on their own righteousness as their descendants, the Arminians of our day, do at the present time. Like the rich man in the parable, they were covetous, unwilling that publicans, sinners or Gentiles should feast with them. Although possessing so much, not even the crumbs wasted at their banquet would they allow to be given to publicans and sinners at their gate. Circumcision, and the law with its ceremonies, carnal ordinances and divers washings, were the wall of partition between them and sinners, who could not be admitted through their gates. The pitiful condition of Lazarus, hungry and sore, wretched and perishing, excited no compassion; he is left to the brutal kindness of the dogs.

Lazarus, in the parable, must represent those poor perishing Gentiles and Samaritans, publicans and harlots which were shut out from the privileges of Judaism, who could not be justified by the law of Moses, and who were treated with contempt by the Jews.

"And it came to pass that the beggar died, and was carried by the angels to Abraham's bosom: the rich man also died and was buried; and in hell he lifted up his eyes, being in torments," &c. The time of these deaths seems to have been indicated in the context, when the kingdom of God began to be preached by John, and all men pressed into it. The term of Lazarus' existence in degradation expired at the opening up of the gospel dispensation, in which lost, helpless, sick and sore, wretched, helpless and dying sinners were to come from the east, west, north and south, and with publicans and harlots sit down in the kingdom of God, with Abraham, Isaac and Jacob, and the children of the kingdom—the carnal seed of Abraham be cast out.

When the middle wall of partition was abolished, and when the hour arrived in which the true worshipers of God

should no more worship at Jerusalem, nor at the mountain of Samaria, but in spirit and in truth; when he should no longer be a Jew who was one outwardly, nor that circumcision which was outward in the flesh; then died the rich man, and he was buried. But Lazarus, or those who are ready to perish, from the land of Assyria, and the outcasts from Egypt, came to worship the Lord in his Holy Mount at Jerusalem: not the old Jerusalem which was in bondage with her children, but the Jerusalem which is above and free; which is the mother of all those who are of the faith of Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Now their conditions are changed. The rich man's house is demolished, his sumptuous fare is discontinued, his days of luxury are numbered; he dies with the expiration of the ceremonial dispensation, is soon buried in pagan idolatry, and engulfed in Gentile nations. In hell, he lifted up his eyes. Hell sometimes means the grave, or repository of the dead; it also means darkness and torments, &c. It is here used figuratively as a part of the parable, and signifies the rejected state of the carnal Jews, who like their cities which had been exalted to heaven, but were cast down to hell. The Pharisees are thus tormented, and having been only Abraham's children after the flesh, are now cast forth from his embrace, while those who are born of God are, by angels, (messengers) carried to Abraham's bosom, and are blessed with faithful Abraham.

The carnal Jews are now nationally dead, scattered and buried among the Gentiles; but from their place of torment they see the Gentile church, borne by the apostles, in the doctrine of the gospel, to the bosom of Abraham, and comforted, while they are destitute of even a drop of consolation from the Lord, by prophets or apostles to cool their parching tongues. Vainly now they cry unto Abraham to relieve them, by an acknowledgement of their fleshly descent from his loins. This he acknowledges by recognizing this rich man as his son, but says he can do nothing for them, as their day of exultation has expired by the abrogation of the covenant of works; and, like John the Baptist, he tells them to "Think not to say, we have Abraham to our father; for God is able of these stones to raise up children unto Abraham." The plea of the rich man for a missionary arrangement cannot be entertained by Abraham, as the faith of Abraham can not admit that missionaries sent from the dead will be more efficient than was Moses and the prophets whom the carnal Jews had been amply supplied with, and which the *five brethren*, (who probably may represent all the Pharisees or legalists of subsequent ages, including the present time) still profess to adhere to. None but those who are born of God can have the faith of Abraham, and without that faith they can not understand the spirituality of the law or of the prophets. And should one arise from the dead, he could not make them wise unto salvation. In confirmation of the testimony of Abraham in the parable, the history of all the missionaries sent from the dead, or of dead missionaries from the apostolic age, has utterly failed to convince Arminian

legalists of the fatal delusion they are under; as there is a great and impassable gulf fixed between those who are born of the flesh and those who are born of the spirit, which effectually and forever cuts off all intercommunication between the parties.

Obituary Notices.

LINES

SUGGESTED BY THE DEATH OF
MRS. MARY ESTHER WHITLOCK

DAUGHTER OF ELDER P. HARTWELL,
October 5, 1863: Addressed to her sorrowing parents, with the earnest sympathy of their friend and brother,

LEONARD COX, JR.

"Tis a Father's voice that speaketh,
"Yield thine earthly comforts up;"
"Tis a love that knows no changing,
Fills with tears thy bitter cup.
She, who was thy dear one, cherished,
Jesus calls from earth away;
May He help you, now in sorrow,
"Not our will, but thine," to say.
Clouds and darkness are around Him,
And He works beyond our sight;
Yet His mercy never faileth;
All His ways are just and right.
And His hand in mercy giveth
Comforts to the mourner's heart,
When from those we fondly cherish,
For a time He bids us part.
Jesus trod the way before us,
Scattered light along the gloom;
And His love still hovers o'er us,
While we weep around the tomb.
"Dearest one, we see thee triumph
In thy Savior's conquering power;
Death is vanquished! Sorrow ended!
All thy tears and sufferings o'er."
Rest in hope, a little season:
Darkness shall give place to day;
Soon the resurrection glory
Scatters all deaths right away.
Thou art gone before—we follow—
Help us, Lord, on Thee to lean,
Till we hear from yon blest mansion,
"Come, ye children, enter in"
Sweet the thought—He knows the sorrow
Which thy dear one's loss can give;
Once thine own, now His, He claims her,
In yon world of light to live.
"Tis His way—He ever leadeth
All His ransomed ones—His own—
Now in sorrow's night and darkness,
Till they reach His own blest home.
Then the triumph! Hark! It seemeth
Even now to reach the ear;
Halleluia! Jesus reigneth!
And with Him His saints appear.
Saved from sin, and saved from sorrow,
Every ransomed child He brings;
"Not to us, to Him be glory!"
Loud the heavenly anthem rings.

WASHINGTON, D. C., Nov. 1, 1863.

BROTHER BEEBE:—It becomes my painful duty to announce, through the "Signs of the Times," the death of my mother-in-law, Mrs. ANNA QUINT, relict of the late Dea. William Quint, of North Anson, Somerset county, Maine. The subject of this notice was aged seventy-two years, seven months and ten days. She was taken violently ill at first, and we supposed that her congestive chill, which she had when first taken, was the precursor of typhoid fever; but, alas! a short time soon revealed the shocking intelligence to us that she had that terrible and loathsome disease, small-pox. She lingered

about two weeks, during which every thing, seemingly, that medical skill and attentive nursing could do, was done; but the fatal shaft could not be turned aside from the destined object. We have the blessed consolation, received from her own lips, that, Death was disarmed of his sting to her; and that she was only a pilgrim here below, and that heaven was her home. The blow came suddenly, and fell heavily upon us; but we feel, at the present time, to kiss the rod that has smitten us, knowing that it is according to the will of God.

Fearless she entered death's cold flood,
In peace of conscience clos'd her eyes;
Her only trust was Jesus' blood,
In sure and certain hope to rise.

W. J. PURINTON.

NORTH BERWICK, Maine, Oct. 20, 1863.

BROTHER BEEBE:—In the last of August I sent you the obituary of sister LYDIA GRANT, wife of Lawson Grant, of Acton, and daughter of brother Peter G. Ford, of this place. If you have not received it, please insert this. She died July 9th, 1863, aged twenty-three years and twelve days. Her disease was quick consumption. The sudden death of this highly esteemed sister, has cast a gloom, not only over the family, but also over the church, and all of her acquaintance. Her many amiable qualities had won for her a large circle of friends, who feel deeply the weight of the dispensation. She was baptized and united with the church in 1858, and her seat was seldom vacant at our meetings. She was married but little over two months before her death. At her funeral, after she was carried to the grave, the singing choir, of which she was a member, in presence of three hundred people, sang fifteen verses, which had been composed for the occasion, by her eldest brother.

WILLIAM QUINT.

Old School Meetings.

OLD SCHOOL MEETING.—Brother Beebe, please publish a Yearly Meeting to be held with the Concord Church, two miles west of Cassopolis, Cass county, Michigan, to commence on Friday evening before the third Sunday in November, 1863, to continue Saturday and Sunday, to be attended by Elds. John Buckles, David Falley, Thomas Swortout and John Fisher. Also brethren Nathan Dewy and I. McGowen. Those coming from Jackson Co., Michigan, by their own conveyance, will call on Mr. James Jewell, one mile north of Cassopolis. Those coming by the Michigan Central Railroad, will leave the cars at Pokagon, where they will find conveyance. Those coming by the Michigan Southern Railroad, will take the morning train, and leave the cars at South Bend, and take the stage to the city of Niles, where they will find conveyance. Ministers, and brethren, and sisters, are invited to attend. And may the great Head of the Church be with us, is our sincere desire and prayer. Yours, in hope of eternal life,

WILLIAM JACKSON.

POKAGON, Michigan, Oct. 9, 1863.

Corresponding Letters.

THE Salisbury Baptist Association to sister Associations, Corresponding Meetings, and brethren with whom we are in correspondence and fellowship, sends this, her Annual Letter:

CHRISTIAN BRETHREN:—We have abundant reason to be thankful to the Great

Giver of all good for that we have been privileged in our isolated and lonely condition to not only enjoy another anniversary meeting, but to meet a goodly number of the ministering brethren from different quarters, receive assurance of their fellowship, and this special manifestation of remembrance and interest in our welfare. Amid the civil and political commotions that prevail around, we have experienced that our God could spread a table for us, and that we could sit down together and enjoy it under our own vine and fig tree. Our brethren from abroad have come to us as clouds full of rain, and we hope they have found it good to be here. We have felt greatly refreshed and strengthened, and desire to thank God, and take courage. While some of our Churches have been favored with an occasional visit from abroad, others have been passed by, and to numbers who are here this is the only preaching we have heard during the year.

You will see, by our Minutes, that one by one, our preachers have been taken away, until we are almost entirely destitute. Of course, you can not, and will not, expect us to reciprocate your correspondence by messengers. Such as we have we cheerfully and freely give. Our hearts and our homes are open to receive you when ever your way is open in providence. Come brethren, when ever you can, and visit us; and forgot not your tried and lonely little sister away down in this Peninsula. Come, and see how the vine languishes, and how long ere the pomgranites bud, and the tender grapes appear. Our meeting has been one of harmony and peace—one in which we have tasted the sweets of gospel fellowship. It has been largely attended, and we trust that many tried and mourning souls have been made to rejoice in the Lord, and joy in the Rock of their salvation. Our Churches all appear to be established in the truth, in the enjoyment of christian fellowship, and peace among themselves, and the attendance when ever they have appointments is large and solemn. Our next annual meeting is appointed to be held with our sister Church at Jones' Mills, Dorchester county, Maryland, to commence on Wednesday before the fourth Sunday in October, 1864. When and where we desire to be remembered, and to have the privilege of meeting a goodly number of your messengers, and of receiving your letters of love and fellowship.

S. TROTT, MODERATOR.

G. W. STATON, Clerk.

Marriages.

July 11—Near Clark's Factory, Delaware county, N. Y., by Eld. I. Hewitt, Mr. Alexander Sprague and Miss Mary Ann Roberts, both of Middletown, Delaware county, N. Y.

September 8—At the house of the bride's father, in Roxbury, by Eld. I. Hewitt, Hiram B. Corbin and Miss Abigail Burroughs, both of Roxbury.

October 10—At North Berwick, Maine, by Elder William Quint, Mr. William H. Hill and Miss Josephine Libbey, both of Sanford, Maine.

October 13—At Middletown, Delaware county, N. Y., by Eld. I. Hewitt, Mr. William H. Dean and Miss Elizabeth Hasbrouck, both of the former place.

October 24—At East Amwell, N. J., by Eld. P. Hartwell, Mr. James T.

Shepherd and Miss Clerinda Hixon, both of that place.

October 29—By Eld. D. L. Harding, at the house of the bride's father, Mr. George M. Leedom and Miss Elizabeth B., daughter of Elias Lefferts, all of Southampton, Bucks county, Penn.

CHANGE OF RESIDENCE.

HORSE HEADS, N. Y., Nov. 3, 1863.

DEAR BROTHER BEEBE:—Please notice, through the "Signs of the Times," that I have changed my residence, and my post-office address, from Otego, Otsego county, to Horse Heads, Chemung county, N. Y., and address me accordingly. Also that my stated appointments for preaching are at Burditt, Schuyler county, the first Sunday, at Pleasant Valley and Horse Heads the second and fourth Sundays, and at Waverly the third Sunday in each month.

ALMIRON ST. JOHN.

APPOINTMENTS.

LIVINGSTONVILLE, N. Y., Nov. 7, 1863.

BROTHER BEEBE:—Will you please publish the following list of appointments?

At Middletown, on Thursday evening, November 26.

At New Vernon, on Friday, at what ever hour you and the brethren may think best.

At the Clark School House, on Sunday, the 29th.

At Ramapo, on Monday evening, the 30th.

At New York city, on Tuesday evening, December 1st.

Will brother Lee meet me at Trenton?

At Hopewell, on Wednesday evening, the 2d.

At Philadelphia, on Thursday evening, the 3d.

At Southampton, on Friday evening, the 4th.

At Welch Tract, on Sunday, the 6th.

At Smyrna, on Tuesday evening, the 8th.

At Cow Marsh, on Thursday, the 10th, at 11 o'clock, a. m. Also at night.

Saturday, the 12th, at Salisbury, Maryland.

Also on Sunday morning, the 13th, at 11 o'clock.

At Rewastico, on Sunday, the 20th, at 11 o'clock.

At Jones' Mills, on Sunday, the 27th, at 11 o'clock.

At Church Creek, the first Sunday in January, 1864.

The third Sunday at Indiantown, at 11 o'clock, a. m.

Yours, as ever, G. W. SLATER.

DANVILLE, Penn., Nov. 11, 1863.

DEAR BROTHER BEEBE:—By request of brother Woolford, I send the following, to be published in the "Signs of the Times" at the earliest opportunity:

Appointments: ("The Lord willing.") I will be in Baltimore on Monday night, the 30th instant.

Church Creek, Wednesday and Thursday, December 2d and 3d.

Jones' Mills, on Friday, the 4th, and Salisbury on the first Sunday, which will be the 6th, and remain with the Salisbury church over Monday, and be in Philadelphia on Thursday evening, the 10th.

The brethren at the above mentioned places can make appointments for me to preach, at the times specified, at any, or all of the places, as they may choose.

Your brother in Christ,
D. L. HARDING.

Then they that Feared the Lord Spake OFTEN ONE TO ANOTHER.

WHEN saint to saint, in days of old,
Their sorrows, sins, and sufferings told,
Jesus, the Friend of sinners dear,
His saints to bless, was present there.

As members of His mystic frame,
Together meet to bless His name;
While humbly at His throne we bow,
As God with us He's present now.

O! bless'd devotion! thus to meet,
And spread our woes at His dear feet;
Call Him our own, in ties of blood,
And hold sweet fellowship with God.

His former visits we recount,
On Mizar's hill and Hermon's mount;
Yet still our souls desire anew
His sweetest, loveliest face to view.

I Sleep, But my Heart Waketh.

'T WAS the voice of my Jesus that spake,
When kindly He knock'd at the door.
I slept, but my heart was awake.
Lord, leave me to slumber no more.
How kindly He did me entreat:
"Come, open, my sister, my love."
But not all His language so sweet
My frozen affections did move.

"Come, open, my dove, undefiled;
Why dost thou thy Savior thus slight?
My head it is filled with dew.
My locks with the drops of the night."
With stupid ingratitude I
To frame my excuses began:
"My coat of profession laid by;
How shall I again put it on?"

The scandal of Jesus' cross,
I thought it my feet would defile
And loath this world's favor to lose
That lately had ceased to revile.
My Savior was grieved to the soul;
But just as He turned to depart,
He put in His hand by the hole,
And push'd back the bolt of my heart.

The force of omnipotent love
My heart, though languishing, felt;
My bowels began for to move,
My frozen affections to melt.
Though of late so unwilling to stir,
I rose, my Beloved to find;
I felt my hands dropping with myrrh,
Which He on the lock left behind.

I open'd, but O, He was gone!
I fainted with sorrow and shame.
My cursed lukewarmness I own—
There's none but myself for to blame.
It woundeth me sore to reflect
How tenderly 't was that He spake.
I treated His love with neglect.
O Lord, how my bosom does ache!

I call, but He answers me not;
I mourn, and most justly I may;
Me, also, the watchmen have found;
My vail they have taken away.
Young converts, take warning by me,
Of spiritual sloth to beware;
And O, when my Jesus you see,
Remember my case in your prayer.

Methinks while my story I tell,
And mention my Jesus' name,
My bosom with ecstasy swells,
And kindles my love to a flame.
There's something within me forbodes
That Jesus will see me again,
His chariot, I hear 's on the road;
Return, blessed Jesus: Amen.

W. HUNTINGTON.

Who Shall Lay Anything to the Charge OF GOD'S ELECT?

Who shall or can the Lord's elect condemn?

One in the Lord, they stand complete in him.

Jehovah hath pronounced them justified,
And Christ, their glorious Surety, for them died.

The Lord of glory is their common Head;
The Father all their sins upon Him laid;
He bore the whole of vengeance due to them,
And fully satisfied each legal claim.

He died, and dying, paid the dreadful score;
He rose again, and lives to die no more;
His resurrection proves the debt's discharge,
And all His saints with Him are set at large.

Thou art the resurrection from the dead,
And crowns of glory rest upon Thine head;
From sin and death Thou art for ever free,
And all Thy saints their standing have in Thee.

The battle's fought, the victory is won,
And up to heaven in triumph He is gone;
With the elect, seal'd in His heart and arms,
At God's right hand in glory now He reigns.

All government upon His shoulder rests,
The whole creation must His power confess;
All creatures, circumstances, and events,
He'll manage for the good of all His saints.

He lives to plead His righteousness and blood,
For their acquittance and their peace with God;
His heart's engaged to manage all their cause;
Their bliss He claims by all Jehovah's laws.

Christians, rejoice and triumph in His name,
Soon you shall with Him in His glory reign!
He can not, will not, ever with you part,
Nor death, nor hell, can rend you from His heart.

W. GADSBY.

BROTHER BEEBE:—Will you do me the favor to give the following note a place in the *Signs of the Times*? I would say to my numerous friends who have written me letters recently, that the reason that I have not answered, has been on account of not being able to write, as I have been sick eighty-one days, and now can scarcely write a legible note. WILLIAM J. PURINGTON. Washington, D. C., Oct. 8, 1863.

NEW POSTAL LAW.—As our present volume of the *Signs of the Times* is now drawing to a close, we deem it important to advise our agents and subscribers of the operation of the *New or Amended* laws regulating the rates of postage on this paper. To enable us to give reliable information on this subject, we have applied to the Post Office Department for instruction, and in reply we have received the following: "Post Office Department, Appointment Office, Washington, Aug. 17, 1863. Sir: The rate of postage on the '*Signs of the Times*,' a semi-monthly paper, published by you, when sent to regular subscribers, would be six cents a quarter, payable in advance. Instruction No. 36, of New Postal Law, provides that, 'Small newspapers not issued as often as once a week, devoted to the use of Sunday Schools, to Religion, to Education, &c., may be sent in packages, to one address, at the rate of one cent for a package, not weighing over four ounces, and an additional charge of one cent for each additional four ounces or fraction thereof.' A copy of New Law is sent you. See Instruction 36, and Table of Postages, page 14. Respectfully your obedient servant, ALEXANDER W. RANDALL, First Asst. P. M. General. Ed. Gilbert Beebe, Middletown, Orange Co., N. Y."

From these instructions it will be seen that a single copy of the *Signs of the Times*, to one address, will be six cents per quarter, or twenty-four cents a year, paid quarterly, in advance. And that four papers, directed to one address, weighing but four ounces, will be subject to the same postage, and no more than one copy to one address. Our paper weighs a trifle less than one ounce each, and as four ounces is only subject to one cent, and each four ounces to an additional cent, or one copy for three months is subject to six cents, and four copies to one address is only subject to six cents for three months, it will be well for our agents and subscribers to club together, and have, at least four papers sent together, to the same address. Observe: Four ounces is subject to the same postage as but one, and anything over four, and not exceeding eight ounces, is equal only to two single copies, and in the same proportion for a greater weight. Bundles then to be rated at but one-fourth of a cent each, should be arranged so as to have each package contain four, eight, twelve, sixteen, or twenty copies, and let every addition be of four ounces, or copies, and the subscribers arranging among themselves to pre-pay their postage at the respective Post Offices, quarterly, or yearly, in advance, and they will avail themselves of the lowest rates allowed. Otherwise they will have to pay four times as much. When there are four or more copies addressed to one Post Office, let the subscribers designate some one person to whose care they shall be addressed, and thereby they will save three-fourths of the postage which they would otherwise have to pay. Our subscribers in Canada need pay no attention to this new arrangement, as we pre-pay the United States postage on theirs to the lines, and their Canada rates will be as formerly.

Miscellaneous Notices.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "*Signs of the Times*," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large, or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle. PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express, to any place where they can be sent by express. Those who order it by mail, must send \$2 00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

TESTIMONIAL.
WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in due time, of the "*Miasma Antidote*." It gives me pleasure to say the Antidote is all you recommended it to be. Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a Finely Furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6 1/2, 7 and 7 1/2 octaves, we continue to make with all the Late Improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded. BOARDMAN, GRAY & Co., Manufacturers, Albany, N. Y.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

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BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., DECEMBER 1, 1863.

NO. 23.

Correspondence of the Signs of the Times.

MORRISVILLE, N. Y., Nov. 15, 1863.

BROTHER BEEBE:—I see by your last number, for Nov. 1, that brother Henry Ausmus, of Illinois, has given his views on Associations, and requested his brethren and sisters, with brother Beebe's consent, to give their views soon, through the "Signs of the Times." In the conclusion of your editorial reply to brother Ausmus request, you say, you did not give your views to prevent others from doing the same. Therefore without any embarrassment as being an intruder, I have concluded to communicate a few thoughts on the subject, but under peculiar circumstances; as I am just recovering from a violent sickness; this being the first day I have been able to set up any longer than to have my bed made; and now I can only write a few lines at a time.

I think I can say with brother Ausmus, I am not conscious of being governed by a wrong motive. I have had a long experience of the practical fruits of an Association as an appendage to the Baptist church. I have selected but one polar star by which to guide my frail bark through these mystic and conflicting elements in the religious world.

The first position I shall assume is that there is no authority in the word of God for the existence of such an organization. In our day if there are a number of christians who desire to become a church, a Council must be called, and a vote of that body decides the point. We find nothing like this in the constitution of primitive churches. There was no triumvirate for the testing of the faith of christians, or ministers who were already worthy members of a church:—no trial of ministers or churches for a non-conformity to apostolic doctrine and practice. Associations, General Assemblies, Presbyteries, Councils, Conventions, and Synods, in my opinion, belong to the same family of unscriptural intermeddling organizations. Usurpers that have proved a scourge to the church ever since they existed. They form a tribunal uniting legislative, judicial and executive: it is therefore taken for granted that an Association forms a Board of trial. Some Associations practice receiving ministers in their fellowship separate from the church over which they are pastor. If a church has a new minister, they say to the Association, We wish our minister to be received as a member of your body. This was exemplified in my case. I lived from a child in the centre of the Association, made a profession of religion, joined a Baptist church that belonged already to the Association; that church sent me as a representative to the Association, with a request that I should be received as a minister into that body. I attended the Association, reported my-

self; the Association appointed a committee for my examination. The committee met that evening, and I reported myself to them. As I entered the committee room one of the committee said to me, Have you been ordained, I answered him, I have. Then I was at liberty to go to my appointment. The next day the Association met again; the committee reported that they had examined the candidate and found all things right. The next thing I was requested to ascend the lofty pulpit and take a seat among the mitred heads; and then and there passed through a round of ceremonies, the number of which I never can call to recollection; but enough, I suppose, for it to be considered that I was brought into holy order.

There was another committee appointed at the time mine was, of a higher order, called, I believe, "A committee of Ways and Means. This committee was engaged in the cause of the perishing millions who were perishing daily for want of the means of grace. They reported next that they had taken the subject under consideration, and found that there was an imperious necessity of replenishing our depleted treasury for the benefit of those who were engaged in carrying out the benevolent plan of salvation in its various branches. How many separate and specific objects they pointed out, I do not remember; neither do I remember which of the numerous daughters of the horse-leach it was that cried for the first bounty; but I never shall forget the manner it was obtained. It was as likely to be this resolution as any, viz.

"Resolved, That in view of pressing necessity, there be a tax imposed of eighteen cents, on every member belonging to churches composing this Association."

After the resolution had been formed and the motion made, as in all legislative bodies, the subject was open for discussion. A number of telling speeches were made, the zest of which has passed my mind, except the remarks of their chief speaker. He said he had been traveling west to collect money for benevolent purposes, and that he had called on a very wealthy brother who was surrounded with flocks and herds, and requested him to contribute some of his substance for benevolent purposes. The man refused, saying, they had a minister to support, and that he was a poor man with a large family, and did not half live. I have known that man to start off on a Sunday morning to preach three sermons, when he had nothing in his house to eat but the milk of one cow for himself and family. The speaker paused, then, with a very strong voice exclaimed, Good God! Don't you think that those precious truths which dropped from the lips of that preacher into his heart, when he knew that it was the effort of the last drop of milk that his cow gave.

It told—I looked upon this at the time, if true, as a disgrace to the cause of God. After much had been said in favor of the motion, further remarks were called for, there was a man who was a representative of one of the poorest churches in the Association, and himself very poor, yet a man of piety, and of good report, arose to speak to the question; he said but a few words when there came such a mighty rush of hissing from the sacred pulpit that it filled the house, and the man was hissed down. I said in my heart, Is my brother offended, and I burn not? The rest of the session was conducted in the same tone. When they arrived at that part of their business to appoint a brother to write a Corresponding Letter, Elder G. was nominated—Immediately a voice was heard, "Brethren, I think we ought to appoint brethren who are capable of doing it. There was a great sensation in the assembly, I said in my heart, I cried in the congregation, I am a brother of dragons, and a companion of owls! To their assemblies, mine honor be thou not united. I immediately withdrew in every sense of the word, and have never met with them since, which is now more than thirty-five years ago. After that I united with the church at Peterboro, which belonged to the Oneida Association where still greater abominations awaited me. I found the church in a very low state; we could rally only twelve or fifteen members on a Sunday, all told. In the course of the second year, the Lord visited and redeemed his people. I baptized forty-five, and many were added also by letter. All this was accomplished without the aid of any of the modern appliances for getting religion. In the midst of this unusual prosperity of the church, the Masonic war broke out upon us, like a mighty flood. The church foresaw the coming storm and endeavored to escape by requesting the Association to dismiss her to join another. This request of the church was granted on the first day of the session; but the leading spirit of the Association was not present on the first day until night. When he found what had been done he went to work, (when men slept) and found some seven or eight pliant tools ready to assist him in his dirty work, and late in the last day of the session, after all the business of the Association had been accomplished, the Association in a state of confusion, many leaving for their homes, the motion was made that the Petersboro church be restored to the Association, and it was carried by eight votes. Then a motion was made that the Whitesboro resolution in regard to Speculative Free Masonry should be adopted in thirty days, or be dropped from the Minutes, and the Clerk of the Association was instructed to inform the churches of the same. The fatal day arrived, and there were found five

churches that did not submit to the decree. The Minutes soon came out with the names of these five churches on the backside leaf, as unassociated churches. They remained in a separate state until the meeting of the Association. The next year, without their knowledge or desire, they were restored back. In the meantime the Association sent and encouraged her ministers to preach and break bread to the disaffected part of the church within hearing of our meeting house. The fruits of this wicked intermeddling of an Association with the liberty and independence of a gospel church was woful. Two of the five have become extinct, and it would have been for the honor of the cause if Petersboro had followed their example; for they, long ago, let out their Meeting-house to the Methodists.

I have given you, reader, the out lines of two cases of two Associations which, in their legislative authority committed gross insult and injury upon the churches and individuals; and as I was personally concerned in both cases, I thought best to select these, as I knew them to be true; and because I sensibly feel at this late hour, both in my mind and body, the sufferings which I endured at the hands of these disturbers of the peace of Zion. If any one by special pleadings should attempt to refute what I have said in relation to the fruits of such conduct, on the part of Associations, on account of the many blessings they have been instrumental in conveying to thousands, and the abundance and fulness of joy and happiness the saints enjoy at their meetings, let such remember that the question at issue is not whether associations have done less mischief than good, but are they appointed of God? The plea, that a church is safer from the intrusion of false teachers than when holding a separate standing:—to this I answer that I never knew an imposter detected by an Association. I have known three churches standing separate for between thirty and thirty-five years, and knew them to be harmed by no imposter. For the stability and safety of the church, I refer the reader to the admirable views of Eld. Trott, found in the last number, for November 1st, 1863.*

D. BLAKESLEE.

* We presume the views referred to, are those presented in the Circular Letter of Salisbury Association, written by Eld. E. Rittenhouse, and signed by Elder Trott, as Moderator, and George W. Staton, clerk.—Ed.

MAPLE GROVE, Virginia, November, 1863.

DEAR BROTHER BEEBE:—If you will allow one so unworthy as I am to so address you; although we are almost strangers to each other in the flesh, I have a hope that God for Christ's sake has pardoned my sins, and I feel inclined to give you a short account of my experience. In the first place I was a Methodist for more

than thirty years, and I may say I was rocked in the cradle of Methodism, and I thought I could be nothing else; but the Lord would have it otherwise. Oh what trials I have had! A Baptist, I said I never would be. I often went to their meetings; but only to find fault, for I could not bear them in my sight, and their doctrine I did not believe. But three years ago, there was a great change come over me; it was the day on which brother Tannel was baptized. There were two colored persons baptized in the morning, and brother Tannel in the afternoon. I never shall forget that day: it was the first time I ever thought myself a sinner. My feelings at that time, I can not express. Then my troubles began, and I did not know what to do. I wept and tried to pray, but could only say, Lord have mercy on me. I did not want any body to know my distress, but wished to keep it all to myself. So time went on till June, when my husband related his experience and was received as a candidate for baptism. That appeared to me worse than all; for then I was left by myself; and Oh! what I suffered none can tell but those that have experienced the same. Oh! I thought what would become of me, if I died in that state. What to do, I knew not. I tried to pray the Lord to have mercy and forgive my sins, but all in vain; for it was not to be so; I had not mourned enough—the Lord's time had not come; but I did not think about that, for wherever I went, or whatever I was doing my constant cry was, Lord have mercy on me. What shall I do to be saved! But Oh! what nights and days of sorrow and distress I had to pass through. But my cup was not yet full. There was another trial which I least expected, this cruel war broke out, and very friends had to part, and some to meet no more on earth. And then a dreadful blow fell upon me; my son was killed, the idol of my heart! Oh! that was a sore trial. I thought I should lose my reason. Oh! what sorrow, it laid me on my bed, sick, and I thought I could not live. But my time to die had not come, and I could not die, for the Lord knew what was best for me, for he had a purpose in it all. I was brought to see it was all the Lord's doings, and that I must be still, and I prayed that he would make me willing to say, "Thy will be done." And I thought, if the Lord would only have mercy on my poor soul, and pardon my sins, and shed abroad his love in my heart, I would give up all the rest: but Oh! that was not to be; I had to go weeping and mourning for days and months. All I could say was Lord be merciful to me, a poor miserable sinner, unworthy to live and unfit to die. Oh! I thought if some one would say something to me how glad I would be; but even that was denied me. I thought every body was happy but me. But my way was all marked out, and I had to walk in it; and then the people I had hated so bitterly were the only ones I wanted to be with. And when their meeting times came, I was there, if I was well. And when the time came for the meeting of the Association, how much I desired to go; it was all I could think about. And then if I went, I was not fit to be where such good people were. But I went, and I have thanked the Lord for it many times; for it gave me so much comfort to be there, I heard

you, brother Beebe, and many others preach, and it seemed to me, that I had met with those who had told me all that I had done, and my mind was made clear on the subject of baptism. I was sorry when it was over and I had to come home. But Oh! my unworthiness! I felt that I was nothing. Sunday and Monday passed, and Tuesday night I thought I could not go to bed; that if I did, I should not live till morning, my burden was so great. I went to bed however, but it was some time before I could sleep, but before day I awoke, and the first thoughts in my mind were, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him." I opened my eyes and it was yet dark in the room, but I could sleep no more for a long time. But when I awoke in the morning, it was the same thing, my burden was all gone; and I said, Surely the Lord has pardoned my sins, for my burden was gone and I felt so light that it seemed that I could fly, I was so happy. But ah! that was not to last long; for the tempter come and tried me sorely; and I had doubts, and fears, and trials, but I could say, Lord grant me grace, and I can stand it all; and he did give me all I asked for. Ah! how many happy seasons have I had by myself, when there was no one present, I could rejoice that I was born to die. Thus things went on with me, until I thought I must tell somebody. So when there was preaching again, I met with brother Purington, and told him, must I say, something, and an invitation was given, and I do not know what I said to the church; but I was received for baptism; and on Sunday two weeks, I was baptized, and O what a happy day it was to me. I did not feel it any cross. You know what my feelings were, better than I can tell them. But Oh! the trials I have had since that time, I feel so sensibly my unworthiness, and my littleness, for when I would do good, evil is present with me; and the things I would, I do not. But I do hope the Lord will give me grace, and strengthen me to stand, and bear all the trials and temptations to which I am exposed in this life, and when done with this world, give me a home in heaven, this is the prayer of your unworthy sister, if a sister at all. And I hope the Lord will spare your life, if it is his will. Dispose of this as you think best, and all will be right.

Your unworthy sister,

MARY A. GRIMES.

KNIGHT'S LANDING, Cal., October 15, 1863.

"Have mercy upon me, O God, according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my secret sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Psal. li. 1-4.

BROTHER BEEBE:—As I have some room left on my sheet I will offer a few reflections on this psalm.

The psalmist appears to have felt a very deep sense of his sins and iniquity when he thus wrote. And having been taught by the Spirit that God is not only a sin-pardoning, but also a soul cleansing God, he could in faith offer to him this petition.

Have mercy on me, O God, according (not to my deserts, or the ridged demands of thy law, but according) to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions. This language is not peculiar to David, but it expresses the heartfelt desire of every heaven born soul that has been brought to know himself, for the religion of the heavenly birth is the same in all ages, and throughout all nations. Every self condemned sinner, with David will acknowledge his transgressions and sins, for they are ever before him, and he knows they are against God. Against thee, and thee only have I sinned and done this in thy sight. Thus the poor quickened, guilt stricken sinner, acknowledges the justice of God, and condemns himself. Why? David answers, Behold I was shapen in iniquity, and in sin did my mother conceive me. Oh! here is the underlaying principle, my native pollution. I am all that is bad; there is no good in me. I am justly condemned, and God is justified in his judgments, and clear in my condemnation. What am I but a mass of corruption, all saturated with iniquity. How then can God pardon and save me, and remain pure and just? Let David tell how it is done. "Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me." Thus the psalmist expresses exactly what every sin sick soul really needs, and what he desires above all things. But how this can be done never entered his mind, until it is by the spirit of God revealed to him. He sees no way of escape. Like the Israelite at the Red Sea, or like those Jerusalem sinners which were pricked in their hearts on the day of pentecost, and cried out, "Men, and brethren, what must we do?" There is no way of escape. Oh whither shall we flee to escape the divine presence. "If I ascend up into heaven, thou art there, or if I make my bed in hell, behold thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea, there will thy right hand hold me." Thus the convicted sinner bemoans his hopeless state, until the gracious Lord relieves him of his distress, by pouring into his wounded heart the oil and wine of divine consolation. Then he is made to rejoice when the Savior removes from him his sins, and purges away his iniquity, and sits him at liberty, showing him how God can be just and the justifier of him that believes in Jesus. Then the broken bones rejoice, and he can rejoice and glory in Christ as his Lord and Savior. Then with the psalmist he will perhaps say, "Come and hear, all ye that fear God, and I will declare what he has done for my soul. He hath taken me up out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to my God." Yes, he desires to praise him, for he is worthy, for he has done it all; for I was utterly helpless, and could do no part of the work. Hence he will say, "My heart is fixed, O God! my heart is fixed, therefore will I sing and praise thee with my glory. Brother Bee-

be, if you can find any thing comforting in this that will comfort any of God's dear children, please put in order for the press and give it a place in the "Signs of the Times; otherwise, cast it to the flames, and all will be satisfactory to me. May the good Lord bless you in your labors, is the prayer of your brother in tribulation, yet in hope of eternal life.

B. NEWKIRK.

NEAR SUMMIT, Iowa, Oct. 11, 1863.

DEAR BROTHER BEEBE:—I am once more permitted to write a few lines, and I still have a name among the despised followers of the Lamb, and although few in number, I am glad the brethren and sisters still continue to write, and publish their communications, through the "Signs of the Times;" for now, I think, is a time in which they who fear the Lord, should speak often one to another. This is truly a dark and cloudy day, which makes the good news which is published in the "Signs of the Times," doubly precious, especially to those that hear no more gospel preaching than I do; but I am constrained to tell you of a feast which I lately had at the Des Moines River Association, on the third Sunday in August: it was a delightful meeting. All was peace and harmony throughout, and not a discordant note was heard. We had sixteen delicious sermons preached, and you may judge that I feed greedily on them, for I had been hungering just one year, in which time I had not heard a sermon. It was truly a delightful and refreshing season to me. There were twelve preachers present at the meeting, and they all seemed to be of one mind, and one spirit, and all speaking the same things. O! how delightful it is for brethren to dwell together in love!

Where e'er I rove, where e'er I dwell,

If but a saint I meet—

A lover of the truth of God,

I think that meeting sweet.

Dear brethren, is it not a privilege for which we ought to be very thankful, as there are so many of our dear brethren and sisters deprived of the privilege? But I do hope the time may yet come when our brethren, especially those at the South, may enjoy the privilege of meeting with us, and of hearing from each other, as we have been wont to do in years that are past. I have felt a deep sympathy for our dear old father Trott, and those who, in like manner, have suffered. But let all the Lord's tried ones remember that, "If God be for them, who can be against them?" And while they trust in him, they have nothing to fear, for he will surely be with and sustain them. His promises can never fail. He will give them grace according to their day, for he has loved them with an everlasting love, and with loving kindness hath he drawn them. Yes, he has showered blessings down on us, even when we have not asked for them. When I contemplate the goodness of God to me, and feel the ingratitude of this poor sinful heart of mine, I wonder that I am permitted to enjoy so many blessings; for when I would do good, evil is present with me: and the things which I would, I do not. But my greatest comfort is to know that my Savior changes not; for,

"Though I have him oft forgot,
His loving kindness changes not."

I must draw my imperfect scribble to a

close. I often feel sensible of my ignorance, but never more so than when I attempt to write for publication; and some times resolve to never attempt it again. But at other times I can not refrain from casting in my mite, small as it is. But ignorant as I am, I think I do know I love the society and fellowship of the saints, and delight to hear of their welfare, peace and prosperity, and to read the communications of the dear children of God, testifying that they love the truth, and renounce their own of righteousness, and rejoice in Christ Jesus, and have no confidence in the flesh.

Brother Beebe, do with this as you think best, and all will be right. May the blessing of God rest upon you, and all who are of the household of faith, is the prayer of your unworthy sister,

MARTHA E. PRICE.

BERLIN, Maryland, Nov. 6, 1863.

ELDER G. BEEBE:—I can truly say I am hungering and thirsting for the preaching of the truth as it is in Jesus. But when I read the word of God, and try to meditate upon it, my mind is often shrouded in darkness, and doubt. Some times indeed a blessed light seems to break in upon my benighted soul, and then what a heavenly joy fills my heart! I feel as if I could tread this vain world beneath my feet. I can look up to heaven and say, Come Lord Jesus, come quickly. I feel what I hope is a foretaste of heavenly joys, and I try to hold on and not let them slip away from me; but, like a blazing meteor, they soon die out, and all is dark and gloomy again; a dark cloud seems to rise up between my Savior and poor unworthy me; this cloud is my sins; my wicked, corrupt, deceitful heart, shuts out all the glorious sunshine of the Sun of Righteousness, and I am left to doubt, to grope in darkness, some times almost concluding I have entirely missed my way, that surely the road that leads to heaven is not so dark and gloomy as mine seems to be, and I am almost ready to give up all for lost. When some thing, like a lightning flash, from the world of glory, again illuminates my path for a few moments, I thank God and take courage, fully believing this is the way that leads to the Heavenly Canaan—and so I am led along, some times in the light, and often in darkness—but, thank God, still with a little hope, that by and by, I shall see that glorious light without an intervening cloud between, and forever sing the praise of him who has guided my wandering feet through all this gloom to his bright and happy abode in heaven. I know his purposes must stand, and all the hope I have of eternal life is that Christ has said, "All the Father hath given to me shall come to me." If I was given to him in that everlasting covenant, notwithstanding all my sinfulness, doubts, darkness, and fears, I shall finally see his face in glory. My brother, I must ask you to pardon me for this long and uninteresting scribble. I only intended to write you on business, but have almost filled a sheet. May the Lord spare you long in the proclamation of the truth. The "Signs of the Times" is ever a welcome messenger, laden as it is with gospel truth, and christian experience. Your unworthy brother,

G. W. STATON.

PRATTSBURGH, N. Y., Nov. 14, 1863.

ELDER BEEBE—DEAR SIR:—For two years, or there abouts, we have had your

welcome "Signs of the Times" in our family, and I feel that I can not deny myself so great a luxury, in these times of dearth and drought of spiritual food. My dear husband was a lover of the glorious doctrine of, Salvation by Grace; and grace alone, unmixed with works, and looked forward with pleasure to the arrival of your little sheet, which did often, and I may say, always cheer us on our pilgrimage through this vale of sorrow, and of tears. For seven years he had been an invalid, and this made the "Signs" a welcome guest to him. On the 13th of last May, he sweetly fell asleep in Jesus. We do believe he has gone to that land where the inhabitants thereof shall not say, I am sick,—no more pain, nor parting. I trust that God will perfect that which concerneth me, and through his own abounding grace bring me, together with the three little ones whom he hath given, to meet again that loved one, who hath gone before, to sing the song of redeeming love, unto him who hath washed us in his own blood, be glory and honor. I do not know for how long a time my dear husband had paid, but I will enclose to you one dollar for the coming year. If there be any arrearage, please advise me, and I will try to pay it. I can not forego the pleasure of hearing the sweet words of comfort from God's chosen ones.

Yours, in christian esteem,

MARY J. EDDY.

HANNIBAL, Missouri, Nov. 12, 1863.

DEAR BROTHER BEEBE—I hope I shall be able to keep your list as large as at present, and may be enabled to increase it at the beginning of the next volume. The brethren seem much pleased with the paper, and indeed I can not see how any child of grace could be otherwise. In the midst of the troubles the brethren seem much united, and in fellowship, and our meetings are well attended most of the time. We had at our meeting last Sunday several visiting brethren, among whom were several preachers, and we had a refreshing season, which we trust was "from the presence of the Lord." O! what consolation there is in the gospel, especially in such times as these: and "how good and pleasant it is for brethren to dwell together in unity." O! may the Lord cause the strife in the land to ease, if it is his good pleasure, and that brethren every where may enjoy the privilege of correspondence, union and fellowship, as formerly. We know that we are one people, throughout the world, and "not reckoned among the nations," and although earthly governments may fall, and confusion overspread the earth, yet this people shall remain one; union and fellowship will prevail, for no weapon that is formed against them shall prevail, and every tongue that shall be raised against them, they shall condemn. This is their heritage, and their righteousness is of the Lord. O! may it be our privilege to realize this blessed truth, and the praise shall be the Lord's.

In much haste, I am, as ever, yours,

W. F. KERCHEVAL.

BROTHER BEEBE:—My lot is at present where I can hear nothing preached but the *do and live* doctrine, except through that precious medium, the "Signs of the Times," which come to me with tolerable regularity, filled with cheering

proclamations of Peace on earth and good will to men. Sometimes in reading the delightful communications of the brethren and sisters, my soul has been refreshed as with heavenly dew, like the Oil that was poured upon the head of Aaron, which ran down his beard, that went down to the skirt of his garments.

HENRY RICHARDS.

MISCELLANEOUS.

Minutes of the Sixth Annual Session
OF THE
CONFERENCE OF OLD SCHOOL
PREDESTINARIAN BAPTISTS,
OF WESTERN NEW YORK,
HELD AT RIKER'S HOLLOW,
STEUBEN COUNTY, N. Y.,
JUNE 24 AND 25, 1863.

MINISTERS PRESENT,

Elder N. D. Rector, Elder Jas. Bicknell,
" Levi Chatfield, " Thomas Hill;
" A. St. John, " G. Beebe,
" Isaac Hewitt, " Gab'l Conklin,
" J. P. Smith, " L. Cox, Jr.

Introductory sermon by Eld. Leonard Cox, Jr., from Heb. ii. 10: followed by Eld. Gilbert Beebe, from Rom. viii. 23. After a recess, by Eld. James Bicknell and Eld. A. St. John. After which, the Conference organized by choosing N. D. Rector, Moderator, and Perry West, Clerk. The call for communications from churches was responded to by Eld. Rector, of South Dansville church; brother Storms of Melvin Hill church, and by brethren from various parts, where there are no organized churches.

Visiting brethren, and messengers, were invited to a seat with us. Communications were received, viz:

Warwick Association, minutes, by Elds. G. Beebe, G. Chuklin, L. Cox, Jr.

Delaware River Association, minutes, Eld. G. Conklin.

Lexington Association, minutes, Elds. I. Hewitt, A. St. John.

Delaware Association, minutes, Eld. G. Beebe.

Baltimore Association, minutes, Eld. G. Beebe.

Chemung Association, minutes, brethren Holley and Jaquish.

Resolved, That any brother present, who may attend Associations, or Corresponding Meetings, be our messengers.

Appointed brother P. West to prepare a Corresponding Circular, to be published with these Minutes, in the "Signs of the Times."

Appointed brother E. West to write a Circular Letter for next year.

Appointed to hold our meeting next year at South Dansville, Steuben county, N. Y., on Wednesday and Thursday after the third Sunday in June. Adjourned.

Preaching to-day by Elds. Hill, Hewitt and Conklin.

N. D. RECTOR, MOD.

P. WEST, Clerk.

CORRESPONDING CIRCULAR.

The Ministers and Brethren of the Old School Predestinarian Baptist Conference, of Western New York, in session at Riker's Hollow, Steuben county, N. Y., to our sister Associations in correspondence with us, greeting:

DEAR BRETHREN IN CHRIST—

Our meeting has been harmonious and agreeable in every sense: Our hearts have been cheered by the coming of your

messengers, and our spiritual strength renewed by your messages of love and fellowship, and by their preaching to us the doctrine of Christ in its power. We feel to take courage and press on in the path which is marked out for the saints, although we have no confidence in our ability to do one good thing, knowing, as we do, the corruptions of the human heart, and its proneness to evil; full evidence of which we have in the development of our national calamity, which now rests upon us. While the enemies of our country are plotting the destruction of our privileges, we know that the Almighty encircles in the arms of his love the children of his choice, and will suffer no evil to befall them, beyond what is for their good and his glory. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. And whether in this fratricidal strife, this government survives or perishes, is a worldly consideration, which does not in the least retard the ultimate accomplishment of God's purpose towards his spiritual kingdom, the subjects of which we profess to be, and hope we are. While we interest ourselves as good citizens in the temporal welfare of our common country, and the temporal government under which we live, let us not forget that we are members of a spiritual kingdom, which is not of this world, whose King is in Zion, where centers all our hopes of future bliss, and from whence we receive all our supplies of food, strength and munitions for the warfare, in which we wrestle not against flesh and blood, but against principalities, against powers, and against spiritual wickedness in high places. Let us take unto us the whole armor of God that we may be able to stand in the evil day, and having done all to stand. Having that noble girdle on our loins, and the breast-plate, and our feet shod with the preparation of the gospel of peace, taking also the shield, the helmet, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the spirit, watching thereunto with all perseverance, and supplication. What an impregnable panoply! How secure from the fierce assaults of the enemy!

Our next meeting will be held at South Dansville, on Wednesday and Thursday after the third Sunday in June, 1864, when and where we hope to receive testimonials of your love and fellowship in the persons of your messengers and correspondence by Minutes and letter.

N. D. RECTOR, MOD.

P. WEST, Clerk.

Inquiries after Truth.

Mark xiii. 13, 14: 19 and 20.

Will brother J. F. JOHNSON, of Kentucky, give, through the "Signs of the Times," his views on Mark xiii. 13, 14: 19 and 20? More especially on the words, "But when ye shall see the abomination of desolation, spoken of by Daniel, the prophet, standing when it ought not, let him that readeth understand," and oblige your brother, if a brother at all, in bonds,

HENRY RICHARDS.

Ottumwa, Kansas, Oct. 26, 1863.

Eld. JOHN FISHER, having changed his residence from Northville, Wayne county, Michigan, desires his friends to address him at Oakford, Lenawee Co., Michigan

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1863.

ASSOCIATIONS.

REMARKS ON ELD. BLAKESLEE'S LETTER.

It is not our desire, or intention, either by *special*, or *common pleadings*, to encourage a controversy on the subject of Associations, as, to our mind, there are many other subjects, at this peculiarly trying time, of vastly greater importance to the peace, comfort, and edification of the people of God, which claim our columns. Especially should we regret to enter the list with a veteran of the cross, whom we so highly esteem, as our brother BLAKESLEE. Indeed, had he confined his remarks to the issue, as stated, and defined, by himself, in the closing portion of his article, there would probably have been no room for controversy. But the principle part of his letter is confined to the extravagant proceedings of two New School Baptist Associations, which probably all but New School Baptists would blush to be concerned in. Now, in justice to the Old School Baptists, it should be known that no such high handed proceedings have ever been tolerated among them.

In our reply to brother AUSMUS we stated that an association of churches may be any thing the associated parties choose to make of them. We admit that brother BLAKESLEE has given two sad examples of the prostitution of the name, but we can not perceive that he has even attempted to show that all associations of churches are unscriptural. He says the question at issue is not whether they have been productive of more good than evil. Neither is it, we presume, whether there have been instances in which they have been perverted to be the most outrageous instruments of tyranny and oppression. We presumed that the question of brother AUSMUS related only to associations of churches as they are recognized by the Old School Baptists.

Two questions seem to us to be involved:

FIRST—Do the scriptures warrant any association of gospel churches, for any purpose whatever?

SECOND—If they do, are ours such as the scriptures sanction?

If, by a careful and prayerful searching of the scriptures, we find that the primitive churches did associate together, then we have clearly authority for them by apostolic example. And, however much wicked men may pervert them, the example of the primitive churches can not be thereby invalidated. The pattern and example of primitive saints associating in churches is admitted by brother BLAKESLEE, although it is known to him that there are very many religious organizations called churches, whose practice is as grossly anti-christian as that of the two Associations instanced by him.

The primitive christians, and churches, either did, or did not, under the direction of the apostles, associate together. We assume that they did, as individual christians, associate in church relation; and, as churches, so far as to recognize, correspond, and, so far as practicable, unite together for social devotion, and for mutual advice, and edification. While none were allowed to lord it over God's heritage. Without any kind of association,

there could be no union, sympathy, or identity; but, we have palpable evidence, that the apostolic churches did maintain a correspondence with each other; and their members met together in such harmony for the worship of God when ever they found opportunity, without regard to what particular branches of the church they belonged. This is evident from the fact that Timothy, and Titus, though pastors, (or bishops,) of particular churches, had a charge to ordain elders, and attend to other services in sister churches. All the churches of Galatia were addressed as one community, or association of churches, in one epistle, written to them by Paul. Messengers were, some times, sent from one church, or churches, to another church of the same faith and order. It would be difficult to find an instance where christians, or churches, of the primitive faith and order, ever refused to associate together when favored with opportunity because they were members of different branches of the church of Christ. It is not our impression that the churches of the apostles' day were as formal in their distinct organization as they are now. But, where two or three were gathered together in Christ's name, there Christ himself was in their midst; and if, as at Pentecost, the number were increased to thousands, they were still of one heart, and one mind. Hence, we read of "The church in thy house," as well as the church in a city, or nation.

None of the branches of the church of Christ can any more be independent of the other branches than any one member of a natural body can be independent of its fellow members. The hand can not say to the foot, I have no need of thee, nor the eye to the ear. Christ says, "I am the Vine, ye are the branches." "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." This figure seems to represent the perfect vine as embracing all the branches which have grown out of it, and all alike invigorated and made fruitful by their common relation to the whole vine. A still stronger figure is used by the apostle, 1 Cor. xii. 12, 13, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized in one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." The same apostle also in Ephesians iv. dwells largely on the vital and inseparable unity and fellowship of all the saints at Ephesus, and all the faithful in Christ Jesus, where ever they may be: "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, One Faith, and One Baptism. One God and Father of all, who is above all, and through all, and in you all;" and in the twenty-fifth verse he adds, "For we are all members, one of another." Now, can such identity and vital union exist without association? without harmony of action? Can one member be independent, or have no need of all the other members? Can the foot travel on, and leave all, or any of its fellow members behind? Can all these members, which make up the perfect and complete body of Christ, being many, keep the unity of the spirit in

bonds of peace, and yet hold no correspondence, or association, together? We presume brother BLAKESLEE will not assume that they can. But still the enquiry returns, Do all these scriptures justify the association of churches in the manner in which they are held by the Old School Baptists of our day? The affirmative or negative response must depend on how they are held or practiced by the Old School Baptists. It is more than possible that some of our Old School Baptist Associations may practice some things which are not justified by the law of Christ. We would all do well to look to this. Brother BLAKESLEE found in the New School Baptist Associations, which he has referred to, "legislative, judicial, and executive," powers assumed. None of which have we ever found in any of our Old School Baptist Associations. Neither the churches, nor even the apostles, were ever invested with legislative power. Christ has made all the laws his kingdom can ever require. The apostles are enthroned in the church to *judge* the twelve tribes, but not to make any new laws. Nor has the church any judicial or executive power beyond that of strict obedience to the laws of Christ as adjudged and defined by the inspired apostles. In obedience to Christ's laws, as expounded, by the apostles, the church, and every member thereof, whether individually or associated, are required to with-hold their fellowship from the hidden works of darkness, and to withdraw from every brother that walks disorderly. But the rule of order by which the extension or suspension of fellowship is to be regulated, is the law of Christ. Those unassociated churches in the north and north-western part of this State, are only unassociated in *form*. That is, they reject the name and formalities of Associations, because, as we presume, they became so disgusted with the abominations, which they have witnessed in the associations in their vicinity, that they are jealous of all formal associations. But they are in reality associated in a form of their own, which they consider less objectionable. It is common with them to hold Yearly Meetings, at which brethren, and sisters, and Elders, come together for social worship, and mutual correspondence, and, for aught we could perceive, they really associate, freely by meeting and greeting each other in the love and fellowship of the gospel; and they appear to be as fond of associating in their way as those who organize for conducting a more general correspondence with the Churches and Associations scattered abroad. Our ministering brethren from that vicinity also occasionally visit our Associations, and associate with us, and we hope enjoy the seasons with us.

Now, we do not wish to be understood as advocating any of the excesses, or abominations, which prevail among the New School order, which are complained of by brother BLAKESLEE, but we wish to discriminate between a christian and an anti-christian Association. There is some thing social in the very spirit of christianity, which should be cherished by all who can appreciate it.

"Let brotherly love continue." "For-sake not the assembling of yourselves together."

These injunctions are not restricted to organized branches of the church of God,

but they are addressed to the whole brotherhood; and we believe if ever there was a time when they that fear the Lord, should meet frequently, and speak often one to another, that time is now.

Some have objected to Associations because they drop from their connection such churches and associations as they believe have departed from the faith. But do not the unassociated churches do the same? And are not the brethren individually required to do the same?

"Happy is he that condemneth not himself in that thing which he alloweth."

When churches depart manifestly from the faith and order on which our fellowship is based, we are bound, individually and collectively, to with-hold from them our fellowship, or recognition, until they return to the order of the house of God.

Indeed we are greatly mistaken if we have not witnessed great evils growing out of the oft reiterated cry of the independence of churches. How far is a church independent? It is simply this: A church of Christ, in gospel order, governed only by the word and spirit of the gospel, has authority to discipline her own members without interference from any other organized body, court, or council, on earth; and her decisions are entitled to be respected by all other churches. But churches, as well as individuals and Associations, are liable to err, both in the spirit and letter, and, in such cases, she has no right to drag other churches, or individuals, in to any disorder, or heresy, whatever. And, any church who feels a consciousness that she has acted in the fear of the Lord, been governed in her actions by the Divine rule, will rather court, than shun, investigation. She will frankly say, Come and behold our order: for if she is governed by the spirit of the gospel, she will desire to secure the confidence and fellowship of all her sister churches. We always regard it as a suspicious circumstance, when churches, ministers, or other individual members, put themselves upon their dignity, and bid defiance to their sister churches, under the plea of independence. It is virtually saying, We regard not your approbation—we do not appreciate your fellowship, or care for your correspondence. Certainly such is not the way pointed out in the Divine rule for "Keeping the unity of the spirit in the bonds of peace." "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God." John iii. 20, 21. This rule bears the sacred seal of the Eternal King, and may be relied on with implicit confidence.

Again, in conclusion, we wish to say that our object in this article is not to disagree with the views of brother BLAKESLEE, for we as decidedly disapprove of the ungodly course which he condemns as he does, but our design is, while we repudiate and condemn the wrong, to discriminate between the right and the wrong, and we trust that he will understand and appreciate our motive.

We can not resist the conviction, from an experience of fifty-two years, that a general meeting of the Elders and brethren, and sisters, of churches of the same faith and order, once a year, or

oftener, if convenient, is both lawful and expedient. The primitive churches, and members, did meet as frequently as possible for mutual edification, without any restriction on account of distinct organization into separate branches, and every expression of admonition recorded, to our understanding, tended to encourage, if not to absolutely enjoin such gathering, as both duty and privilege. If churches are to isolate themselves from each other, pay no regard to the order, nor seek the general welfare of the whole body, what is to become of that sympathy, concert, and identity, which is to distinguish all the members of Christ as one body, animated by one life, fed at one table, on the same food, having but one and the same interest, and all bound to the same destiny? Why should a single branch of the church wish to isolate herself from her fellow branches, and eat her morsel alone? The very spirit of vital christianity calls for association. "Come and hear, *all ye that fear the Lord*," whether belonging locally to this or that branch, all who fear the Lord and obey the voice of his servant, are members of one Christ, governed by one Head, constituting but one body, and members one of another in a union so close, and sympathy so vital, that if one member suffers, all the body feels the pain. We do not argue that for such association any distinct organization or written constitution is indispensable, only so far as may be useful to preserve harmony and good order. The Yearly Meetings in some sections, and Conferences, or Corresponding Meetings, in other sections of the country, may secure all that is desirable. But those who are partial to the one form should be slow to censure their brethren who see cause to promote the same object substantially in another form, unless such form shall be manifestly subversive of the order of the gospel. Not only the organized associations, but all other forms of meetings are liable to abuses, and it becomes the saints to watch diligently, and see that all things be done decently, and in order. The abominations of the New School, and of anti-Christ in general, are not confined to their Associations, but are equally prevalent and manifest in their churches, and in all their meetings and conventions, we are not to reject any form of order merely because they have abused it, for they defile what ever they lay their polluted hands upon. But let us prove all things, and hold fast that which is good.

ROSE BOOM, N. Y., Sept. 5, 1863.

BROTHER BEEBE:—If it will not be too much trouble, please give your opinion, through the "Signs of the Times" on Romans xiv. 5, Gal. iv. 10, and Col. ii. 16. I do not ask your views on each of these verses, separately, but as they all seem to embrace the same subject. What I desire to know is, whether christians are required to observe the Sabbath as now kept by most professors of christianity? By giving your opinion on this subject, you will much oblige your brother in Christ, if I am worthy to be so called.

ISAAC TUCKER.

REPLY.

ALTHOUGH we have frequently given our views on the subject of the Sabbath, we do not hesitate to say, we know of no Divine authority requiring christians to observe a

Sabbath in the manner in which the first day of the week is generally kept by most professors of christianity. So far as our knowledge extends, the great majority of modern Sabbatarians profess to regard the first day of the week as a substitution for the Jewish seventh day Sabbath, which God commanded the carnal Israelites to observe, in common with other Sabbaths, as his sign between himself and that nation throughout their generations. If that law is, or ever was, binding on the Gentiles, or on christians, for it does not appear from any thing contained either in the law or gospel, in either the Old or New Testament, it would require not the first, but the seventh day to be observed. We have never been able to find, in the bible, the slightest intimation of a first day Sabbath, or of any other day of the week, except the seventh day; and that was to be observed by the Israelites exclusively as a sign, type or shadow of good things to come. All signs must necessarily signify some thing definite and particular. When we see over the merchant's door the sign, "WHOLESALE AND RETAIL," the sign signifies to us that the merchant has commodities to sell in large or small quantities. When God placed the Bow in the clouds, it was for a sign of his oath and promise that the earth should never again be deluged with water. The sign of circumcision in the flesh was to signify that those on whom it was found were debtors to do the whole law. The Jewish Sabbath also being a sign, must also have some definite signification. God has told us plainly, by the mouth of Paul, that it, with other "hand writing of ordinances, are a shadow of good things to come; but the body, or thing signified, is Christ, or the gospel." The Sabbatic law required those unto whom it was given to abstain totally from work, and keep the day as a Sabbath of perfect rest, in which no manner of labor was lawful, for the Israelite, his servants, or even his beasts. No preaching—no going to meeting—no Sabbath schools—no ringing of bells—harnessing of horses—nor riding in chariots. No cooking of food—no kindling of fires—nor gathering of sticks. They were not allowed to go out of their tents to look for manna, or for any other purpose. All this does not compare well with the modern style of professed Sabbatarians. But, when viewed, as a sign of Gospel Rest, which is found alone in Christ, we see a harmony between the sign and the rest signified. Salvation is not of works, but exclusively of grace, and none can keep the gospel, or anti-typical Sabbath, until he is made to cease from his own works, as God did from his. "For we who have believed, do enter into rest." Heb. iv. 13. The Sabbath of the law was a rest from physical labor, but the anti-typical Sabbath is a spiritual rest which is only found in Christ, who is the end of the law for righteousness to every one that believeth. It is a perfect release from the works of the law, as a ground of acceptance with God, and a confident resting on Christ, who is of God, made unto us wisdom and righteousness, and sanctification, and redemption. None but believers can enter into this gospel rest, nor can even christians enjoy it only when their faith triumphs over their doubts and unbelief. For christians to go back to the blotted

out hand writing of ordinances of the law to observe days, and months, and times, and years, is to turn again to the weak and beggarly elements, whereunto they desire again to be in bondage. Gal. iv. 9, 10. As all kinds of labor was prohibited to the Israelites on their Sabbath days, or Sabbatic years, so christians are forbidden to perpetuate the abrogated types and ceremonies of the law of carnal commandments. They find embodied in Jesus all that the types and shadows signified. He is our Sabbath. All fullness is embodied in him. In him the weary, and the heavy laden, find a perfect Sabbath of rest, for his yoke is easy, and his burden is light. If the inspired apostle had understood that the legal Sabbath of the Jews was still binding on the Gentile saints, he could not have treated the subject of a preference for days, as a matter of indifference, in which one christian should not judge another, as in Rom. xiv. 5, for if that law were still binding, he, as a faithful witness, set as he was for the defence of the truth, would have required a strict observance of it. Much less would he have been afraid that he had bestowed labor in vain on the Galatian churches, because they, under the pernicious influence of Judaizing teachers were observing the Sabbath days, Sabbath weeks, or Sabbath years, which the old covenant had enjoined upon the carnal Israelites. Gal. iv. 10, 11. But as a final settlement of this matter he commands the saints and faithful brethren at Colosse, to "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of good things to come; but the body is of Christ." Colossians ii. 16, 17. Before we dismiss this subject, it may be useful to remind our brother that the seventh day Sabbath was not instituted as a day for public assemblies, or for public or social devotion. The Jews had no command in their law to assemble at the temple or else where to read the law, or for any other purpose; but they were charged with making void the law of God by their traditions. The Jewish Elders had taken the liberty to so modify and change the law of the Sabbath, as to allow what they were pleased to call works of necessity and mercy—to perform what they prescribed as a Sabbath day's journey, to travel to their temple, or synagogues to read and hear the law, or to rescue an ox, or an ass, that had fallen into a pit. But all this was forbidden in the law which they professed to venerate and obey. From their perversion of the law, and manner of assembling on their Sabbaths, modern Sabbatarians have inferred that the design of the Sabbath days was for public worship, and as the primitive disciples were in the habit of meeting on the first day of the week for social devotion, that the first day was substituted for the seventh, and to be regarded as a christian Sabbath. But this is all speculation, and without a particle of Divine authority, for as the Sabbath of the Jews was given them by express command of God, in which the seventh day was specially designated, and the command restricted to the Jewish nation, no alteration from the seventh to the first day, or extension from the Jews to the Gentiles could be made without the

same express order from God himself. It is true the primitive christians did some times meet for worship, and for breaking of bread, on the first day; and it is equally true that they also met for the same purposes on every other day of the week. See Acts ii. 46. The saints have, therefore, a sufficient authority for assembling on the first, or on any other day, for social worship, and they are admonished to forsake not the assembling of themselves together; but that they are not to attach any more sacredness to one day than to any other day, appears from Gal. iv. 10, and Col. ii. 16, as well as from many other portions of the scripture. The Jewish Sabbath being a type of that rest which the children of God enter when delivered from the toil and labor of the works of the law, and by faith enter into that rest which now remaineth for the people of God; the true anti-typical Sabbath of the gospel began when Christ arose from the dead, after having nailed the hand writing of ordinances to his cross. And the Sabbath of every individual saints begins experimentally as soon as they are enabled to believe on Jesus, and enter in to rest, and cease from their own works. Their rest is spiritual, and not physical, and not limited to one day in seven, but is required at all times alike. Casting all their cares on Christ who careth for them, the believing christians enter into Christ as their spiritual Sabbath, "and his rest is glorious." Abiding in him, they are relieved from all legal works; for they are no more under the law, but under grace. They are dead to the covenant of works, to which they were once wedded, that being now dead to them in which they were once held, and they are now married to their risen Savior that they may henceforth bring forth fruits unto God, not in the oldness of the letter, (or type,) but in the newness of the spirit. Not for one seventh part of their time, but in a perpetual and everlasting union, in which the Lord has betrothed them unto him for ever in righteousness, and in judgment, and in loving kindness, and in mercies, and in faithfulness. Hosea ii. 19, 20.

To all God's people now remains
A Sabbatism, a rest from pains,
And works of slavish kind:
When tired with toil, and faint thro' fear,
The child of God can enter here,
And sweet refreshment find.

To this, by faith, he oft retreats;
Bondage and labor quite forgets,
And bids his cares adieu;
Slides softly into promised rest,
Reclines his head on Jesus' breast,
And proves the Sabbath true.

This, and this only, is the way
To rightly keep the Sabbath Day,
Which God has holy made.
All keepers that come short of this,
The substance of the Sabbath miss,
And grasp an empty shade.

—No. 895 Baptist Collection.

Marriages.

At the residence of the bride's father, in Roxbury, by Eld. Isaac Hewitt, Mr. BURN BARLOW, 2d, of Roxbury, and Miss CYNTHIA JAQUISH, of Middletown, Delaware county, New York.

At Sugar Loaf, November 25th, at the residence of the bride's father, by Elder Leonard Cox, Jr., Mr. JOHN M. KNAPP and Miss S. LIBBIE SUTTON, youngest daughter of Dea. Minard Sutton, all of Sugar Loaf.

Obituary Notices.

DEAR BROTHER BEEBE:—We can not do justice to our feelings, and those of the dear friends, and brethren, and friends of his intimate acquaintance, without offering a brief tribute to the memory of our departed brother, Eld. TUNIS PETERS, of Franklin county, Ohio, who departed this life in December last, in the fiftieth year of his age. He had been a member of the Old School Baptist church twenty years, and a preacher of the gospel of Christ, exemplifying in his own life and deportment its holy influence, thirteen years. His disease was typhoid fever. Brother Peters was a very heavenly minded brother, and his death has been greatly felt and lamented: but we believe that our loss is his unspeakable gain. He has left a wife, and several children, to mourn their loss. His funeral was attended by a large concourse of friends and relatives, and a sermon was preached by Eld. G. N. Tusing, from Isaiah xl. 1. Brother Peters seldom preached without singing the following which was his favorite hymn:

And am I blest with Jesus' love?
And shall I dwell with Him above?
And will the joyful period come
When I shall call the heavens my home?

Think, O my soul, what must it be,
A world of glorious minds to see!
Drink at the fountain head of peace,
And bathe in everlasting peace!

To hear them, all at once, proclaim
Eternal glory to the Lamb—
And join with joyful heart and tongue
That new, that everlasting song.

And does the happy hour draw near
When Christ shall in the clouds appear,
And I, without a veil, shall see
The Man! the God! that died for me?

If in my soul such joys abound
While weeping, faith explores the wounds
How glorious will those scars appear,
When perfect love forbids a tear!

Think, O my soul, if 't is so sweet
On earth to sit at Jesus' feet,
What must it be to wear a crown,
And sit with Jesus on the throne!

We believe he has gone to sing with the spirits of the just, where he is now enjoying that perfect rest for which he sighed, and for which he waited many long years. Dear husband, father, thee we mourn,
As to the dust thy flesh is borne;
But after thee we soon must go,
And leave these mortal shores below.

Thy spirit 's gain'd the land of rest,
And thou art dwelling with the blest;
For He who wash'd thee with His blood,
Hath call'd thee home to dwell with God.

G. N. TUSING.

DIED—September 24th, at her late residence, in Roxbury, N. Y., Mrs. PHEBE HULL, wife of James R. Hull, aged seventy-two years, seven months and seven days. Sister Hull was a member of the Second Roxbury Old School Baptist church; she united with the church in about the year 1811; was baptized by Eld. William Warren. Her disease was dropsy. She endured her sufferings with christian fortitude and resignation to the will of her covenant God. She was a worthy member of the church, and her house has been a welcome home for her brethren and sisters for many years. She was very firm in the doctrine of the gospel, as held by all consistent Old School Baptists, and she was decidedly opposed to the Do and Live system. She selected a hymn from the Baptist Hymn Book to sing, and a text to be preached from at her funeral,

"Blessed are the dead that die in the Lord," &c., and I, by request, preached on the occasion to a large congregation. May the Lord sustain her bereaved husband in his lonely and disconsolate moments, and sanctify his affliction to his good, and to the glory of God, and to the good of all the surviving children, and mourning relatives, for Jesus' sake.

ALSO,

By request of the friends, please publish the death of ORVIL C. VERMILYA, son of brother Noah and sister Vermilya. He died September 17th, 1863, aged one year and twenty-one days. Brother Vermilya was preparing to shave, and had filled his shaving cup with hot water for that purpose, and the little boy came unperceived, caught hold of the cup and spilled the hot water in his bosom, scalding him so badly that he died on the next morning. The dispensation falls very heavily on brother and sister Vermilya, but we trust the Lord has given them grace equal to their day and trial.

ALSO,

Please publish the death of my father, Mr. RUSSELL HEWITT, who died at his late residence, near Margarettsville, November 2d, 1863, aged about eighty years. He had two partial attacks of palsy, which rendered him quite feeble; but he partially recovered, excepting one hand was so much palsied that he could not use it. On Sunday he appeared to be as well as usual, he retired to bed, and in the morning his wife arose very early, supposing that she had left him asleep, and thought she would not disturb him; she hurried to get breakfast, and then went to call him, and, to her surprise, found him dead. He possessed a hope in the Redeemer about twelve years ago, and united with the Second church of Roxbury; and was baptized by the late Eld. D. Mead. He continued steadfast in the doctrine, and order of the Old School Baptists. As he had requested, before his death, Eld. L. P. Cole was sent for, and preached at his funeral from Romans viii. 11, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

ALSO,

Miss ANN TRAVIS died in Roxbury, November 3d, 1863, of typhoid fever, in the twenty-first year of her age. She was a daughter of brother Ethel Travis, and a very promising young lady. She was an attendant of our Baptist meetings, but had never made a profession of religion. She was, however, in the hands of God, who has secured the salvation of his people in Christ before the foundation of the world. She was taken so violently as to deprive her of her reason, so there was nothing said to her respecting her future state; and her death was unexpected by her friends. The stroke falls very heavily on her parents, brothers and sisters, and friends. May the Lord sanctify their affliction to their good, and his glory. I was called to preach on the occasion.

ISAAC HEWITT.

DIED—At the residence of her son-in-law, near Centre Bridge, Hunterdon Co., N. J., on the 16th day of August last, Mrs. SARAH LAKE, widow of Dea. Jonas Lake, deceased, in the seventy-fifth

year of her age. Sister Lake has occupied a very prominent position among the Old School Baptists, ever since the separation; and, as previous to the death of her husband, their house was always a place for the entertainment of traveling ministers, and brethren, she became quite extensively known, and enjoyed the fullest confidence and esteem of the many who were favored with her acquaintance, or shared her hospitality. For some twenty years past she has been afflicted with rheumatism, until she had become almost as helpless as a child, yet her extraordinary mental powers remained unimpaired to the last. Not many years after her first profession, the church with which she stood connected, began to abandon the Old Baptist ground, and to introduce various modern inventions, and errors, both in doctrine and practice. Against these things sister Lake raised her voice, single handed and alone, protesting against every innovation, and contending for the doctrine and order of the gospel as they were originally delivered to the saints. Although young at the time in profession, quiet and retiring in her manners, yet she was bold and unflinching in defending the truth, and maintained the unequal contest with church and preacher with coolness, and with remarkable ability. She, with her husband, and a few others, at length withdrew, and united with the church at Kingwood, where her membership remained until her removal by death. She has long been regarded as one of the mothers in Israel, and her own children, of which three survive her, have risen up to call her blessed. Adorning her profession by a consistent life and deportment, she commanded the respect and confidence of even those who were in a religious sense her foes. She died in the full triumphs of that faith that had so long sustained her. Weighed down with years and infirmities, yet calm, firm, and composed, she awaited the hour of her departure. For her it is undoubtedly far better. May we all feel to resign her to undisturbed rest. I trust that he who has taken the mother will sustain with the communications of his grace the bereaved children. Eld. Hartwell preached on the occasion of her funeral from Rom. viii. 18. She had been a member of the church forty years.

E. RITTENHOUSE.

DIED—At Warwick, Orange county, N. Y., November 8th, 1863, Mr. RUFUS REED, aged seventy-five years. The subject of this notice was but little more than two months ago attacked with the disease known as quick consumption. During his illness, he was the subject of great suffering, which he bore with much apparent patience and resignation. His companion, sister Reed, who still survives him, has, for more than a year, been confined to her bed with chronic rheumatism. Though she has suffered much affliction, and now mourns the loss of a kind and attentive husband, she is yet able to say, through Divine grace, "Though he slay me, yet will I trust in him." Truly the ways of God are mysterious, yet he sustains his people under the severest affliction.

LEONARD COX, JR.

LIBERTY, Pennsylvania, Nov. 5, 1863.

DIED—August 5th, 1863, after a short but severe illness of bloody dysentery, ELVA P., child of Jonathan B. and

Mary E. Ingraham, aged two years and six months, lacking six days.

Little Elva slumbers sweetly,
In his little narrow bed;
Driving winds and pelting tempests,
Can not reach his little head.

ALSO,

On the thirteenth day of the same month, JOSEPH E. WEBSTER, aged fifty-five years, four months and seven days, grand parent of the above Elva. Mr. Webster was a member of the Old School Baptists, and had been for a long time. He was resigned to the will of God, and bore his sufferings with much resignation and christian fortitude. He has left a wife, and seven children, to mourn: but our loss is his infinite gain; and we mourn not as they who have no hope. Elder John Donaldson preached an appropriate discourse on the occasion. After which, his remains were conveyed to rest beside his three sons, who had gone before, to the family burying ground.

Farewell, dear father! no more shall pain
No earthly toil thy rest alloy; [distress
In heaven is found true happiness,
And all eternity is joy. [long,
Farewell, dear father! we hope to meet ere
When God shall call us hence away;
With thee the everlasting song
To sing, throughout an eternal day.

ALSO,

On the twenty-sixth of the same month, of the same disease, ENOS J., youngest son of Joseph E. and Samantha Webster, aged thirteen years, four months and two days. Only two short weeks and another of the family bids earth adieu, to seek a fairer clime. He desired to go. Said pa said he might go, and he wanted to go. His suffering was very great. No pen can describe the agony he endured. But he has gone to rest with his pa.

Jesus call'd him, for He lov'd him,
Better far than we could love;
Took him from earth's bitter sorrows,
And transplanted him above.

ALSO,

Of the same dreadful disease, September 1st, at half past five, a. m., ROSELLA J., youngest daughter of Warren J. and Wealthy R. Luce, aged six years, ten months and eighteen days. The subject of this notice was a sweet bud of promise. She had a quick and intellectual mind, easy to learn, and she was greatly beloved by all who knew her. Through her illness she never complained, but said, "I am willing to go when God calls me." And so she was. She wanted to go and live with Jesus. She kissed us all, and bid us all good bye, as calmly as if she were only going to make a short visit and return. She used to say, "Don't cry, ma—don't cry for me." A few moments before she died, she said, "I shall soon be with God." And we trust that she now sleeps in Jesus. Eld. J. Donaldson preached at her funeral, from John xi. 26.

Dear Rosella now has left us,
To dwell with Christ for ever more;
Gone to dwell in that blest mansion,
Where we'll meet to part no more.
Farewell, loved one, dearest Rosy,
Soon we hope to meet again;
When our trials here are ended,
And we leave this world of pain.

ALSO,

At half past three o'clock, p. m., September 1st, of diptheria, WILLIS M., only son of Henry W. and Lucy A. Howard, aged thirteen years, three months and seventeen days. Willis and Rosella were grand children of Joseph E. Webster.

Thus five in one month were taken out of one family, as we may say:

His soul has now taken its flight,
To mansions of glory above;
To mingle with angels of light,
And dwell in the kingdom of love.
Yours, in deep affliction,

WEALTHY R. LUCE.

BRYAN, Ohio, Nov. 22, 1863.

ELDER BEEBE:—It again becomes my painful duty to write for publication in the "Signs of the Times" the death of my beloved mother, who departed this life at the residence of her son, Judge M. R. Willett, of this place, September 24th, 1863, aged nearly seventy-two years. She had always been remarkably healthy, till in July, before her death, she took a severe cold, which settled on her lungs, and she was confined to her bed about four weeks, but finally got better, so as to go and see her children, when ever she felt like walking out, and we all thought her disease was arrested, and that she would soon be hearty again. On the day she died, she was sitting at work making herself some caps, when she laid down her work, and went into an adjoining bed-room to prepare a bed for her grand daughter, that was sick, and while she was spreading a sheet on the bed, she gave a slight cough, and the blood commenced flowing from her mouth and nose—she then took up a wash-bowl, and held it, and told her grand daughter to call her mother—she then walked to the kitchen, and sat down on a chair, and before they could summons a physician, her spirit had taken its flight. O! what were the feelings of all her dear children, as they gazed, with tearful eyes, and almost bursting hearts, down on that mother, who had protected them in their infancy, and who had lived but to love them! Ah! there was but one reflection, among us at that time, and that was, we have lost the dearest friend that we ever had, or ever can have on this earth, there is nothing in all this world so dear as our mother! But we feel that she has gone to join our dear father in that blest home where sorrow is known no more. And we know that God is the Great Source of consolation, and that he will help us to bear our afflictions in time of need. My mother was a firm and unwavering Old School Baptist. She has been a devoted member of that church for over twenty-nine years. She took great delight in reading the "Signs of the Times," and would often say they came richly laden with precious truths, that were refreshing to a thirsty soul. She seemed to rely wholly on her Heavenly Master for support, and said she could do nothing of herself, it must all be from God. I must stop writing—I have already lengthened this communication perhaps too long—but it seems like shutting up my heart to stop writing of one so dear to me—but I know she has gone. Yes, her soul has winged its flight to a congenial sphere, and ere this has joined the assembly of saints around the throne of God, I confidently hope and sincerely believe. With many wishes for your prosperity and happiness in this life, and your eternal peace in that to come, I am yours, most truly,

ELIZABETH A. PALMER.

CHILI CENTER, N. Y., Nov. 23, 1863.

DEAR BROTHER BEEBE:—Please publish, in the "Signs of the Times," the obituary

of my dearly beloved wife, Mrs. SARAH COOK, who died November 16th, 1863, in the sixty-ninth year of her age. She was a firm believer in the doctrine of full, free, unconditional and everlasting salvation, through the meritorious death of the Lord Jesus. She was baptized nearly forty years ago, by Eld. William Hawkins, in Weymouth, England. She has left two sons, and two daughters, and other relatives, and many friends, to mourn their loss; but, they sorrow not as those who have no hope; for she has given ample evidence that she has joined the general assembly of the church of the First Born, which are written in heaven.

She sleeps in Jesus, and is blest,
How soft her slumbers are!
From sufferings and from sin releas'd
And every painful care.

She's now arrived in endless bliss,
Beyond the reach of pain;
And now she surely does know this,
For her to die is gain.

And in reference to myself, I would add:
And must my feeble body fail?
Then let it faint and die;
My soul would quit this mournful vale,
And soar to worlds on high.

There join the disembodied saints,
And find the long sought rest;
That only rest for which it faints,
The dear Redeemer's breast.

Your unworthy brother in gospel bonds,

WILLIAM P. COOK.

JEFFERSON Co., Kansas, Oct. 29, 1863.

DEAR BROTHER BEEBE:—Please publish the obituary of my dear sister-in-law, Mrs. MARY ANN BLEVENS, wife of Mr. Jonathan Blevens, who departed this life June 28th, 1863, leaving a husband, and one child, with numerous friends, to mourn their loss.

ALSO.

My beloved brother, Mr. DANIEL BLEVENS, who was most cruelly murdered on his own farm, in presence of his wife, and two small children, who are left to gain a widow and an orphan's portion. He was killed about the 20th of August, 1863. Both were living in Bates county, Missouri. He was so much afflicted with asthma, a great portion of the time, as to be unable to chop his fire wood, and for much of the time unable to sleep on his bed, but had to sit up. Yours in sorrow,

RILEY BLEVENS.

INDIANAPOLIS, Indiana, Nov., 1863.

DEAR BROTHER BEEBE:—Please notice, through the "Signs of the Times," the death of WILLIAM PADDACH, who departed this life August 31st, 1863, in the twenty-second year of his age. It grieved us to part with one so lovely, and at a time when his father was prostrated with the flux, and, on the 17th of September, his spirit also, as we confidently trust, took its flight to that blessed abode where the weary are for ever at rest.

MARY PADDACH.

NEW CASTLE Co., Del., Nov. 1, 1863.

BROTHER BEEBE:—It becomes my duty to inform you, and the readers of the "Signs of the Times," of the removal, by death, of our beloved brother, Deacon JOHN McCRONE. After suffering from a complication of diseases for more than four years, brother McCrone died at his late residence, near Wilmington, Delaware, on Friday, October 23d, 1863, aged about seventy-seven years. His funeral took place the following Sunday. Probably none of our brethren, except traveling ministers, have been more extensively

known than brother McCrone. Few of our ministering brethren that have traveled in this section of country, but have enjoyed his company, and shared his hospitality. Although confined of late years to his home by his afflictions, his large and commodious mansion was always open for the reception and entertainment of brethren. Blessed with a competency of this world's goods, the interests of the church were first with him, and probably few could be found who have bestowed so liberally of their substance upon the church, and upon the brethren. He has gone to his reward. We are left to mourn the loss of his society, yet to rejoice that our loss is his gain. Brother McCrone's companion was taken from him about four years ago. The removal of both of them from this little church will be very severely felt, and our loss may probably never be repaired. It becometh us to be submissive to the Divine will, and to the dealings of providence. To his children, the loss of so kind and faithful a parent, must be a sad and distressing bereavement. Yet in view of their father's bodily sufferings, of his advanced age, and the fact that there seemed to be no prospect of any comfort for him here, they have not much reason to mourn. May we trust that the Lord with his strong arm will support them, and that he will give them to experience the consolation of his grace, in this afflictive dispensation. Brother McCrone was baptized in the fellowship of the Bethel church, (then a branch of Welsh Tract,) November 11, 1822. Accordingly, he has been a member of this church more than forty years. He died firm and steadfast in the faith in which he so long lived, and for which he so earnestly and continually contended. Enclosed I send you an obituary of our departed brother McCrone, which I have cut from one of our county newspapers. Such an acknowledgement and appreciation of his exalted worth is the more interesting, as coming from the pen of a stranger. I submit to you the propriety of its re-publication.

E. RITTENHOUSE.

"OBITUARY"—Died, at his residence, near New Castle, on Friday afternoon, the 23d ult., JOHN McCRONE, in the seventy-fifth year of his age. 'Mark the perfect man and behold the upright, for the end of that man is peace.' Psalms xxxvii. 37. It affords the mind a peaceful satisfaction, nay a melancholy pleasure, to contemplate the life, character and latter end of the pious dead. It is from the contemplation of that assemblage of practical christian virtues which constitute that character, that the bereaved and disconsolate soul derives consolation, draws balm to assuage its anguish, and gives it, as it were, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. It is just such a character as this that we have been requested, that we are called upon to day to contemplate. From an acquaintance which bears date with our earliest childhood, from a long personal knowledge we feel prepared and qualified to bear testimony to the many excellencies that distinguished and adorned the name of John McCrone, the subject of this notice. He has been for nearly forty years in full membership with Bethel Baptist church, in the vicinity of Hare's Corner, to which he was deeply and devotedly attached.

His creed was decidedly 'Old School.' The ardent zeal and deep interest he had ever manifested for this old denomination of christians, for the church of his choice, was indeed unusual and remarkable. Mr. McCrone was the main stay, if not the entire support of Bethel church for a long series of years. Hence it is that his death in this regard is a grievous loss, has indeed in that church and congregation, created a void which to every appearance no coming time will ever be able to fill. John McCrone was a man of inflexible integrity, firm and sincere in purpose, principle and action, which won for him the esteem and regard of all who intimately knew him. He was charitable without ostentation, he was liberal and benevolent without display; never, in accordance with Divine counsel, permitting his left hand to know what his right did. That he was a just, straight forward, and conscientious man, all who had intercourse with him, either personal, or otherwise, must undoubtedly admit. That he was a man of strong feelings, and predilections, in relation to matters of a religious character, we do not attempt to deny. But being a man of unusual zeal, and moreover, his deep devotedness to his church, her doctrines, and ordinances, had influences which seemed to control his disposition, while on the other hand he was ever ready to embrace and honor what ever excellencies he discovered in others, who were not of his faith. He was a fond husband, a kind father, and a steadfast friend. His illness was long and protracted, and though at times his sufferings were intense, yet Patience in him had her most perfect work. But his sufferings are over now, his toils all ended, his work is accomplished, and he has been gathered as a sheaf ripe for the harvest, while his immortal spirit has been admitted into the paradise of God, at whose right hand there is fulness of joy, and pleasures for ever more. Therefore, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

Mark thou the perfect man,
Behold his blest release;
Though full of cares life's little span,
His end is perfect peace.
The victor's crown and palm,
His heritage above;
Honor and glory to the Lamb,
Praise to 'Redeeming Love.'
Farewell to doubts and fears,
The dying strife is done;
How bright the happy saint appears
With Jesus on His throne.

With glory on his brow,
Triumphant hear him sing,
O! grave, where is thy victory now?
Fell Death, where is thy sting?

CLARENCE.

Wilmington, Del., Nov. 7, 1863.

CHANGE OF RESIDENCE.

HORSE HEADS, N. Y., Nov. 3, 1863.

DEAR BROTHER BEEBE:—Please notice, through the "Signs of the Times," that I have changed my residence, and my post-office address, from Otego, Otsego county, to Horse Heads, Chemung county, N. Y., and address me accordingly. Also that my stated appointments for preaching are at Burditt, Schuyler county, the first Sunday, at Pleasant Valley and Horse Heads the second and fourth Sundays, and at Waverly the third Sunday in each month.

ALMIRON ST. JOHN.

SELECTED POETRY.

Dark, Dark, Dark Amid the Blaze of Noon.

I am old and blind:
Men point at me as smitten by God's frown,
Afflicted and deserted of my mind;
Yet I am not cast down.

I am weak, yet strong:
I murmur not that I no longer see—
Poor, old, and helpless, I the more belong
Father supreme, to Thee.

O merciful One, [most near;
When men are farthest, then Thou art
When friends pass by, my weakness shun,
Thy chariot I hear!

Thy glorious face
Is leaning towards me—and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee,
I recognise Thy purpose clearly shown;
My vision Thou hast dimmed, that I may
Thyself—Thyself alone! [see

I have nought to fear:
This darkness is the shadow of Thy wing:
Beneath it I am almost sacred—
Can come no evil thing.

O! I seem to stand
Trembling, where foot of mortal ne'er hath
Wrapped in the radiance of Thy sinless
Which eye hath never seen. [hand,

Visions come and go: [throng;
Shapes of resplendent beauty around me
From angels lips I seem to hear the flow
Of soft and holy song.

It is nothing now, [eyes,
When heaven is opening on my sightless
When airs from paradise refresh my brow,
The earth in darkness lies.

In a purer clime [thought
My being fills with rapture—waves of
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre:
I feel the stirring of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine!

MILTON.

[Milton was quite blind when he wrote the above
beautiful lines.—Ed.]

APPOINTMENTS.

LIVINGSTONVILLE, N. Y., Nov. 7, 1863.

BROTHER BEEBE:—Will you please pub-
lish the following list of appointments?
At Welch Tract, on Sunday, the 6th.
At Smyrna, on Tuesday evening, the
8th.

At Cow Marsh, on Thursday, the 10th,
at 11 o'clock, a. m. Also at night.

Saturday, the 12th, at Salisbury, Ma-
ryland.

Also on Sunday morning, the 13th, at
11 o'clock.

At Rewastico, on Sunday, the 20th, at
11 o'clock.

At Jones' Mills, on Sunday, the 27th,
at 11 o'clock.

At Church Creek, the first Sunday in
January, 1864.

The third Sunday at Indiantown, at
11 o'clock, a. m.

Yours, as ever, G. W. SLATER.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

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Howard Early, Poplar Grove, Ky., 1 00
Mrs. Ira Horton, Walkill, N. Y., . . 50
Jas. Van Cott, New Milford, Penn., 50
Mrs. M. Wheat, New Vernon, N. Y., 1 00
Eld. A. H. Hogan, Bodega, Cal., . . 3 00
D. C. Scudder, Campbell's Station, O., 1 00
Mrs. D. Mankin, Alexandria, Va., . . 1 50

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Total, including contributions, sales
of books, &c., since Nov. 1, . . . \$157 25

NEW AGENT.

Eld. G. N. Tusing, Ohio.

NEW POSTAL LAW.—As our present
volume of the *Signs of the Times* is now drawing
to a close, we deem it important to advise our
agents and subscribers of the operation of the
New or Amended laws regulating the rates of
postage on this paper. To enable us to give
reliable information on this subject, we have
applied to the Post Office Department for in-
struction, and in reply we have received the fol-
lowing:

"POST OFFICE DEPARTMENT.
Appointment Office, Washington, Aug. 17, 1863.

Sir: The rate of postage on the "*Signs of the
Times*," a semi-monthly paper, published by you,
when sent to regular subscribers, would be six cents
a quarter, payable in advance. Instruction No.
36, of New Postal Law, provides that, "Small
newspapers not issued as often as once a week,
devoted to the use of Sunday Schools, to Religion,
to Education, &c., may be sent in packages, to
one address, at the rate of one cent for a package,
not weighing over four ounces, and an additional
charge of one cent for each additional four ounces
or fraction thereof." A copy of New Law is sent
you. See Instruction 36, and Table of Postages,
page 14. Respectfully your obedient servant,

ALEXANDER W. RANDALL,
First Asst. P. M. General.

Eld. Gilbert Beebe, Middletown, Orange Co., N. Y."

From these instructions it will be seen that a
single copy of the *Signs of the Times*, to one ad-
dress, will be six cents per quarter, or twenty-four
cents a year, paid quarterly, in advance. And that
four papers, directed to one address, weighing but
four ounces, will be subject to the same postage,
and no more than one copy to one address. Our
paper weighs a trifle less than one ounce each,
and as four ounces is only subject to one cent, and
each four ounces to an additional cent, or one copy
for three months is subject to six cents, and four
copies to one address is only subject to six cents
for three months, it will be well for our agents and
subscribers to club together, and have, at least
four papers sent together, to the same address.

Observe: Four ounces is subject to the same
postage as but one, and anything over four, and
not exceeding eight ounces, is equal only to two
single copies, and in the same proportion for a
greater weight. Bundles then to be rated at but
one-fourth of a cent each, should be arranged so
as to have each package contain four, eight,
twelve, sixteen, or twenty copies, and let every
addition be of four ounces, or copies, and the sub-
scribers arranging among themselves to pre-pay
their postage at the respective Post Offices, quar-
terly, or yearly, in advance, and they will avail
themselves of the lowest rates allowed. Other-
wise they will have to pay four times as much.
When there are four or more copies addressed to
one Post Office, let the subscribers designate some
one person to whose care they shall be addressed,
and thereby they will save three-fourths of the
postage which they would otherwise have to pay.

Our subscribers in Canada need pay no attention
to this new arrangement, as we pre-pay the United
States postage on theirs to the lines, and their
Canada rates will be as formerly.

Miscellaneous Notices.

HYMN BOOKS.—We have just re-
ceived, from the bindery, a new supply of our
Hymn Books, in all the variety of binding, and can
supply all orders at the former prices, notwith-
standing the great increase in the expense of
binding, having printed those which we have now
on hand before the rise in the price of paper. But
should the price of paper and all other printing
materials continue at their present high rates, our
next edition will have to be raised some fifty per
cent. Those who desire a supply will do well to
order them soon. Our prices will be found in our
standing advertisement, excepting for our best
quality of Morocco binding, which we cannot af-
ford for less than Two Dollars per copy, in any
quantity.

THE EVERLASTING TASK FOR THE
ARMINIANS.—We have to inform our friends that
our supply of these little pamphlets is now quite
exhausted. We have sent away all we had of
them; and can supply no more for the present.
Moore's Letters, and Rushton's Refutation of Ful-
ler's Heresy on the Atonement, are also all gone.
We at present have no pamphlets of any kind on
hand to dispose of. Should the price of paper be
so reduced as to admit we may hereafter republish
some, or all of them. But at present we can only
supply the "*Signs of the Times*," and our Baptist
Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L.
Bagg, of Wauconda, Lake Co., Illinois, desires us
to say she has a few copies of Leland's works on
hand, which she will supply at her residence, at
Two Dollars per copy, or will send by Express or
Mail, for as much in addition as will pre-pay the
expressage or postage. The postage by mail is
one cent per ounce, and amounts to about thirty-
one cents. Expressage depends on the distance,
route, &c., and may vary from twenty-five cents
to two dollars. We know of no other copies to be
had. Those wishing to obtain the work, will
therefore address Mrs. F. L. Bagg, Wauconda,
Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are
now ready to supply all orders for our new
selection of Hymns. We have already disposed
of more than 9,000 copies; and we intend to keep
a constant supply on hand, in all the variety of
binding, on the following Cash Terms: In sub-
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designated. So far as we are advised, our Book
gives good satisfaction, in regard to matter, style
and price; and we confidently hope, by a liberal
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abilities incurred by its publication.

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This valuable remedy is composed entirely of
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The recipe for preparing this valuable medi-
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directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For
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ed, and free from any further expense, to any place
where they can be sent by express. Those who
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MRS. DR. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

TESTIMONIAL.

WILLOW HILL, Illinois, 1862.
Mrs. Horton—Madame:
I am happy to inform you of the safe arrival, in
due time, of the "*Miasma Antidote*." It gives me
pleasure to say the Antidote is all you recommend-
ed it to be.
Eld. D. BARTLEY.

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THE "SIGNS OF THE TIMES."

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed,

and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar and Fifty cents, per year, or, if paid

in advance, One Dollar.

Five Dollars, paid in advance, will secure six

copies, for one year.

All moneys remitted to the Editor, will be at our

risk.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 31.

MIDDLETOWN, N. Y., DECEMBER 15, 1863.

NO. 24.

Correspondence of the Signs of the Times.

GIBSON Co., Indiana, Nov. 30, 1863.

DEAR BROTHER BEEBE:—In the kind providence of God, our Heavenly Father, I am still a spared monument of his amazing mercy; and, some times, when contemplating upon his goodness to me, and my gross ingratitude to him, I am made to wonder why it is so, that I should, through the abounding mercy of an ever gracious God, still have an existence in this terrestrial world, surrounded with all the gifts and blessings of a kind Providence necessary to make life as comfortable and happy as is usual for a child of grace to enjoy while traveling through this low ground of sorrow, that the good Lord should be thus mindful of a poor unworthy worm, and yet the recipient to remain so ungrateful for the same to the Great Dispenser of all those blessings, is a wonder of wonders to me; but such is the goodness of God, and the frailty of vile human nature. O! that the Lord, "Whose word is a lamp unto my feet, and a light unto my path," would keep me more humble, and incline my mind to feel more sensitively grateful to him for his manifold blessings thus bestowed. Teach me, O Lord, by thy unerring grace, together with all thy children, to serve thee more diligently in spirit and in truth, in that way that may be acceptable in thy sight, for thy glory and our good, is my desire in sincerity of heart. Brother Beebe, we still have the "Signs of the Times" as a pleasant and convenient medium for the people of "The Zion of our God" to communicate and correspond with each other in this distracted country of ours. It continues to come to us laden with many good things from the brethren and sisters calculated to strengthen, edify, and comfort, the poor desponding lambs of the fold of the Redeemer's kingdom, which I esteem as a great privilege. The twenty-first number of the present volume was very consoling and edifying to me indeed: the communication from brother BARTLEY consoled me very much, for I have been for a long time desponding and mourning, on account of my leanness and coldness, my misgivings and short comings before the Lord, and some times I almost arrive at the conclusion that a child of grace does not live at such a distance from the Lord, and have so many difficulties and perplexities to encounter as I so often have to undergo; but when I find the Lord's ministers have the same road to travel, it has a tendency to strengthen and confirm such a poor weak trembling disciple as I am, if one at all, in the little hope I have, of an interest in the Savior's blood. Mary's Experience, with others, in that number, was also very edifying and instructing to me; and your views upon the objects and utility of Associations, meets my mind punctiliously.

ly. The association is a creature of the churches, intended as a medium of a more extended union, and fellowship, among brethren, of the same faith and order, not that it is intended thereby in any way to lord it over God's heritage, or to infringe upon any of the rights of the churches, which are the particles of the one church or body of Christ, and the highest ecclesiastical tribunal known in the New Testament. It can also be used as a great means of guarding against impositions from the anti-christian clergy, who are nothing short of ravening wolves in sheep's clothing, against whom the churches should always be on their guard.

Brother Beebe, I feel to thank the Lord that my lot is cast where it is, when I look around me in many quarters of this once happy country of ours, and behold the death and carnage, the mourning and distress, grief and sorrow, that is now sorely afflicting the people in many of the States of our heretofore prosperous and glorious Union—dire calamities produced by one of the most inhuman fratricidal wars that ever cursed any people, brothers, and other kindred, arrayed against each other in deadly strife, seemingly instigated by the Devil at his will, spilling each others blood so profusely, that if collected together in one pool, would be sufficient for ships to float upon its crimson billows, leaving desolate houses, and impoverished families, mourning and distress among mothers, wives and sisters, on account of the loss of their nearest and dearest relatives, in the deadly contest, with orphan children almost innumerable, uncared for, famishing for food, unprotected from the weather, and shivering with cold for want of clothing and shelter to cover them from the storm. In consequence of which calamity, I am oftentimes made to cry out in the bitterness of my heart, How long, O Lord, how long, shall these miseries continue—when will the bitter cup be full, and what shall we obtain for all those horrible sacrifices? And, yet in view of all those horrors and miseries, there are men in our midst, of the synagogue of Satan, seemingly as wicked as the Devil can make them, in the shape of ungodly priests, and their minions, moved on by their irreligious fanaticism, together with others actuated from interest of money and place, who are still crying for more blood, by the further unconditional prosecution of this unnatural war, in violation of the Constitution, and to the destruction of the old Union, asserting that the former is a league with hell, and the latter a covenant with death. And, as it is written, "Whose mouths are full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: the way of peace they have not known: and there is no fear of God before their eyes." So

that one of Solomon's proverbs is being fully verified, that, "When the wicked beareth rule, the people mourn." Evidently we have fallen upon evil times, and it is with anguish of soul that I so deeply deplore the distressed condition of our people, and nation, under the judgments of God, that now bear so heavily upon us; but let us not walk as those who walk in darkness, but as the children of light: For we are commanded to be subject to the higher powers. That there is no power but of God. Thus we are admonished to obey magistrates, to be ready to do every good work, and to "Submit ourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." "For so is the will of God, that with well doing we may put to silence the ignorance of foolish men: as free, and not using our liberty for a cloak of maliciousness, but as the servants of God." The Lord Jehovah is the God of his people, whom he will lead through fiery trials, and the furnace of afflictions, while on our pilgrimage in this low ground of sorrow, but in the end will save them with an eternal salvation. We should, therefore, put our trust in him, relying upon his grace for all our strength and support, for he will do all his pleasure, and none can let, or hinder, "Wo unto the world because of offences! for it must needs be that offences come; but wo to those by whom offences cometh." From the signs of the times, the time has about come when God's Two Witnesses were to close their prophecy and testimony, having prophesied "A thousand two hundred and three score days clothed in sack-cloth," (which is reckoned to be twelve hundred and sixty years, the full reign of anti-Christ,) and that these Two Witnesses are now being slain, and to lie dead (not buried) for three years and a half in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified; and that in the slaying of those Two Witnesses, with their resurrection, the power and corruption of the mystery of iniquity will be extended and exhausted. The mystery, Babylon the great, the mother of harlots, and abominations of the earth, with her religion, and all her daughters will be ripe for their overthrow, the cup of her iniquity being full. The vials containing the seven last plagues of God Almighty, seem now to be about full, ready to be poured out upon the ungodly, particularly the advocates of the Devil's religion and supporters of false doctrines, who never knew Christ and his religion, and who in all ages have been the enemies of God, his truth, and his church, while God will say,

Let the wicked alone; then, O! what will be their fate! Preaching to, and praying for them, will then be over; the weeping saints will mourn for them no more; while they will be out of their reach to trouble them. When I look at the signs of the times, the combined force of false systems united against the Lord and his anointed, their supporters exalting themselves in their own conceit, and the wisdom of this world rejoicing in the work of their own hands, while so many giddy persons are taking shelter under that religion which is so agreeable to nature, or living in open rebellion against the God that made them, the reflection is an awful one. Viewing their final overthrow so nigh at hand, I can but say, O that they were wise—O that they did but know this, the day of their visitation, for it will soon be concealed from their eyes. It does seem to me that Satan, or the spirit of anti-Christ, certainly has as universal sway now over the people generally as at any time in the world since the crucifixion of our Savior, and much of it under the cloak of religion, which is of the devil, and which gives its votaries such an high opinion of themselves, and of human nature, that they have great dependence on what they have, can and will do; so that they have but little use for a Savior. If you will permit me, I will endeavor to contrast the two religions as I understand them. When the devil undertakes to make a man religious, he creeps right in with his fears and alarms him about death, hell and judgment, arouses the animal passions, sets him to praying and doing the best he can, in order to get good enough for God to save him. Ask the man now how he gets along: Ah! says he, I am doing tolerable well; I feel that I am getting better; I have measurably quit all my wickedness, and can begin to pray quite well. I think I shall soon obtain the blessing; yes, I can almost reach it now. Press on, cry the friends of anti-Christ, you are not far from the kingdom. The man knows nothing of his wicked heart, nor of what he needs to save him. That spirit makes men fear and tremble, so that they seemingly want religion and appear penitent; but the sole use they have for heaven is to keep them out of hell or future punishment, not that they love God, heaven or holiness for the excellencies that consist therein. It causes them in a measure to desist from their external acts of wickedness, and appear very zealous and religious, not that they hate sin, but fear punishment. If they knew there was no hell, or that they could escape it and still live in the gratification of their carnal desires, they would still practise wickedness; for I have often had them to say to me that, "If I believed as you do, (meaning in election and pre-

destination,) I would go on and take my fill of sin while I lived, for I would be saved, nevertheless." Thus the practice is changed, but not the heart. It only operates upon the animal passions or carnal mind, converting it, not to God, but from practical wickedness to the hope of salvation by works; thus lulling conscience to sleep in the cradle of carnal security, or the works of their own hands. How different is the religion of our Savior Jesus Christ. When the Lord is about to make a man religious, he shows him the wickedness of his wretched heart, from whence all his wicked actions flow, gives him to see so much purity in God's divine law, such justice in his own condemnation, and that there is such a vast disproportion between the purity of God and himself, a corrupt, lost and wretched sinner, that he thinks he is too bad for God to save, and he wonders that God has not cut him off before now. Ask that man how he now gets along: Ah! says he, bad enough. It looks to me that there is no mercy for such a wretch as I am. I seem to get worse and worse; I fear the day of grace is past with me; my hard wicked heart is such, that my prayers are of no avail; they do not seem to rise above my head; and although I cannot help trying to cry for mercy, yet it often appears to me that it is presumption for me to try to pray; there looks like sin enough mixed with my best prayers to sink my soul into hell; but I see so much beauty in religion that though I am often tempted to give up all for lost, yet I feel like I could lie at the feet of Jesus and cry for mercy as long as I live; for without mercy I know I am gone forever. Look to the Lord, he alone is able to reach your case, says the disciple of Christ; I was once like you; your case is not worse than mine was, and his rich mercy and power could reach my case. It was poor lost sinners that the Redeemer came to save: be of good cheer, he calleth for thee. When thus brought through, the Savior's religion teaches men to love God, and to desire holiness for the excellencies they view therein; thus they fear God because they love him. The use they have for saving grace is to fit them for heaven, that they may there enjoy the presence of God, the company of saints and angels whom their souls love, and there to dwell with and glorify their loving Savior. The Savior's religion being a heart-work, it begins there, kills it to the love of sin, and makes it alive to the love of holiness. There is now a change of heart. The soul that grace changes shuns sin because it hates it, and practices holiness because it loves it; if there was no hell or devil, it would still love God, desire to be like him in holiness, and is made to sing:

Amazing grace—how sweet the sound!—
That saved a wretch like me;
I once was lost, but now I'm found,
Was blind, but now I see.
'T was grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Now, my dear friends, it stands us in hand to examine into our religion, to know whether it be of God or of the devil. What is our dependence, or our hopes, we all have souls to be lost or saved. A mistake in this all-important matter will be found to be awful in eternity, and no possibility for correction. It is not our zeal, method, nor manner of

worship, that can, or will, save us. But, it is the God that we do worship that must save us, if we are ever saved at all; and the God that can save with an eternal salvation, is a God that is a Spirit, and is to be worshiped in spirit and in truth.

Brother Beebe, I have scribbled more than I intended when I set out, and if there is any thing therein contained worth publishing, you can do so, if not, let it go.

Yours, in gospel bonds,

JOHN HARGROVE.

SOUTHAMPTON, Penn., Dec. 12, 1863.

ELD. BEEBE:—As I have not written to you for some time, I will now send you a few lines, although there are many others who can write more to the edification of the children of God. Yet I feel as though I would like to say some thing to them in this day of darkness, in which the powers of darkness seem to be loosed over the land. But the saints of the Most High, the children of our Heavenly Father, are for ever safe in him. They were chosen in Christ, who is their Chief Corner Stone, and, therefore, are for ever secure. The tempest that howls around them shall never overwhelm them, for they are founded on a rock which is for ever sure. Christ, our Rock, is a firm foundation for all his saints, they are the chosen of God, secure in our blessed Redeemer; and, when their pilgrimage shall be ended here on earth, they have a building of God, a house not made with hands, eternal and in the heavens.

"Hear what God, the Lord hath spoken!
O, my people, faint and few,
Comfortless, afflicted, broken,
Fair abodes I build for you.

Scenes of heartfelt tribulation

Shall no more perplex you ways,
You shall name your walls Salvation,
And your gates shall all be Praise."

It is a blessed thought to me, that when this voyage over life's tempestuous seas shall be accomplished, there is a safe and quiet home of rest for all the saints of God in heaven.

"Then upward look, how e'er distress'd,
Jesus will guide thee home,
To that eternal port of rest,

Where storms can never come."

Eld. Beebe, your valuable paper still comes to me regularly, laden with precious reading; and may you still be enabled to forward it to the children of God throughout the land. I will draw to a close, for I feel unworthy to attempt to write. I am but a broken vessel that can hold no water, but may the Lord be with and sustain me, and his shall be all the praise, I am a poor helpless creature, but I feel that Jesus died for me.

The cross of Christ inspires my heart

To sing redeeming grace;

Awake, my soul, and bear a part

In my Redeemer's praise.

O! what can be compar'd to him,

Who died upon the tree?

This is my dear delightful theme,

That Jesus died for me!

My guilt was on my Surety laid,

And therefore he must die;

His soul a sacrifice was made,

For such a worm as I.

Was ever love so great as this?

Was ever grace so free?

This is my glory and my bliss,

That Jesus died for me.

Angels in shining order stand,

Around my Savior's throne;

They bow with reverence at his feet,

And make his glories known.

Those happy spirits sing his praise,

To all eternity,—

But I can sing Redeeming Grace,
For Jesus died for me!

Dispose of this as you see proper, and all will be right with me. I feel that I am one of the least of the children of God, if I am a child at all.

Yours, most truly,

GEORGE M. LEEDOM.

ONEONTO, N. Y., December 6, 1863.

DEAR BROTHER BEEBE:—Often when reading the "Signs of the Times," the communications of the brethren and sisters, I feel a great desire to do as the prophet was directed to do—Speak comfortably to the people of God, and especially to those of them who are weak in the faith, and doubting the reality of their adoption. To all such I would say, Fear not little flock for it is your Father's good pleasure to give you the Kingdom.

In regard to myself I grew up from early childhood thinking that I was one alone, and differed from all others, for as far as far back as I can remember, I have had an earnest desire to be a christian, and to enjoy christian company; and have had a hungering and thirsting after righteousness; but still thinking I had never experienced religion as others do, and that I therefore had no part nor lot in the matter, nor any right to the society of the children of God. But I had no relish for worldly company or worldly pleasures. I turned away from all such with feeling of loathing, and was satisfied that they never could fill the aching void in my heart. After many years of conflict on the subject, I think the Lord convinced me that he made me a subject of the new birth when I was a child, and that he had led me about and instructed me, and kept me as the apple of his eye, when I was entirely ignorant of who it was directed my steps. But at length I felt constrained to try to walk in the ordinance of the Lord's house, and by his grace to obey his commandments, and in so doing I have found there is a great reward. Since then, I have enjoyed many precious seasons with the little church of Otego, N. Y. of which I am a member; but Oh! how unworthy of all these mercies; and how ungrateful! I often wonder how I ever could think I am a christian. Were it not for the witness which I seem to have in myself, I should give up all for lost; but I have to fall into the hands of the living God, and leave all my future in his keeping. Let him do with me as seemeth good in his sight.

Now, dear brother Beebe, may the Lord preserve your useful life to a good old age; for although it may seem to you, to depart and be with Christ is far better; yet to those who survive, it would be a very great loss; may it long be averted, is the earnest desire and prayer of your unworthy sister.

MATILDA HILIKER.

JEFFERSON County, Kansas, Oct. 29, 1863.

DEAR BROTHER BEEBE:—Through the mercy of God I am spared through another very trying year. I have often wondered why I should enumber the ground, But it has been the pleasure of God, and I must submit. I have for many years been afflicted with *asthma* which has grown worse for the last six months, so that I have been unable to do any thing, or rest on my bed at night: but amidst all my afflictions, I am not left without some

comforts. I do hope if this earthly house should be dissolved, I have a building of God, an house not made with hands, eternal in the heavens. * * * *

I have moved from Bates County, Kentucky, into Jefferson County Kansas. There is plenty of preaching here, but none such as suits me. They preach an almighty devil, and a mighty god; and that it takes all that men and their god can do, to out do the devil. They preach that God has done all he can do, or will-do, to save sinners, and then they pray him to save them with an everlasting salvation. They boast of their own goodness, but renounce the true doctrine of the bible, as heresy. But all this is accounted for, "The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." Well might the psalmist say, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed," &c. It is not strange then that the opposers of the truth should now be gathered together against the people of the Lord. The God in whom I believe and whom I desire to adore and trust in, is not such a god as they describe. The God I desire to worship is Almighty, Alwise, eternal and unchangable, and he saves his people not only without the aid, but in spite of all the opposition of men and devils. No man has, at any time, seen his face. The heaven of heavens is not large enough to contain him. Without regard to opposing powers, His purpose shall stand, and he will do all his pleasure. And it is his pleasure to save his people from their sins, while these vain boasters will be banished from his presence. How strange that men should boast, when I can see nothing in myself but depravity, in my flesh dwells no good thing. I am altogether unsound and sinful; when I attempt to do good evil is present with me; for sin that dwelleth in me is stronger than I.

Although I can not enumerate the trials, darkness and temptations through which I have passed, yet I am sometimes refreshed with a ray of light; which often causes me to rejoice in him who paid the dreadful debt which I owed, and who suffered in my room and stead. I can glory in no other name. I can not satisfy the law; but Christ has made full payment; and Justice will never demand that the same debt should twice be paid. Now if we were saved by a system of works, it could not be by grace. Our works serve only to condemn us; for in a state of nature we are all dead in sins, and utterly unable to recover ourselves from that state: if we were able, then would we be our own saviors, and if salvation were partly of grace and partly of works, the glory would be divided between God and our works, and not due to Christ alone, to whom the scriptures ascribe it, for it is written, "I, even I am the Lord, and beside me there is no Savior. Isa. xliii, 11. Neither is there any other name under heaven given whereby we must be saved. Acts iv, 12. But I must close, as I am nearly exhausted. Do with this as your better judgment dictates, and it will be right with me.

RILEY BLEVENS.

P. S. Please give your views on I Tim. ii. 3, 4, also please give me the post office address of brother Wilson Thompson.

[We do not know Eld. W. Thompson's present post office address. Ed.]

NEAR OZAWKEE, KANSAS, Nov., 30, 1863.

DEAR BRETHREN AND SISTERS IN ILLINOIS, and all others whom this may concern; In compliance with your request, I will now attempt to redeem my promise. Myself and family are all well. We started from Illinois, September 27, 1863, and arrived at this place, in Kans., October 26. We were favored in moving, for which I have great reason to be thankful to God for his kindness to such an unthankful creature as I seem to be. Yet, dear brethren, I desire that our God may be my God, and your people may be my people. I have had the pleasure of visiting one church, and of filling one appointment of my own since I have been here. Brethren and sisters who may visit Kansas, I wish you may come and see me. And those who may wish to write me, will direct their letters to me at Ozawkee, Jefferson Co., Kansas.

In conclusion, dear brethren and sisters, I desire you to remember me in your prayers. Pray the God of all grace to preserve me, that I may never bring a reproach upon the cause of Christ.

J. A. BRUNDAGE.

GREAT CROSSING, Kentucky, Nov., 21, 1863.

BROTHER BEEBE—If I am allowed to so call you, I have for some time, desired to write to you, but being a colored man, I did not know whether I was permitted to do so or not, but by moving from Missouri to this state, I am compelled to write, or do without the "Signs of the Times," and it appears that I am in a land which is destitute of sound gospel doctrine, and I can not feel willing to give up the "Signs of the Times."

Brother Beebe, as I appear to be walking so far from the strait and narrow track, and fall so far short of doing my heavenly Master's will, that I sometimes fear that I shall be found like the five foolish virgins who arose to trim their lamps, and had no oil to supply them with; which I understand to mean the grace of God in the soul.

If it will not be intruding too much, I would like to say something in regard to what I hope the Lord has done for me: not of what I have done to inherit the kingdom of heaven.—I, like all of Adam's race, was born in sin, and knew nothing about the righteousness of God. After I became about eighteen or twenty years of age, I, like all other fools and hypocrites, went to work on my self righteous dress; and when I had completed it, I served the devil with delight, being led captive by him at his will, until I was about twenty-five years of age; when it pleased the Lord to sow me that my dress was not sufficient to hide my wickedness. Oh! then, my brethren, was the time when—Darkness and shame and grief, Oppressed my gloomy mind; I looked around me for relief, But no relief could find.

But glory to eternal grace, That reigns above the skies; That sought and found my wanderings out; To Jesus brought me nigh.

When my own foundation had fallen down, and I was sinking in despair, I tried

all my own efforts, and when they had all proved vain, I was compelled like Peter to cry out, Lord save, or I perish! It appeared at that word, a light shined in the dungeon, or grave in which I was buried, and a voice said to me, If thou art sick, I am thy Physician; If thou art naked I am thy store of righteousness. If thou art thirsty, I am thy drink. If thou art hungry, I am thy bread.

"I am thy savior, come rejoice,
I bore thy sins upon the cross,"

Rais'd from the horrid pit,
Where mourning long I lay;
My days of sorrow now are past,
My night is turned to day.

Brother Beebe, bear with me a little longer, and I will close—I wish to send my warmest love to brother Richard Thomas, and brother Burruss of Platte County Mo., and to all the dear brethren and sisters of the several churches which they attend.

Brother Beebe, I send one dollar to pay for your paper, if it is not enough for it, I am willing to send another.

Brethren, I wish to live with you all, until I can see a little farther. May God pour out his blessings on you, brother Beebe, and on all who are of the household of faith.

RICHARD WALLER

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1863.

WITH this number, we close the volume for 1863, and the thirty-first year of our labors in the publication of the SIGNS OF THE TIMES. Whether we have justly delineated the *signs of the times*, in our record of passing events, and in our labors generally, to show the tendency of the religious developments of the thirty years which have just passed, our readers must judge. We have never assumed the infallible inspirations of the holy apostles or prophets, but we have not shunned to declare the counsel of God, so far as we have had light on the subjects which have been discussed through our columns.

When we spread our banner to the breeze, there was great commotion in the religious world: The new theories of doctrine, and legions of humanly invented religious institutions which were at that time deluging and overwhelming the Baptist denomination, had become so oppressive to those who were unwilling to be governed by any other than the laws and institutions of our Lord Jesus Christ, or by any other rule of determining what were the laws and institutions of Christ, than the holy scriptures, they were compelled to withdraw fellowship and companionship from those who were wedded to their own inventions. The great fight of afflictions, persecution, and derision, to which we were then subjected, is well known to the few who were our contemporaries then, and who now survive. According to common computation, a generation have passed from these mortal shores since then, and of those who were with us then, but very few, comparatively, now remain on the earth. Those who do yet live, and those who have access to the early volumes of this paper, will bear us witness that we did so interpret what we regarded as the *signs of the times*, as signifying, as we believed, the very things

which are at this day so fully and so fearfully realized throughout our country.

That the numerous humanly invented religious institutions, falsely called Benevolent, blending the Church and World in their embrace, partaking of the elements of Church and State, and claiming a national character, and withal, promising the evangelization of the world, and the speedy advent of their promised Millennium, we interpreted as indications of the ripening abominations of anti-Christ, which would, as we understood the predictions of the scriptures, culminate in a millennium of blood. Such signs have been noted, and as the spirit of fanaticism has increased, and as the world has been more and more fascinated with the spreading delusions, our announcement of our convictions have been attributed to a fault-finding spirit, and a perverse disposition to oppose every thing that is good. We do not claim for ourself, or for our brethren, who have written for our columns, any more sagacity, or ability to unveil the dark pages of the future than others possess, but we do claim that we have relied on what God has spoken by the mouth of all his prophets and apostles. And still the dark cloud lowers upon the world, like a gloomy pall, mantling in its deepest shades alike the clergy and the laity of the Man of Sin, the son of perdition, whose coming, as we are informed, is with all signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.

Signs are also given of the oppression, and persecution, of the saints of God: Signs of Zion's oppressions, and of her deliverances: Signs of delusions, of vital piety, and of revivals: Signs of the falling away from the faith and order of the gospel, and of being turned to fables: And finally, there are signs which we are admonished to heed of the final coming of our God and Savior, when he shall be revealed from heaven in flaming fire, taking vengeance on his enemies, and for the everlasting deliverance of all those who love his appearing.

Brethren, friends, patrons, of the SIGNS OF THE TIMES, in view of the present state of the Church of God, in view of the eventful period we are now passing through, in view of the manifest indications of the near approach of the resurrection of the Lord's Two Witnesses, and of the awful judgments, long restrained, but now about to overwhelm the adversaries, can you afford to dispense with the further publication of the SIGNS OF THE TIMES? To sustain it, will require, as during the past year, your exertion to extend its circulation, and the liberality of those who are able to contribute to its support. Should we increase the rates of subscription, as most of the publications of the day have, we greatly fear that we should thereby place it beyond the ability of very many of the poor, who desire to receive it. The liberal support, so seasonably given, during the now closing year, assures us that we shall be sustained, and, if the Lord will, we shall issue the first number of our next volume on or about the first of January, 1864, and continue its publication through the year.

The End of Volume Thirty-One.

TIME, with unremitting tread, and onward course, has brought us to the close of another eventful year of our mortal pil-

grimage; but who can assure us that yet another year shall pass away ere we shall be numbered with the departed? Truly, it is because our God is immutable that Jacob is not consumed. As with their lightning speed our moments pass away, and the close of every year reminds us that the time of our departure is at hand, it becomes us to reflect solemnly and soberly on the destiny to which we are so rapidly advancing. However doubtful to our understanding all else may be, we can not doubt that our mortal bodies shall soon be returned to the dust out of which they were fashioned. The silent grave will soon enclose the earthly house of our tabernacle. Of this, it is impossible for us to doubt. But, how oft, alas! do we doubt in regard to the irrevocable destiny which awaits us in the world to come? Can it be that after death all that we are shall slumber in the grave? Can soul and spirit perish forever in the tomb, and we be as unconscious of all things after death as we were before our birth? It can not be. Death can separate the soul and spirit, the life and animation from these bodies, but it can not annihilate! We can not cease to be. The dust shall return to dust, but the soul shall return to God who gave it. It would be as reasonable to believe that we only exist in imagination, that we only are dreaming that we live, and move, and have a being, as to believe that we can cease to exist. For, if we do in reality exist, then it is an unavoidable conclusion, there must be an adequate pre-existing cause for our existence; and that cause must be God. Creatures could not exist if there were no Creator to give them being. And he who is competent to give existence must be self-existent: for all dependent existences must spring from a prior or antecedent cause. And the being who is self-existent, alone can be independent; and these perfections can only be found in God. Our own existence, therefore, proves beyond all successful contradiction, the being of a God. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Rom. i. 20. The providence of God, of which we will not now particularly speak, also testifies of his existence, and supreme power. But on the revelation which he has graciously made, by his Word and Spirit, we depend for a saving knowledge of him. Admitting then, his being, and that we are his creatures, we substantially acknowledge his right to rule over us, and our obligation to revere and obey him. To deny his existence, is Atheism; to admit his existence, is an acknowledgment of his right to order our destiny, and to dispose of us according to his sovereign will and pleasure; and, with the four beasts, and the four and twenty elders, it becomes us to fall down before him, and in their language, confess, "Thou art worthy, O Lord, to receive glory and honor, and power; for thou hast created all things, and for thy pleasure, they are, and were created." Revelation iv. 11.

As his creatures, we have all sinned. By the offence of one man, sin has entered into the world, and death by sin; and death has passed on all men, because all have sinned. An indisputable demonstration of this is found in the uni-

versal mortality of all the posterity of that one man, by whom sin has entered. Hence, the living know that they must die. Every year consigns its millions to the grave. The argument is irresistible. The year now closing has been more prodigal of human life than any of its predecessors, at least so far as our knowledge extends. And still the grim messenger, still unsatiated, lingers over our battle fields, our navy, and our private dwellings. With unabating fury he aims his fatal shaft at the youth, the beauty, and the pride of our land, while all other classes of our fellow mortals are being hurried to their graves.

Where is the man that draws his breath,
Safe from disease, secure from death?"

How blessed to know, amidst the ravages of death, and under the conviction that we who survive must shortly, in our turn, follow to the house which is appointed for all men, that for us, Christ has disarmed death of its sting, and the grave of her victory. That, although in the earthly Adam we all die, in our spiritual Adam we are immortal. He is our Resurrection and our Life: He that believeth on him, though he were dead, yet shall he live; and he that liveth and believeth in him shall never die.

While we have much to lament, and great cause for deep humiliation before God, on account of the strife and ill-will which abounds around us, and for God's judgments which are abroad in our land, we who have a good hope, through grace, have abundant cause to bow down in humble acknowledgement of his goodness and distinguishing mercy bestowed on us, and for the hope of immortal glory beyond the grave. Truly, this world is not the christians' home. They would not live here always. For them to live is Christ, and to die is gain. In the world they shall have tribulation: but out of great tribulation they shall finally come up, with garments made white in the blood of the Lamb.

With the close of this year we close the Thirty-First Volume of the SIGNS OF THE TIMES, and the thirty-first year of our editorial labor. The fears of pecuniary embarrassment which were appalling to us at the commencement of the year, have been averted in the good providence of God, through the activity and generosity of our brethren, and friends, who have nobly sustained us, both with their liberal contributions, and their activity in extending our circulation. But for their kindness, we think the publication would have involved us beyond what we were able to bear.

We tender our grateful thanks to those who have so cheerfully, generously, and voluntarily, come to the rescue; and we assure them all that their donations, and also their successful exertions to procure new paying subscribers, have been gratefully appreciated, and not only saved us from actual loss, but enabled us to reduce the amount of indebtedness under which we were struggling one year ago.

Although the price of printing paper fell to a lower figure, during the past year, we are sorry to say it is now very high, and still rising. And from the depreciation of our paper currency, and other causes, of which our readers are aware, the cost of every kind of stock required for our publication, is becoming enormous. But still, we do not propose to alter

our subscription terms, lest we should place it beyond the limited ability of the poor to obtain it.

Several hundreds have been supplied during the past year out of the contributions which have been received as gratuitous donations.

Instructions to Subscribers, Agents, and CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received them, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

Remarks on 1 Timothy ii. 3, 4.

REPLY TO BROTHER R. BLEVENS.

"For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."

THE things which the apostle assures us are good and acceptable to God, are the things named in his exhortation contained in the two preceding verses of this chapter. It is good and acceptable to God, and, therefore, the inspired apostle exhorts first of all, as of very great importance, that supplications, prayers, intercessions, and giving of thanks, be made for all men. By the words, *all men*, we understand every description of men, Jews and Gentiles, rich, or poor, noble, or mean, friends or foes, bond or free, and especially kings, and all others who are in authority over us. This can not mean that it is pleasing to God that we should pray for the universal and everlasting salvation of all the human family, or for the destruction of any portion of our fellow beings. We can not pray in faith for any thing the granting of which would involve the veracity or immutable counsel of Jehovah, and such a prayer, if granted, would involve both. The great end, or object, of the prayers of the saints is clearly stated, that *we* who are thus exhorted to pray, may lead a peaceable and quiet life in honesty and godliness.

The spirit of christianity is peace: it is the vital element of the heaven born family of God. Among the works of the flesh are, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, mur-

ders, and such like: Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such things there is no law. Gal. v. 19-23. The spirit of the gospel is, Peace on earth and good will towards men. Hence the corruptions of the flesh with the works and lusts thereof, are to be put off, and the christian is commanded to lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." But the Eternal Judge hath most emphatically commanded his disciples differently: "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Mat. v. 38, 39, 43, 44. And in the same sermon on the mount, he taught his disciples to pray, saying: "And forgive us our debts as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mat. vi. 12 and 14, 15. "Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Recompense to no man evil for evil." "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil; but overcome evil with good." Rom. xii. 14-21. These are some of the lessons of peace enjoined on all the followers of the Prince of Peace, their strict adherence to which shall characterize them as the children of the living God. No christian, while under the influence of the spirit of his Lord and Master, will ever be willing to disregard, or disobey, any of these instructions. But that they may live quietly and peaceably, it is desirable that the Lord may so control the elements around them, that they may not be tempted beyond what they can bear. The soul of righteous Lot was perplexed and sorely vexed from day to day by his ungodly neighbors, and David prayed earnestly that he might be delivered from strange children. He said he was for peace, but when he spoke, they were for war. Our neighbors, and even our friends, like those of poor old Job, may be permitted to vex us some times: but God can control them, and give us grace to maintain our integrity. Our enemies may scoff at us, they may persecute and despitefully use us, they may rob us of our substance, deprive us of our rights, or they may assail our characters, and falsely accuse us, to involve us in difficulties. But we are not to

retaliate. They are God's hand and his sword, for our chastisement; and we are commanded to pray even for them, and still treat them kindly, and leave the matter with our Heavenly Father; for he will avenge us in due time.

Perhaps the peace of the saints has been interrupted more by the kings and rulers of the earth than by any other class of men. Hence, we are exhorted in a special manner to pray for them. Our God can turn their hearts as the rivers of water are turned; and, as we are confident that he has this supreme power to control them, we are encouraged to pray for them, that their government may not conflict with our most sacred rights to worship God in spirit and in truth. The three Hebrew children were brought in conflict with their king, and they laid the matter before their God, and relied on his deliverance, which they realized in a most astonishing manner. Daniel also was compelled to disobey the decree of his king, and he prayed to his God, and was delivered from the lions' jaws. The wise men of the east, being warned of God, disregarded the commands of Herod. Peter and the other apostle when arraigned before the rulers of the people, for disloyalty to their authority, boldly declared, "We ought to obey God rather than men." It is very trying to the peace loving disciples of the meek and lowly Lamb of God to be compelled to disregard the kings and rulers of the earth, yet they are liable to be so circumstanced that they can not avoid it, without disobedience to God. Yet, as all these circumstances are under the control of God, it becomes the saints to pray for them, that so far as consistent with the pleasure of God, he may put it in their hearts to rule in the fear of God, and restrain them from despotism and oppression.

Prayers, intercessions and giving thanks, are to be made for them. Our prayers should ascend to heaven that God may give us good and righteous kings, or other rulers, and our intercessions that he may preserve such righteous kings and rulers, and give them wisdom, and honesty, and keep them in his fear: so that our religious privileges may be secure to us, and we permitted to live as christians are, by the laws of Christ, required to live, in peace with God, and all man kind. And when God, in his providence, casts our lot under such civil institutions as respect our sacred rights, we are to give thanks to God for the blessings of civil and religious liberty.

This is what we understand the holy apostle to say is good and acceptable to God our Savior. Christians acknowledge no other Savior but God. They know that they have not, can not, save themselves, and they have no confidence in any other name under heaven given, and with one heart they ascribe their finished salvation to him who has said, "For I am God, and beside me there is no Savior." "For therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." 1 Tim. iv. 10. The common salvation which is extended to all the children of men, providentially, is of God; and his special, gracious, complete and everlasting salvation of those that believe is most unquestionably of the living God. This God and Savior worketh all things after the counsel of his will.

And he will have all men to be saved, and to come unto the knowledge of the truth. The apostle confirms the truth of this declaration, from the fact that there is but one God, and but one true and living God, who created, upholds, and governs, all things. And one Mediator between God and men, and but one: consequently he is the Mediator for all his people, whether they be Jews, or Gentiles, the subjects of whatever kingdom, or rulers, of the whole earth. There being no other God, he is the God of the whole earth: and there being no other Savior, none of any of the tribes of mankind can be saved only in, through, and by him: He being the only Mediator between God and men, no man can come to the Father but by him. It is his sovereign will that all his people, of what ever land, nation, government, or tribe, shall be saved, and come to the knowledge of the truth. The salvation of all, rests not on the will of man, but upon God's will, and their knowledge of the truth, rests on his will. For he will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion, and whom he will he hardeneth. Rom. ix. 18. An angel from heaven has brought down the intelligence from the throne of God, that Jesus should save his people from their sins, and a man who came from God, whose name was John, has identified this same Jesus as the Lamb of God who taketh away the sins of the world, while the Eternal Spirit, through prophets and apostles, declares that he saves them from their sins by bearing their sins in his own body on the tree—that he has put away their sins by the sacrifice of himself. He gave himself a ransom for all, to be testified in due time. And all the ransomed of the Lord shall come to Zion with singing and everlasting joy, and all the ransomed family of God shall ultimately swell the notes of the immortal song, which no man could learn, but those who were redeemed from the earth. Rev. xiv. 3. The expressive words of that song are recorded, Revelation v. 9, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth."

Marriages.

On the 24th of November, 1863, at the residence of Eld. L. B. Hanover, Delaware county, Ohio, by Eld. J. H. Biggs, Mr. JAMES T. PIERCY and Miss CHRISTENA T. SMITH, both of Franklin county, Ohio.

On the 29th of November, 1863, at the residence of the bride's father, in Trenton township, Delaware county, Ohio, by Eld. L. B. Hanover, Mr. BISHOP BOYD and Miss ELIZA CLARK, both of Delaware Co., Ohio.

Obituary Notices.

ELDER SAMUEL CLARK,

LATE OF NEW ALBANY, INDIANA.

BRIEF ACCOUNT OF HIS LIFE, AND MYSTERIOUS DEATH.

Brother CLARK was born in England, October 2d, 1825. About the nineteenth year of his age he was brought to a saving knowledge of the truth in Jesus. Soon after this, he emigrated to the United States, and settled in Evansville, Indiana, where he soon joined the Regular Baptist church, of that place, and was baptized by Eld. E. Holcomb. He lived in this town

about two years, and then started on his return to England; but in New York city he saw and became acquainted with Miss Mary Smyth, (his now bereaved widow,) and he, therefore, remained there about a year—joined the Mount Zion Regular Baptist church, of that city—was married November 5th, 1847, and then, with his young wife, returned to Evansville. Here he again united with the same church, of which he was made Deacon. After about five years he moved to Mount Vernon, Indiana, joined the Bethel Regular Baptist church, which soon after liberated him to preach the gospel. He again moved to Evansville, and from thence to Hamilton, Ohio, and from thence to New Albany, Indiana. At the latter place, he joined the Portland (Kentucky) Regular Baptist church, and by it was ordained to the work of the ministry, in May, 1861, Elds. Ball and Humston, officiating. The church at Portland, and the numerous Old School Baptist churches, on this side of the Ohio river, esteemed brother Clark very highly in love for his work's sake; for, as a christian, he was strong in faith; while, as a minister of the New Testament, he was strong in the Lord, and in the power of his might, and, therefore, able. Indeed, he was an extraordinary preacher of Christ crucified; for, though he was delicate and small of stature, he was faithful, zealous, devoted and untiring, in fulfilling the ministry which he had received in the Lord. The world had no charm for him, hence the last six or seven years of his life were devoted entirely to the public service of God, in the Old School Baptist cause. He traveled far and near—was diligent in his work—fervent in spirit—serving the Lord. I suppose there are few ministers of our day who give as much promise of great usefulness to the churches, as did our lamented brother Clark. Falsehood, and false teachers, were fearlessly met, and successfully opposed, by him. He was not ashamed of the gospel of Christ, but with humble boldness declared the counsel of God. His spirit rejoiced in God his Savior—his soul boasted in the Lord—the humble saints heard thereof, and were made glad. —But now I must relate the sad closing scene: Early in August, 1862, he left his home, wife, and four little children, and started to the State and city of New York on a preaching tour, and proceeded as far as Hamilton, Ohio. Here he was informed of the Military Order, forbidding citizens to leave their own State, preliminary to a Draft, and, after consultation with the brethren, concluded that he could not continue his journey without difficulty; and, therefore, started on his return home. But, alas! he has never since been heard from! His death is wrapt in painful mystery, and will remain so, perhaps, till the resurrection, when his now sorrowing wife, and mother-in-law, and all his dear sorrowing kindred in Jesus, shall doubtless realize that, though he is lost to the church below, he is present with the church above, and still singing the new

* The boat on which Eld. Clark took a home passage, after going out to St. Louis, Missouri, returned his trunk to sister Clark, and reported, on the twenty-third of the month, that he was lost over-board, near Rising Sun, Indiana, on the night of the twelfth. Diligent search was made for his body by the Portland brethren, the river being low, but all in vain. He had about his person about one hundred dollars, and it is feared he was murdered.

D. B.

song of redeeming love. Our dear sister Clark, with her aged christian mother, and her children, still reside in New Albany, Indiana. As a sound, intelligent, warm hearted, and devoted Old School Baptist lady, she has few equals. She owns a millinery store, and is doing well. As the Lord has thus far, he will, doubtless, still sustain her, and be a Father and a God to her little children.

D. BARTLEY.

LACONIA, Indiana, November 26, 1863.

DEAR BROTHER BEEBE:—You are requested to record the death of our aged and beloved brother, Eld. ANDREW VEAL, who died at his late residence, October 11, 1863, aged sixty-two years, seven months and twenty-two days. He was a member of the Providence Church, in Fulton county, Indiana, and a very sound, consistent and useful brother. His disease was supposed to be erysipelas. He was born in New Jersey, February 19th, 1801. When about sixteen years of age, moved to Wayne county, Indiana, where he united with the Salem Church of Regular Old School Baptists, in March, 1822, and was baptized by Eld. Samuel Taylor. Doshia Veal, his wife, united with the same church, in April, 1822. They moved, the same year, to Rush county, Indiana, and there united with the Ben Davis Creek church, and in 1835 moved to Cass county, Indiana, and in 1840 were constituted into the Eel River Church, in Miami county, Indiana, and was there ordained to the work of the gospel ministry. Shortly after his ordination, he was in the constitution of the Providence Church, in which he remained until his death. His companion, who survives him, is still a consistent member of the Providence church. —For many years he was a devoted friend and patron of the "Signs of the Times." He perused its pages with great interest, and delighted in the doctrine it advocates. The writer of this notice, and all the Providence church, feel that we are bereaved of a good friend, and beloved brother; but our aged and widowed sister, and their offspring, no doubt feel still more sensibly their sad bereavement, and with them we deeply sympathize. May the God of all consolation bless, comfort, and sustain them, with his presence, and by his grace. Thus another vacancy is made in the militant church, to be filled by him no more; but we trust he is now enjoying a higher, holier, and happier place, in the church triumphant.

PHINEHAS PHILLIPS.

CASS Co., Indiana, November 29, 1863.

BROTHER BEEBE:—I wish you would publish the following obituary: Died, at Ashland, Green county, N. Y., SOPHIA HOGABOOM, wife of the late Leonard Hogaboom, in the seventy-eighth year of her age. She was brought from nature's darkness into God's marvellous light some fifty-one years ago—united with the First Baptist church of Lexington—and continued a member until she bid a long farewell to all earthly sorrows, and to a numerous circle of friends and relatives, who are left to mourn our loss; but we do not mourn as those without hope. Eld. L. P. Cole preached on the occasion from 1 Thess. iv. 13, a very comforting and interesting discourse. Your brother in tribulation,

C. HOGABOOM.

Lexington, N. Y., Nov. 22, 1863.

DIED—On February 13th, 1863, sister BETSEY GREGORY, in the seventy-seventh year of her age. She united with the First Baptist church of Lexington at the age of seventeen years—remained a member until God in his all-wise dealings with his children was pleased to remove her from this state, as we hope, to unite with the church above, where the sorrows of this vain world shall be known no more. She has left an only son, to mourn his loss, and a large circle of friends. Eld. L. P. Cole preached on the occasion from 2 Cor. v. 1, "For we know if this earthly," &c.

MARY DUNHAM.

Lexington, N. Y., Oct. 8, 1863.

DEAR BROTHER BEEBE:—Please publish the obituary of my beloved wife, PRISCILLA KESTER. She was born February 16th, 1808, and was a daughter of Robert and Ann Stapleton. She departed this life, August 12th, 1863, aged fifty-five years, five months and twenty-six days. Her disease was an abscess in her right side, of which she suffered beyond description, for five weeks; but bore her sufferings with great patience and christian fortitude. She retained her right mind until nearly her last, and gave evidence of a well grounded hope in Christ, about seventeen or eighteen years ago, when she was baptized by Eld. John Lee, and received in the Sugar Creek Church, at Crawfordsville, Indiana, and she remained in full fellowship among the Predestinarian Baptists until her death. Being very fond of the society of her brethren and sisters, she took great delight in making our house a comfortable place of entertainment for them, whenever the lot of any of them was in the providence of God cast with us. She has left no children, but I am left, with many friends, to mourn her absence; but we do not mourn as they who have no hope; for we believe our loss is her eternal gain. My loss truly is very great: but I desire to be reconciled to the will of God in all things; and I feel to say, The Lord giveth, and the Lord taketh away: Blessed be the name of the Lord.

BONHAM KESTER.

Polk Co., Iowa, Nov. 22, 1863.

DEAR BROTHER BEEBE—It has become my sad duty to inform you of the affliction which has recently visited the family of our beloved James Wood: his youngest daughter, MATTIE J. WOOD, departed this life October 12th, 1863, aged six years, five months and twelve days. Although so young, she seemed to have some knowledge of her early departure; and in her sickness, which was severe, she never complained. Her disease was Diphtheria, with which she was confined but a few days. May the Lord sustain the bereaved parents in their deep affliction. Her funeral was attended October 13th, at her father's residence, near Earlville, La Salle county, Illinois, by many mourning friends.

LEVI HESS.

Ottawa, Illinois, Nov. 26, 1863.

DIED—At Walkill, October 18th, 1863, after a short illness, SAMUEL DIMICK KING, son of the late Joseph Y. and Adaline King, aged two years and six months. He was a lovely child, and his early death is greatly lamented by his fond mother.

Our little Dimick we dearly loved,
But God, we trust, who loved him more,
Call'd him away to dwell above,
And rest on the eternal shore.

Mr. JOSEPH Y. KING, the father of the above named child, was accidentally shot, near Washington, D. C., February 10th, 1863, aged twenty-five years, four months and twenty-four days. Mr. King was a son of our late brother Joseph Y. and Fanny King, of Wallkill. He had volunteered, and was in the Army of the United States at the time of the sad event, when one of his companions in arms in the act of presenting his gun, accidentally caught the trigger to some part of his clothing, when its contents were discharged into the upper part of the head of the deceased, producing instant death. This sad disaster produced great grief to his companions in the Regiment to which he belonged, by whom he was greatly beloved, and was a heart-rending stroke to his young wife, widowed mother, and relatives, and friends, at home. His remains were brought home and buried with his kindred, at New Vernon, and a discourse was preached on the occasion by Eld. G. Beebe.

The evils that beset our path,
Who can prevent, or cure?
We stand upon the brink of death,
When most we seem secure.

If we to day sweet peace possess,
It soon may be withdrawn;
Some change may plunge us in distress,
Before to-morrow's dawn.

This obituary would have appeared sooner, if we had known the age, and other particulars requisite to be embraced in an obituary. His friends, and relatives, will please excuse the delay.

DIED—At Oshkosh, Wisconsin, November 11th, 1863, of Diphtheria, MARTHA, youngest daughter of Eli and Elizabeth Cartwright, aged seventeen months and twenty-two days. The Lord gave, and the Lord hath taken away: Blessed be the name of the Lord.

ELIZABETH CARTWRIGHT.

For the Signs of the Times.

THE BEAUTIFUL WORLD.

THERE is a beautiful world,
Where saints and angels sing;
A world where peace and pleasure reign,
And heavenly praises ring.

CHORUS,

We'll be there—we'll be there—
Palms of victory—crowns of glory [high].
We shall wear in that beautiful world on

There is a beautiful world,
Unseen to mortal sight,
And darkness never enters there,
That home is fair and bright.

There is a beautiful world,
Where sorrow never comes;
A world where tears shall never fall,
In sighing for our home.

There is a beautiful world,
Of harmony and love;
O! may we safely enter there,
And dwell with God above.

For the Signs of the Times.

THE SOVEREIGNTY OF GOD.

DEAR BRETHREN, sure you know the way
God makes us know his sovereign will;
He scourges us, as sons astray,
That we may faith and love fulfill.
If we endure chastisement well,
God gathers us beneath his wing;
Without it none know how to tell
How Jesus is our brother, King.
All "bastards" spurn His chast'ning rod,
And trust to flesh, and blood, and will;

And think they may, with these, know God,
And all his high commands fulfill.
But children faint, and sink, and tire,
Engulphed full horrible, and deep;
God only lifts us from the mire
For he alone can save and keep.
In Christ we stand, and vict'ry gain,
And every one beside must fall;
Let praise in one eternal strain,
Be ours to him who saved us all.

W. B. SLAWSON.

For the Signs of the Times.

THE STRANGER.

STRANGER, if thou wad'st to know,
Who I am, and how I do,
Come and listen while I tell
Whom I am, and where I dwell:

I was lost in nature's night,
Without hearing, without sight;
Faint with sickness, wounded sore,
Deep in debt, and very poor.

Jesus found me in this state,
Kindly cancell'd all my debt;
Heal'd my sickness, gave me sight,
Fill'd my heart with pure delight.

Jesus promised to defend,
And to be my constant friend;
"Though thy foes be great," said he,
"I will aid and succour thee."

In myself, I yet am blind,
Darkness veils my sinful mind;
But in Jesus I can see,
Grace's scheme and mystery.

In myself I am unclean,
Vile and sinful, base and mean;
But in Jesus I appear
White and comely, bright and fair.

In myself, I own it true,
I'm condemn'd, and justly too;
But in Jesus I am free
From the law that threatens me.

By myself, if left to go,
I should soon fall by the foe;
But with Jesus on my side,
Through my foes I'll safely ride.

In myself I'm led to see
I am worse than poverty;
But in Jesus I possess
Riches, fame and righteousness.

In myself I soon must die,
In the dust my flesh must lie;
But in Jesus, (wond'rous thought!)
I shall live His days throughout.

'Tis enough—I ask no more—
Jesus has laid up in store
Riches, honor, life, and peace—
Joys divine that never cease!

Stranger! wouldst thou go with me?
Christ hath plenteous grace for thee;
Wouldst thou part with transient toys
For the Lord's eternal joys?

L. N. VANNETER.

CHANGE OF RESIDENCE.

HORSE HEADS, N. Y., Nov. 3, 1863.
DEAR BROTHER BEEBE:—Please notice, through the "Signs of the Times," that I have changed my residence, and my post-office address, from Otego, Otsego county, to Horse Heads, Chemung county, N. Y., and address me accordingly. Also that my stated appointments for preaching are at Burdett, Schuyler county, the first Sunday, at Pleasant Valley and Horse Heads the second and fourth Sundays, and at Waverly the third Sunday in each month.
ALMIRON ST. JOHN.

Old School Meetings.

HALCOTTVILLE, N. Y., Dec. 7, 1863.

BROTHER BEEBE:—Please publish that there will be a yearly meeting of two days, held with the Second Church of Roxbury, Delaware Co., N. Y., on the first Saturday and second Sunday in January, 1864. Commencing at ten o'clock each day. Brethren and sisters especially are invited to attend, and all others who may feel a desire. Yours as ever,

ISAAC HEWITT.

Miscellaneous Notices.

HYMN BOOKS—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS.—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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TESTIMONIAL.

WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame: I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.
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Cranfill, Eld. Isom	75	M	Winans, A.	28
Comstock, Watts	94		Weld, Augustus	43
Calvert, Sarah	98		Wells, Reason	52
Conner, Ann	99		Wristen, Thomas	54, 156
Chenowith, Eld. James B.	131		Williams, Eld. J. G.	93, 94
Cooper, William H.	132		Woodson, A. L.	107
Carey, Mary	173		Walden, Virginia	124
Castleberry, Eld. Jacob	163		Wheat, Thomas	134
D			Witty, Mary	156
Davis, Amy	9		Wickers, Mary E.	172
Dickerson, Joshua	26		Waller, Richard	187
Danks, Samuel	26		Y	
Dance, Josiah W.	44		Yeomans, James H.	61
Daniel, M. L.	94		Editorials, and Miscellaneous.	
Dudley, A. F.	95		Substance of a Funeral Sermon, at the	
Dudley, Eld. Thomas P.	115		burial of William Sands,	4
Daniel, Ruth	133		Introduction to Volume 31,	6
Darnall, Eld. William	141		Remarks on Proposition of Henry P.	
E			Roberts, esq.,	7
Engle, William D.	44		Remarks on the Daily Ministrations	
Edmunds, George	67		Acts vi. 1, Reply to J. S. Payne,	14
Eggers, E.	92		Remarks on Baptism, Reply to Wm.	
Eddy, Mary J.	179		H. Smith,	14
F			Remarks on Psalms ii. 12, Reply to	
Fulkerson, Richard	27		an aged sister,	21
Ford, Mahlon	35		Remarks on Matthew xviii. 26, Re-	
Ford, Jonathan G.	67		ply to R. D. Compton,	29
Fullilove, Eld. James L.	91		Remarks on Matthew xiii. 26,	30
Farrand, Mrs. William	146		Invitations of the Gospel, Reply to	
G			A Friend of Truth,	37
Gordon, Henry	19, 23		Remarks on Isaiah xl. 20, Reply to	
Gorball, R.	20		Thomas J. Shinn,	45
Greenwood, Eld. B.	26, 78, 121, 170		Remarks on Songs v. 9, Reply to	
Gammon, Eld. John H.	39		Thomas Wristen,	54
Gregg, Eld. Andrew	68		Cesar and God, or Remarks on Mark	
Gott, Harvey N.	91		xii. 17, Matt. xxii. 21, Luke xx. 25,	61
Generation,	162		Imprisonment of Eld. Trott,	62
Grimes, Mary	177		Remarks on 2 Thess. ii. 3, 7, 8, Re-	
H			ply to James Miller,	69
Hait, Eld. Henry	2, 99		Rise and Progress of Salem Associa-	
Hartwell, Eld. P.	11, 26		tion, by John Hargrove,	73
Horton, Gabriel C.	18		Remarks on 1 Cor. ix. 27, Reply to	
Hatfield, Albert	19		Silas H. Durand,	77
Hughes, Joseph	26		Reply to A. F. Dudley on Vital Re-	
Hess, David	26		ligion,	95
Harding, Eld. D. L.	34		Our Absence in Attending Associa-	
Hait, Elizabeth	68		tions, &c.,	102
Hunsaker, Charles	140		Pray for the Peace of Jerusalem,	
Hargrove, John	73, 145		Remarks on Psalms cxxii. 6-8,	107
Hillman, T. E. W.	162		Ordination of Elder James H. Wal-	
Hanna, M. M.	170		lingford,	110
Harbough, Elizabeth	76		Remarks on the Death of Eld. A. B.	
Horsewell, Fred.	90		Goldsmith,	110
Hellings, Isaac P.	105		Remarks on 1 Cor. iii. 16, 17, Re-	
Hargrove, John	185		ply to I. P. Hellings,	118
Hiliker, Matilda	186		Remarks on 1 Thess. v. 19, "Quench	
I			not the Spirit," Reply to William	
Ingraham, Numan	20		Waters,	125
Inquirer,	155		Reply to James Main, On Church	
Izor, Sarah	162		Discipline,	133
J			Remarks on John i. 9, Reply to W.	
Jonsson, Eld. J. F.	11, 42, 129, 137, 138		F. Kercheval,	134
Johnson, Eld. J. A.	21, 33		Mammon of Unrighteousness, Reply	
Jones, J. L.	29		to Philos,	142
Janeway, Eld. James	33		A Riddle,	147
Johnson, Ann	38		Remarks on Romans xiii. 1, Reply	
Jones, J. L.	54		to John Messmore,	158
Jones, Eld. Samuel	68		On Associations, Reply to Henry	
Jackson, William	110		Ansmus,	166
Jones, D. C.	171		Rich Man and Lazarus, Luke xvi.	
Johnson, Elizabeth	173		19,	174
K			Lines on the Death of Mrs. Mary	
Kinkade, E. W.	3, 145		Esther Whitlock,	175
Kercheval, W. F.	17, 99, 133, 179		Minutes of Conference of Western	
Kagy, Lewis	28, 132, 173		New York,	179
King, Jesse	59		Associations, Remarks on Eld. D.	
Kagy, John	94		Blakeslee's Letter,	180
L			Remarks on the Sabbath, Reply to	
Luckitt, Samuel B.	35		Isaac Tucker,	181
Lambert, George	60		Remarks on closing the Thirsty-First	
Lankford, R. and M.	75		Volume,	187
Loveridge, Michael	91		The End of Volume of Thirty-One.	187
Langford, Richard	132			
Lockwood, Sarah M.	171			
Leedom, George M.	186			

Instructions to Subscribers, &c.,
Remarks on 1 Tim. ii. 3, 4, Reply to
brother R. Blevens,
Circular Letters.
Baltimore,
Delaware,
Warwick,
Delaware River,
Chemung,
Maine Old School Association,
Hazel Creek,
Licking,
Lexington,
Maine Old School Conference,
Siloam,
Salisbury,
Corresponding, California,
Corresponding Letters.
Baltimore,
Delaware,
Delaware River,
Warwick,
Chemung,
Maine Old School Association,
Licking,
Western,
Salem, Illinois,
Salisbury,
Conference of Western New York,
Obituary Notices,
Are also Alphabetically Arranged.
A
Anderson, James L.
Ayers, Sarah Winnetta
Armstrong, Eld. Joseph
Abbott, Mercy
Allen, Hiram
Ackley, Maria
Aldrich, Micah
Arnold, Jane
B
Bidwell, Eliphas
Berry, Dea. Thomas D.
Bloomfield, Ann
Berry, Elijah
Barlow, Susan
Beck, Walter
Byington, Lovina
Bristow, Jane S.
Beck, Malinda
Beaman, Agnes, Joseph, William,
Lydia, and Ruth, all children of
Eld. Joseph Beaman,
Bradner, Benjamin
Basket, James
Baldwin, Sarah
Benedict, Frank
Brown, Joseph A.
Boileau, Albert
Brackett, Wintworth
Biggs, Eld. James W.
Bassett, Huldah
Brown, Ira
Bowers, Caroline L.
Benedict, James
Buroker, Catharine
Barton, Catharine
Ball, Ralph B.
Blevens, Mary Ann
Blevens, Daniel
C
Cole, George H.
Cole, Sallie
Cole, Lewis
Cole, Laban
Correll, Job
Craft, James
Conkle, John Albert
Chipman, Annie E.
Crolins, Addie B.
Creamer, Margaret
Craven, John N.

288
288

100
100
101
108
109
148
149
149
150
159
164
164
165

102
102
102
102
109
150
151
151
163
175
179

15
31
39
79
87
126
151
151

7
8
15
23
31
38
46
47
47
63 and 118
78
78
79
95
95
110
111
119
119
119
126
143
143
151
160
183
183

15
15
15
15
23
23
31
31
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